

THE ROSARY

A Worried Parent Prays

Andrew Jerome Yeung

THE ROSARY

A Worried Parent Prays

Ninth Edition

Andrew Jerome Yeung

THE ROSARY
A Worried Parent Prays

Copyright © 2022 by Dr. Jennifer Ann Yeung.
9th ed.
All rights reserved.

Printed and bound in Canada

You can read this book online. Here is the link.

<http://medjugorjeca.org/the-rosary-a-worried-parent-prays-2/>

On the same site, you can also read the related book
Parents, Peace! by the same author.

Acknowledgments

In this work, citations followed by the letters NAB are taken from the ***NEW AMERICAN BIBLE, REVISED EDITION*** copyright © 2011, 1986, 1970 by the Confraternity of Christian Doctrine, Washington, D.C. and are used with permission. All rights reserved.

The initials RSV indicate that the Scripture quotations are from the ***REVISED STANDARD VERSION BIBLE***, Second Catholic Edition, copyright © 2006, by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Any passage designated NJB is an excerpt from ***THE NEW JERUSALEM BIBLE***, copyright © 1998 by Darton, Longman & Todd, Ltd. and Doubleday, a division of Random House, Inc. Reprinted by permission.

Excerpts followed by the letters NIV are from ***THE HOLY BIBLE, NEW INTERNATIONAL VERSION®***, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission. All rights reserved worldwide.

Nihil Obstat
&
Imprimatur

His Eminence
Aloysius Cardinal Ambrozic
Archbishop of Toronto

Censor Deputatus

Rev. Fr. Thomas R. Harding



SECRETARIAT OF STATE

FIRST SECTION - GENERAL AFFAIRS

From the Vatican, March 8, 2001

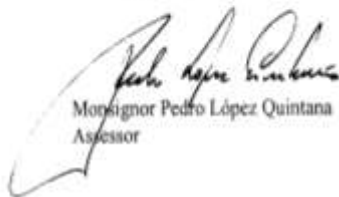
Dear Mr. Yeung,

The Holy Father wishes me to express his gratitude for the copy of your book "The Rosary: A Worried Parent Prays", which you sent to him. He very much appreciates the devoted sentiments which prompted your gesture.

His Holiness asks our Lord Jesus Christ to sustain you in his grace and to fill you with his peace.

I am also pleased to convey to you and your family the Apostolic Blessing.

Sincerely yours,



Monsignor Pedro López Quintana
Assessor

Foreword

By Rev. Fr. Thomas R. Harding, B.A., M.A., Ph.D.
Priest of the Archdiocese of Toronto

The most popular devotion given to us by the Blessed Virgin Mary is the Rosary. It came from her in a private revelation to St. Dominic, the founder of the Order of Preachers – the Dominicans. St. Dominic was born in Spain in 1170, and died in 1221.

Tradition tells us that the Mother of God appeared to St. Dominic and asked him to spread the Holy Rosary as a powerful means of counteracting the Albigenian heresy in the 13th century (and ultimately to quell error and vice in every age). It was given to the Dominicans because this Order had been raised up to combat the heresies of Mediaeval Europe. The false doctrines in that period of history had a common thread: they denied that Our Lord took on human flesh. They regarded matter as evil and they could not believe that the Son of God was born of a human mother. Accordingly, the birth of Jesus Christ had to be reaffirmed by the Church in the hearts of her people – and the Rosary was one of the instruments employed.

The Rosary is sometimes referred to as Our Lady's prayer; but it is not her life primarily which is the subject of our meditation; it is the life of her Divine Son, especially that He became man, that is, the meeting of the Divine with the human. This is the

point of the Incarnation, and it is the point of the Holy Rosary.

The devotion is quite cleverly organized. First, you have the blessed Rosary which you cherish. Second, you have its beads to occupy your fingers. Thirdly, you have the main prayers, the Creed, the Our Father, the Hail Mary and the Glory Be, to occupy your lips. Finally, the Joyful, Luminous, Sorrowful and Glorious Mysteries of the life of Jesus Christ occupy your mind and heart.

What a perfect prayer! It is easy to say with family and friends, and it provides all the steps in our community prayer. It is also easy to say alone – at home, in the car, on the bus, when you just want to pray for fifteen minutes or so. The Rosary is not just for the simple or uneducated. It is an excellent prayer for everyone.

I wish to thank my friend, Andrew, for sending me the manuscript of his latest work: *The Rosary, A Worried Parent Prays*. This is his sixth book. I am very impressed and inspired by his writings. The booklet will be a great help not only to parents but also to all Catholics. It will be well received by all. I am honoured to have my words included here.

Contents

***Acknowledgments**i*

***Foreword**v*

***Contents**1*

***Introduction**3*

Chapter One

***Some Personal Remarks about the Rosary**5*

Chapter Two

***Our Lady's Promises** 11*

Chapter Three

***A Worried Parent's Rosary**13*

Chapter Four

***The Scripture Texts**29*

Chapter Five

***Indulgences**71*

Chapter Six

How to Pray the Rosary 77

Chapter Seven

Some Meditative Techniques 83

Other Books by Andrew Jerome Yeung 91

Introduction

What is the purpose of the Rosary?

The Rosary is a means for us to become more closely united to Jesus and Mary; through this prayer we stay in touch with their earthly and heavenly lives, and in so doing we hope to grow in understanding of, and thankfulness for God's unfailing love, a love proven by the incarnation, life, teachings, works, suffering, death, resurrection and ascension of Jesus, by the action of the Holy Spirit, by the intimate co-operation of Our Lady in God's plan of Redemption, and the participation of the angels and saints.

Chapter One gives some background material on the Rosary.

Chapter Two lists the assurances Our Lady gave to those who recite the Rosary.

Chapter Three presents a fruitful way for a distressed parent to pray. Herein lies the chief reason for the existence of this booklet. Those who are familiar with the Rosary and do not wish to read the other chapters but decide solely to pray in the manner described in this chapter will have already benefited themselves and anyone else for whom they offer up petitions. (It would benefit the readers even more if they would study the book *Parents, Peace!* by Andrew Jerome Yeung. The paperback is available from the same publisher.)

Chapter Four, the longest chapter, contains the Scripture quotations connected with the twenty Mysteries. (Two short texts are from the *Catechism of the Catholic Church*.) Pictures have been added as aids for focusing on each Mystery.

Chapter Five explains briefly the Church's teaching on indulgences; it outlines some which can be obtained by the faithful who, while in a state of grace, perform the prescribed requirements, and recite the Rosary associated with them.

Chapter Six shows the beginner how the Rosary is prayed.

Chapter Seven reminds us that the Rosary should not be said mechanically. For this reason a variety of traditional activities for meditation is reviewed.

Chapter One

Some Personal Remarks about the Rosary

1. The Greek word for ‘ten’ is *deka*. This is the derivation of the term ‘decade’ which is used to indicate the ten Hail Mary’s recited within each Mystery of the Rosary.

Someone might ask: Why is more value given to the Hail Mary by saying ten of them at each decade, and only one Our Father – the prayer taught by Jesus himself? You may answer, “Does it not take ten \$1 bills to equal a single \$10 gold coin? Isn’t one of those gold coins worth more than each of the bills?”

At any rate, the Rosary commemorates the redemption of sinners by Jesus through his incarnation, life, death and resurrection. The starting point of these events is recalled at the beginning of the Hail Mary.

2. The first sentence of the Hail Mary is based on the following account in the gospel. “In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And he came to her and said, ‘Hail, full of grace, the Lord is with you!’” (Lk 1:26–28, RSV)

[In comparison, the heavenly pronouncement about Jesus in the gospel also describes him as ‘full of grace.’ “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.” (Jn 1:14, RSV) In this matter, the primary difference between Jesus and Mary is that Jesus is full of grace by nature, but Mary’s graces are bestowed on her by God as gifts.]

The second sentence of the Hail Mary is from the words of Elizabeth when Mary, pregnant with Jesus, visited her: “Blessed are you among women, and blessed is the fruit of your womb.” (Lk 1:42, RSV)

The next word is the name “Jesus.” That name was announced by the angel: “And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.” (Lk 1:31, RSV)

The next part of the Hail Mary is also grounded on the Incarnation. Jesus, God and man, is a single person with two natures – a divine nature and a human nature. Since Mary is the mother of Jesus, she is rightly to be called the Mother of this one person – God. And as such she is highly qualified to pray for us sinners (whom Jesus came to redeem) now and at the hour of our death.

3. The word “Rosary” means “a garland of roses.” One thing a person does when saying this prayer is to bring dozens of beautiful roses to a very appreciative

Mother – in honour of her role in the plan of Redemption.

God commanded, “Honour your father and your mother.”

4. As a prayer, the Rosary is very high in importance after the Holy Eucharist.

On one level, the Eucharist is a prayer of remembrance. At the Last Supper, Jesus commanded, “Do this in remembrance of me.” (Lk 22:19, NJB) The Rosary is also a prayer of remembrance. Pope St. John Paul II said, “The Rosary, precisely because it starts with Mary’s own experience, is an exquisitely contemplative prayer... Mary’s contemplation is above all a remembrance.” (*Rosarium Virginis Mariae*) “As for Mary, she treasured all these things and pondered them in her heart.” (Lk 2:19, NJB)

Of course, the “remembrance” in the Eucharist has a far deeper meaning than mere bringing to mind. Jesus is truly present in the consecrated host. In Holy Communion we are physically and spiritually united with him. “Whoever eats my flesh and drinks my blood lives in me and I live in that person.” (Jn 6:56, NJB)

Pope St. John Paul II says that prayer “constitutes the easiest way of making God and His redeeming love present in the world” (p. 23, *Crossing The Threshold of Hope*, Messori, V., ed., Alfred A. Knopf Canada, Toronto, 1994). “For where two or three are gathered together in my name, there am I in the midst of them.”

(Mt 18:20, NAB) Prayer brings God to us; the Rosary, by virtue of its intense concentration on the Mysteries of Jesus' incarnation, life, death and resurrection, is expressly efficacious for this purpose.

5. The Rosary does not violate Jesus' injunction: "In praying, do not babble like the pagans, who think that they will be heard because of their many words." (Mt 6:7, NAB) Jesus is against mindless "babbling", not repetition.

At Gethsemane he himself made three identical requests to his Father to let the cup pass him by. "Leaving them there, he went away again and prayed for the third time, *repeating* the same words." (Mt 26:44, NJB)

In parables like that of the importunate widow (Lk 18:1–8, NJB), Jesus lauds the virtue of persistence. "Now, will not God see justice done to his elect if they *keep calling to him day and night* even though he still delays to help them? I promise you, he will see justice done to them, and done speedily."

In the book of Revelation, the four living creatures around the throne of heaven day and night *never cease* to sing: "Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!" (Rev 4:8, RSV)

6. Historically, the Rosary was given by Our Lady to St. Dominic in France in the early 1200's as a prayer to counter the Albigensian heresy. In the mid-1400's, Blessed Alan de la Roche, a French

Dominican, re-established the practice of praying it frequently. And from the 18th century onwards, St. Louis Marie Grignon de Montfort became its most famous practitioner and promoter.

7. For centuries, the Rosary consisted of 150 Hail Mary's. This number corresponded to the number of psalms which were chanted by the monks to praise God in their monasteries. Devout peasants wanted to pray similarly, but they could not read; so they recited the Rosary meditatively instead.

In 2002, St. John Paul II, in his Apostolic Letter, *Rosarium Virginis Mariae*, added the five Luminous Mysteries to the original fifteen decades. This completed the Rosary by filling in the previously vacant gap – the years of Jesus' public ministry on earth.

The timing of this addition at the turn of the 21st century was perfect. It generated renewed fervour towards this much-needed prayer near the end of a long period of world-wide spiritual and moral decay. It will help to prepare for the dawning of the Era of Peace which was forecast by Our Lady at Fatima in Portugal.

8. The Rosary is endorsed and fostered by the Church. The devotion is practised, both publicly and in private, by popes, cardinals, bishops, priests, religious brothers and sisters, and millions of lay people.

9. In the liturgical calendar, the Church celebrates October 7th as the feastday of Our Lady of the Holy Rosary.

10. The Blessed Virgin Mary, in her recent apparitions, urged everyone to recite this prayer. For example, at Fatima, her words were: “Say the Rosary every day to earn peace for the world...”

On the 2nd of December, 2017, she said in Medjugorje: “And to me, my children, give the gift of the rosary, the roses which I love so much. My roses are your prayers pronounced with the heart and not only recited with the lips. My roses are your acts of prayer, faith and love.”

11. Because the first five Mysteries involve the Holy Family in one way or another, the Rosary is recommended to all families. In the aforementioned Apostolic Letter, St. John Paul II quoted the famous dictum: “The family that prays together stays together.”

12. Hundreds of books have been written on the Rosary. The most enduring one is by St. Louis Marie Grignon de Montfort: *The Secret of the Rosary* (Ave Maria Centre of Peace, Toronto, Canada). In it he gives detailed instructions on many topics – such as the proper dispositions for reciting this prayer, its effects and benefits, and so on.

Chapter Two

Our Lady's Promises

In the 13th and 15th century respectively, Mother Mary made the following commitments to St. Dominic and Blessed Alan de la Roche.

1. Whoever shall faithfully serve me by the recitation of the Rosary shall receive signal graces.

2. I promise my special protection and the greatest graces to all those who shall recite the Rosary.

3. The Rosary shall be a powerful armour against Hell. It will destroy vice, decrease sin, and defeat heresies.

4. It will cause virtue and good works to flourish; it will obtain for souls the abundant mercy of God; it will withdraw the hearts of men from the love of the world and its vanities and will lift them to the desire for eternal things. Oh, that souls would sanctify themselves by this means.

5. The soul which recommends itself to me by the recitation of the Rosary shall not perish.

6. Whoever shall recite the Rosary devoutly, applying himself to the consideration of its sacred mysteries, shall never be conquered by misfortune. God will not chastise him in his justice; he shall not perish by an unprovided death; if he be just, he shall remain in the grace of God and become worthy of eternal life.

7. Whoever shall have a true devotion to the Rosary shall not die without the Sacraments of the Church.

8. Those who are faithful to reciting the Rosary shall have during their life and at their death the light of God and the plenitude of his graces; at the moment of death, they shall participate in the merits of the saints in Paradise.

9. I shall deliver from Purgatory those who have been devoted to the Rosary.

10. The faithful children of the Rosary shall merit a high degree of glory in heaven.

11. You shall obtain all you ask of me by the recitation of the Rosary.

12. All those who propagate the Holy Rosary shall be aided by me in their necessities.

13. I have obtained from my Divine Son that all the advocates of the Rosary shall have for intercessors the entire Celestial Court during their life and at the hour of death.

14. All who recite the Rosary are my children, and siblings of my only Son, Jesus Christ.

15. Devotion to my Rosary is a great sign of predestination.

Chapter Three

A Worried Parent's Rosary

The Rosary is a remarkably adaptable prayer. It can be used as an aid for contemplation, meditation, blessing, adoration, petition, intercession, thanksgiving and praise.

The following illustrates how a father or mother, solicitous about the salvation of their children, can pray with faith, hope and love.

Opening Prayer

O my God, I beg you to heed this humble prayer offered for the eternal welfare of my family. Please, Father, bring my children to you in holiness and peace. I ask this in the name of Jesus, in union with the Holy Spirit, through the Immaculate Heart of Mary, and with all your angels and saints. Amen.

(A) The Joyful Mysteries

1. The first Joyful Mystery

The Annunciation

The Angel Gabriel came to Joseph and made this annunciation concerning his wife Mary and son: "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." (Mt 1: 21, NAB)

Loving Father, you created my children, and gave them the gift of freedom; but you have not abandoned them on their own to deal with their weaknesses and the possibility of sin. Thank you for the gift of your Son, Jesus – a name so chosen, as the angel explained, “because he will save his people from their sins.” Thank you for your plan of Redemption.

2. The second Joyful Mystery

The Visitation

When Mary visited her cousin Elizabeth and Zechariah in the hill country town, she articulated this encouraging truth about God: “The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him.” (Lk 1:49–50, NAB)

Loving God, your mercy does not stop with me; it extends to every generation, to my children, and to their descendants. Thank you for all the great things you have done for me and will also do for them as the years go by. There is no limit to your love for the children. There is no boundary to your goodness towards them.

3. The third Joyful Mystery

The Birth of Jesus

On the night Jesus was born in Bethlehem, the angel appeared to the shepherds in the neighbouring fields saying, “Do not be afraid. Look, I bring you news of great joy, a joy to be shared by the whole

people. Today in the town of David a Saviour has been born to you; he is Christ the Lord.” (Lk 2:10–11, NJB)

Dear Jesus, your good news of salvation is for all the people – the just and the unjust, those who go to church and those who do not, the ones who know they need you and the ones who ignore your existence.

From my youth you have corrected me in gradual stages, how can I suppose you will not do the same for my sons and daughters and all our descendants! You are my Saviour; you are theirs too. Lord, help me not to be afraid but to trust you in unremitting joy.

4. The fourth Joyful Mystery

The Presentation

Joseph and Mary, when you presented baby Jesus at the temple, you presented and consecrated to God the entire Body of Christ. That includes my sons and daughters – brothers and sisters of your first-born Son. Therefore I shall not fear because all my children and offspring are under God’s constant protection and care.

At the time of the presentation, Simeon came into the temple. Seeing Jesus, he blessed God, saying, “Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation.” (Lk 2:29–30, RSV) Lord, just as Simeon commended himself to you in peaceful resignation, let me rest in you now as I lay at your feet all my concerns for my children. In times of difficulties, or when tempted to despair, may I always call on you: Lord, rescue us, save us.

5. The fifth Joyful Mystery

The Finding of Jesus in the Temple

On the third day after young Jesus remained in Jerusalem without his parents' knowledge, they found him in the temple. His mother complained, "My child, why have you done this to us? See how worried your father and I have been, looking for you." (Lk 2:48, NJB)

St. Joseph and Mother Mary, if you searched so anxiously for Jesus, the perfect Son, surely you are all the more earnestly going after those who have really gone astray. Thank you for your participation in pursuing my children and leading them back to safety.

Jesus, at age twelve, you personally witnessed the suffering which your father and mother went through because they thought they had lost you. Since then, how lovingly have you sacrificed yourself for the sake of every parent to save their children, every son and daughter, every soul, every human being, sparing no effort whatsoever – not even your very own earthly life.

You have since assured us regarding your Father's will: "And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day." (Jn 6:39, RSV)

Jesus, Mary and Joseph, I thank you for myself too. If you had not looked for me during my life, where would I be now!

(B) The Luminous Mysteries

1. The first Luminous Mystery

The Baptism of Jesus

The day after John baptized Jesus he saw Jesus again coming towards him at the River Jordan. He testified in everyone's hearing: "Look, the Lamb of God, who takes away the sin of the world!" (Jn 1:29, NIV)

Jesus, Lamb of God, Beloved Son of the Father, thank you for coming to take away the sin of the world, including my sins and my children's.

2. The second Luminous Mystery

The Miracle at Cana

Jesus, moved by your mother's loving concern when she confided to you "They have no more wine," you changed six large jars of water into wine. The jars were filled to the brim, and the wine was so good that the steward was prompted to praise his host by remarking, "...you have saved the best till now." (Jn 2:3, 10, NIV)

Jesus, you manifested such great kindness to your mother and her friends in so small a matter; I firmly believe you will perform much more significant miracles before the end of time – changing her children into saints, filling them to the brim with holiness.

"What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory;

and his disciples believed in him.” (Jn 2:11, NIV)
Lord, like the disciples, I believe in you. I believe you will work millions upon millions of miracles; and they can happen at any moment, under myriads of different circumstances, and for my children’s good.

Of course, Jesus, you don’t have to do everything all at once. In line with your holy will, you are free to save the best till last.

3. The third Luminous Mystery

The Announcement of the Kingdom and the Call to Repentance

“After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ‘The time has come,’ he said. ‘The kingdom of God has come near. Repent and believe the good news!’” (Mk 1:14–15, NIV)

Jesus, the lingering sin I must repent of, once and for all, is my unbelief in your love. The time has come that I must convert and believe with my whole heart in your immeasurable love for me! Never must I ever doubt that you care for me and for my children. You are always ready to heal our infirmities, both spiritual and temporal. Your invitation to conversion is accompanied by a plenitude of graces. The evangelist gave us this confirmation in the Gospel: “And from his fullness have we all received, grace upon grace.” (Jn 1:16, RSV)

Over and over again you demonstrated in the gospel your love for the people. “He went around all of

Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people.” (Mt 4:23, NAB)

4. The fourth Luminous Mystery

The Transfiguration

“And he was transfigured before them, and his face shone like the sun, and his garments became white as light... and a voice from the cloud said, ‘This is my beloved Son, with whom I am well pleased; listen to him.’ When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, ‘Rise, and have no fear.’” (Mt 17: 2–7, RSV)

Jesus, majestic and victorious Lord, your Father is pleased with all that you do for the people. He orders us to listen to you. Lord, I will listen, and obey; teach me; help me to know you so that I may rise and live no more in daily fear for my children.

5. The fifth Luminous Mystery

The Institution of the Holy Eucharist

“Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body given for you; do this in remembrance of me.’” (Lk 22:19, NJB)

“Then he took a cup, and when he had given thanks he handed it to them saying, ‘Drink from this, all of you, for this is my blood, the blood of the covenant,

poured out for many for the forgiveness of sins.” (Mt 26:27–28, NJB)

Thank you, Jesus, that you gave us your body and blood for the forgiveness of our sins. Lord, help me to always remember your goodness. At Mass and Holy Communion I will pray: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed. Only say the word, and at the time of your choice my errant children will be brought back to health in mind and body, in soul and in spirit.”

(C) The Sorrowful Mysteries

1. The first Sorrowful Mystery

The Agony in the Garden

Jesus at Gethsemane, acutely aware of the brutality awaiting him at the crucifixion, began to feel severe anguish, distress, and grief. “He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.” (Lk 22:44, NAB)

And going a bit further he fell on his face and begged, “Abba, Father! ... For you everything is possible. Take this cup away from me. But let it be as you, not I, would have it.” (Mk 14:36, NJB)

Jesus, I suspect one of the things you dreaded so horrendously about the impending crucifixion may have been the gruesome prospect of the pointed nail being pounded and pummeled into your hand. Every

time I visualize it happening to me I recoil in utter terror. Thank you, dear Friend, for your determination to make reparation for the sins we committed, for deciding in our favour, knowing thereby none in my family would perish.

2. The second Sorrowful Mystery

The Scouring at the Pillar

“While he was still speaking, a crowd approached and in front was one of the Twelve, a man named Judas. He went up to Jesus to kiss him. Jesus said to him, ‘Judas, are you betraying the Son of Man with a kiss?’” (Lk 22:47–48, NAB)

“When it was morning, all the chief priests and the elders of the people took council against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.” (Mt 27:1–2, NAB) “Pilate then took Jesus and had him scourged.” (Jn 19:1, NAB)

Lord, for the sake of healing my children you surrendered yourself to vicious beating demanded by spiteful antagonists. Isaiah prophesied this about you: “But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed.” (Is 53:5, NAB)

The prophecy was affirmed in 1 Pet 2:24 (NAB): “By his wounds you have been healed.”

3. The third Sorrowful Mystery

The Crowning with Thorns

“Then the governor’s soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. They stripped him and put a scarlet robe on him, and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. ‘Hail, king of the Jews!’ they said. They spat on him, and took the staff and struck him on the head again and again.” (Mt 27:28–30, NIV)

God of all creation, for the conversion of my children you accepted insults and insolence in silence. I do not fully comprehend the dynamics of this course of action, but if it promotes sanctity in my family, I will follow your example in my own home.

4. The fourth Sorrowful Mystery

The Carrying of the Cross

“As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus.” (Lk 23:26, NJB)

Lord, like Simon, I will take up the cross after you. You gave so much of yourself to the children; I will also do my part for them. No matter what troubling situation they may be in, however uncomfortable I may feel from emotional strain, heartaches, disruptions and inconvenience, whatever needs to be spent – time, energy, money – I will be there for them, in quiet

support, in prayerful supplication, in affectionate tenderness.

Scripture tells us: “Above all, let your love for one another be intense, because love covers a multitude of sins.” (I Pet 4:8, NAB)

“Love covers all offenses.” (Prov 10:12, NAB)

5. The fifth Sorrowful Mystery

The Crucifixion and Death of Jesus

On the cross Jesus implored his Father to forgive his executioners: “Father, forgive them, they know not what they do.” (Lk 23:34, NAB)

One of the criminals crucified beside Jesus said to him, “‘Jesus, remember me when you come into your kingdom.’ He replied to him, ‘Amen, I say to you, today you will be with me in Paradise.’” (Lk 23:42–43, NAB)

Lord, thank you for forgiveness. Thank you for mercy. Thank you for the gift of Paradise. Truly the apostle Paul was right in stating, “But where sin increased, grace increased all the more.” (Rom 5:20, NIV)

And, just in case my children have not asked, I now do so on their behalf: “Father, forgive them, they know not what they do. Jesus, remember them when you come into your kingdom. Into your hands I commit their spirits.”

(D) The Glorious Mysteries

1. The first Glorious Mystery

The Resurrection

On Easter morning, Mary Magdalen, Peter and John went to inspect Jesus' tomb. It was empty. That same evening behind locked doors, the dejected disciples were huddled together in the deep darkness of misery and skepticism. Was nothing good happening that morning or that evening?

Nothing? Nothing at all? Yes, or no?

You be the judge!

Outside the tomb, Jesus had shown himself to Mary and called her affectionately by name. At the upper room he came among the downcast disciples and announced: "Peace be with you." They all rejoiced at seeing him.

That was not nothing!

And eight days after his resurrection, Jesus appeared to Thomas and pointed out to him, "You believe because you can see me. Blessed are those who have not seen and yet believe." (Jn 20:29, NJB)

Jesus, my Lord and my God, at this moment I detect only minor signs of spiritual improvement in my children; but simply because I do not see much doesn't mean that nothing more is actually happening in them.

Lord, help me to believe absolutely in the loving plan, and the power of the suffering, death and resurrection of the Son of God to bring about the salvation of my children. Let not doubt set in, but

faith. Let not fear rule my heart, but rejoicing. Let not disappointment take over, but confidence in your promises.

2. The second Glorious Mystery

The Ascension

“And so the Lord Jesus, after he had spoken to them, was taken up into heaven; there at the right hand of God he took his place.” (Mk 16:19, NJB)

St. Paul tells us: “It is Christ Jesus who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.” (Rom 8:34, NAB) In the Father’s presence, Lord Jesus, you plead constantly for my children. For you love them; you love them much more than I do, far deeper than I can imagine.

St. Paul continues: “For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord.” (Rom 8:38–39, NAB)

3. The third Glorious Mystery

The Descent of the Holy Spirit

On the day of Pentecost, the apostle Peter reminded the multitude of God’s promise to send the Holy Spirit to his people. “And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men

shall dream dreams; yes, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy.” (Acts 2:17–18, RSV)

St. Peter pressed on: “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.” (Acts 2:38–39, RSV)

Holy Spirit, thank you for coming to my children. Thank you for calling them. I know you will instruct them thoroughly because Jesus said, “The Holy Spirit, whom the Father will send in my name, will teach you everything.” (Jn 14:26, NJB) Spirit of Wisdom, under your inspiration, and at an hour known only to you, the wayward children will respond; they will come to their senses, they will abandon sinful habits, they will get up and come to the Father.

4. The fourth Glorious Mystery

The Assumption of Mother Mary into Heaven

“The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians:

“In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will

deliver our souls from death.” (*Catechism of the Catholic Church*: #966)

O Blessed Virgin Mary, full of grace, thank you that in your celestial glory you never stop looking after my children. Thank you for keeping them in your prayers. Holy Mother, profoundly grateful to God, unselfish and generous, I believe you will not rest until you have shared with every single one of your sons and daughters all the graces which you received from the Lord – so ardently does your motherly heart desire their eternal happiness in heaven.

5. The fifth Glorious Mystery

The Coronation of Mary as Queen of Heaven and Earth

“Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” (*Catechism of the Catholic Church*: #966)

Heavenly Queen, we welcome your reign over us. As Jesus advanced in wisdom and in favour before God while under your authority at Nazareth, I ask of you to also guide my children so that they will grow to be like your first-born Son, their elder brother and exemplar. May they be filled with the Holy Spirit and come to the kingdom of the Father, their Creator and

benevolent King, there to enjoy fullness of life in glory for ever and ever. Amen.

Closing Prayer

Father, Jesus, Holy Spirit, thank you for taking care of my children and all your people. Mother Mary, and the entire company of angels and saints, thank you for your loving co-operation in the divine plan of Redemption.

Thank you, God, for blessing me personally. Please continue to increase in me your gifts of faith, hope, and love. Continue to increase in me your gifts of understanding and peace.

I will include other families in my intentions each time I pray the most holy Rosary.

Chapter Four

The Scripture Texts

The following pages contain most of the New Testament readings involved directly in the Rosary – found in the Gospels and the Acts of the Apostles.

Two excerpts are taken from the *Catechism of the Catholic Church*. These describe Our Lady's Assumption into heaven, and her exaltation as Queen over all things.

(A) The Joyful Mysteries

1. The Annunciation



In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, full of grace, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of

greeting this might be. And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

“He will be great, and will be called the Son of the Most High; and the Lord God will give him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end.” And Mary said to the angel, “How can this be, since I have no husband?” And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible.” And Mary said, “Behold, I am the handmaid of the Lord; let it be to me according to your word.” And the angel departed from her. (Lk 1:26–38, RSV)

Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary your wife into

your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins.” All this took place to fulfill what the Lord had said through the prophet:

“Behold, the virgin shall be with
child and bear a son,
and they shall name him
Emmanuel,”

which means “God is with us.” When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. (Mt 1:18–24, NAB)

2. The Visitation



During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the

moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled.”

And Mary said:

“My soul proclaims the greatness of the Lord;
my spirit rejoices in God my savior.

For he has looked upon his handmaid’s lowliness;
behold, from now on will all ages call me blessed.

The Mighty One has done great things for me,
and holy is his name.

His mercy is from age to age
to those who fear him.

He has shown might with his arm,
dispersed the arrogant of mind and heart.

He has thrown down the rulers from their thrones
but lifted up the lowly.

The hungry he has filled with good things;
the rich he has sent away empty.

He has helped Israel his servant,
remembering his mercy,
according to his promise to our fathers,
to Abraham and to his descendants forever.”

Mary remained with her about three months and then returned to her home. (Lk 1:39–56, NAB)

3. The Birth of Jesus



In those days a decree went out from Caesar Augustus that the whole world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. So all went to be enrolled, each to his own town. And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were

there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

Now there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. The angel said to them, “Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger.” And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

“Glory to God in the highest
and on earth peace to those on whom his favor
rests.”

When the angels went away from them to heaven, the shepherds said to one another, “Let us go, then, to Bethlehem to see this thing that has taken place, which the Lord has made known to us.” So they went in haste and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known the message that had been told them about this child. All who heard it were amazed by what had been told them by the shepherds. And Mary kept all these things, reflecting on them in her heart. Then the shepherds

returned, glorifying and praising God for all they had heard and seen, just as it had been told to them. (Lk 2:1–20, NAB)

4. The Presentation



When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and

to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord.

Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the holy Spirit was upon him. It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

“Now, Master, you may let your
servant go
in peace, according to your word,
for my eyes have seen your salvation,
which you prepared in sight of
all the peoples,
a light for revelation to the Gentiles,
and glory for your people Israel.”

(Lk 2:22–32, NAB)

As the child’s father and mother were wondering at the things that were being said about him, Simeon blessed them and said to Mary his mother, “Look, he is destined for the fall and for the rise of many in Israel, destined to be a sign that is opposed – and a sword will pierce your soul too – so that the secret thoughts of many may be laid bare.”

There was a prophetess, too, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. She came up just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem. (Lk 2:33–38, NJB)

5. Finding of Jesus in the Temple



Every year his parents used to go to Jerusalem for the feast of the Passover. When he was twelve years old, they went up for the feast as usual. When the days of the feast were over and they set off home, the boy Jesus stayed behind in Jerusalem without his parents knowing it. They assumed he was somewhere in the party, and it was only after a day's journey that they went to look for him among their relations and acquaintances. When they failed to find him they went back to Jerusalem looking for him everywhere.

It happened that, three days later, they found him in the Temple, sitting among the teachers, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies. They were overcome when they saw him, and his mother said to him, "My child, why have you done this to us? See how worried your father and I have been, looking for you." He replied, "Why were you looking for me? Did you not know that I must be in my Father's house?" But they did not understand what he meant.

He went down with them then and came to Nazareth and lived under their authority. His mother stored up all these things in her heart. And Jesus increased in wisdom, in stature, and in favour with God and with people. (Lk 2:41–52, NJB)

(B) The Luminous Mysteries

1. The Baptism of Jesus



John the Baptist was in the desert, proclaiming a baptism of repentance for the forgiveness of sins... In the course of his preaching he said, “After me is coming someone who is more powerful than me, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit.”

It was at this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. And at once, as he was coming up out of the water, he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, “You are my Son, the Beloved; my favour rests on you.” (Mk 1:4, 7–11, NJB)

The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!” (Jn 1:29, NIV)

2. The Miracle at Cana



On the third day there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. And they ran out of wine, since the wine provided for the feast had all been used, and the mother of Jesus said to him, “They have no wine.” Jesus said, “Woman, what do you want from me? My hour has not come yet.” His mother said to the servants, “Do whatever he tells you.” There were six stone water jars standing there, meant for the ablutions

that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, “Fill the jars with water,” and they filled them to the brim. Then he said to them, “Draw some out now and take it to the president of the feast.” They did this; the president tasted the water, and it had turned into wine. Having no idea where it came from – though the servants who had drawn the water knew – the president of the feast called the bridegroom and said, “Everyone serves good wine first and the worse wine when the guests are well wined; but you have kept the best wine till now.”

This was the first of Jesus’ signs: it was at Cana in Galilee. He revealed his glory, and his disciples believed in him. (Jn 2:1–11, NJB)

3. The Announcement of the Kingdom and the Call to Repentance



After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: “This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.” (Mk 1:14–15, NAB)

He went around all of Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness among the people. (Mt 4:23, NAB)

4. The Transfiguration



Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain by themselves. There in their presence he was transfigured: his face shone like the sun and his clothes became as dazzling as light. And suddenly Moses and Elijah appeared to them; they were talking with him. Then Peter spoke to Jesus. “Lord,” he said, “it is wonderful for us to be here; if you want me to, I will make three shelters here, one for you, one for Moses

and one for Elijah.” He was still speaking when suddenly a bright cloud covered them with shadow, and suddenly from the cloud there came a voice which said, “This is my Son, the Beloved; he enjoys my favour. Listen to him.” When they heard this, the disciples fell on their faces, overcome with fear. But Jesus came up and touched them, saying, “Stand up, do not be afraid.” And when they raised their eyes they saw no one but Jesus. (Mt 17:1–8, NJB)

5. The Institution of the Holy Eucharist



Then he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” (Lk 22:19, NJB)

Then he took a cup, and when he had given thanks he handed it to them saying, “Drink from this, all of you, for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins.” (Mt 26:26–28, NJB)

“I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.”...

“In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person. As the living Father sent me and I draw life from the Father, so whoever eats me will also draw life from me.” (Jn 6:51, 53–57, NJB)

(C) The Sorrowful Mysteries

1. The Agony in the Garden



They came to a plot of land called Gethsemane, and he said to his disciples, “Stay here while I pray.” Then he took Peter and James and John with him. And he began to feel terror and anguish. And he said to them, “My soul is sorrowful to the point of death. Wait here, and stay awake.” And going on a little further he threw himself on the ground and prayed that, if it were

possible, this hour might pass him by. “Abba, Father!” he said, “For you everything is possible. Take this cup away from me. But let it be as you, not I, would have it.” He came back and found them sleeping, and he said to Peter, “Simon, are you asleep? Had you not the strength to stay awake one hour? Stay awake and pray not to be put to the test. The spirit is willing enough, but human nature is weak.” Again he went away and prayed, saying the same words. (Mk 14:32–39, NJB)

[And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.] When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, “Why are you sleeping? Get up and pray that you may not undergo the test.” (Lk 22:43–46, NAB)

2. The Scouring at the Pillar



Pilate then summoned the chief priests and the leading men and the people. He said to them, “You brought this man before me as a popular agitator. Now I have gone into the matter myself in your presence and found no grounds in the man for any of the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.” But as one man they howled, “Away with

him! Give us Barabbas!” (This man had been thrown into prison because of a riot in the city and murder.)

In his desire to set Jesus free, Pilate addressed them again, but they shouted back, “Crucify him! Crucify him!” And for the third time he spoke to them, “But what harm has this man done? I have found no case against him that deserves death, so I shall have him flogged and then let him go.” But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts kept growing louder. (Lk 23:13–23, NJB)

So Pilate, anxious to placate the crowd, released Barabbas for them and, after having Jesus scourged, he handed him over to be crucified. (Mk 15:15, NJB)

3. The Crowning with Thorns



Then the governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort round him. And they stripped him and put a scarlet cloak round him, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, "Hail, king of the Jews!" And they spat on him and took the reed and struck him on the head with it. (Mt 27:27–30, NJB)

4. The Carrying of the Cross



As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say,

‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green what will happen when it is dry?” (Lk 23:26–31, NAB)

5. The Crucifixion and Death of Jesus



When they reached the place called The Skull, there they crucified him and the two criminals, one on

his right, the other on his left. Jesus said, "Father, forgive them; they do not know what they are doing." Then they cast lots to share out his clothing.

The people stayed there watching. As for the leaders, they jeered at him with the words, "He saved others, let him save himself if he is the Christ of God, the Chosen One." The soldiers mocked him too, coming up to him, offering him vinegar, and saying, "If you are the king of the Jews, save yourself." Above him there was an inscription: "This is the King of the Jews."

One of the criminals hanging there abused him: "Are you not the Christ? Save yourself and us as well." But the other spoke up and rebuked him. "Have you no fear of God at all?" he said. "You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom." He answered him, "In truth I tell you, today you will be with me in paradise." (Lk 23:33–43, NJB)

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, "Woman, this is your son." Then to the disciple he said, "This is your mother." And from that hour the disciple took her into his home. (Jn 19:25–27, NJB)

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, “Eloi, eloi, lama sabachthani?” which means, “My God, my God, why have you forsaken me?” (Mk 15:33–34, NJB)

After this, Jesus knew that everything had now been completed and, so that the scripture should be completely fulfilled, he said: I am thirsty.

A jar full of sour wine stood there; so, putting a sponge soaked in the wine on a hyssop stick, they held it up to his mouth. After Jesus had taken the wine he said, “It is fulfilled.” (Jn 19:28–30, NJB)

Jesus cried out in a loud voice saying, “Father, into your hands I commit my spirit.” With these words he breathed his last. (Lk 23:46, NJB)

And suddenly, the veil of the Sanctuary was torn in two from top to bottom, the earth quaked, the rocks were split, the tombs opened and the bodies of many holy people rose from the dead, and these, after his resurrection, came out of the tombs, entered the holy city and appeared to a number of people. The centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, “In truth this man was son of God.”

And many women were there, watching from a distance, the same women who had followed Jesus

from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons. (Mt 27:51–56, NJB)

It was the Day of Preparation, and to avoid the bodies' remaining on the cross during the Sabbath – since that Sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they saw he was already dead, and so instead of breaking his legs, one of the soldiers pierced his side with a lance; and immediately there came out blood and water. (Jn 19:31–34, NJB)

(D) The Glorious Mysteries

1. The Resurrection



After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken

with fear of him and became like dead men. Then the angel said to the women in reply, “Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there you will see him.’ Behold, I have told you.” Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. (Mt 28: 1–8, NAB)

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter, following him, also came up, went into the tomb, saw the linen cloths lying on the ground and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had still not understood the scripture, that he must rise from the dead. The disciples then went back home.

But Mary was standing outside near the tomb, weeping. Then, as she wept, she stooped to look inside, and saw two angels in white sitting where the body of Jesus had been, one at the head, the other at the feet. They said, “Woman, why are you weeping?”

“They have taken my Lord away,” she replied, “and I don’t know where they have put him.” As she said this she turned round and saw Jesus standing there, though she did not realise that it was Jesus. Jesus said to her, “Woman, why are you weeping? Who are you looking for?” Supposing him to be the gardener, she said, “Sir, if you have taken him away, tell me where you have put him, and I will go and remove him.” Jesus said, “Mary!” She turned round then and said to him in Hebrew, “Rabbuni!” – which means Master. Jesus said to her, “Do not cling to me, because I have not yet ascended to the Father. But go to the brothers, and tell them: I am ascending to my Father and your Father, to my God and your God.” So Mary of Magdala told the disciples, “I have seen the Lord,” and that he had said these things to her.

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, “Peace be with you,” and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord, and he said to them again, “Peace be with you.

“As the Father sent me,
so am I sending you.”

After saying this he breathed on them and said:

“Receive the Holy Spirit.
If you forgive anyone’s sins,
they are forgiven;

if you retain anyone's sins,
they are retained."

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord," but he answered, "Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe." Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. "Peace be with you," he said. Then he spoke to Thomas, "Put your finger here; look, here are my hands. Give me your hand; put it into my side. Do not be unbelieving any more but believe." Thomas replied, "My Lord and my God!" Jesus said to him:

"You believe because you can see me.

Blessed are those who have not seen
and yet believe." (Jn 20:3–29, NJB)

Then he told them, "This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, was destined to be fulfilled." He then opened their minds to understand the scriptures, and he said to them, "So it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all nations, beginning from Jerusalem. You are witnesses to this.

“And now I am sending upon you what the Father has promised. Stay in the city, then, until you are clothed with the power from on high.” (Lk 24:44–49, NJB)

And he said to them, “Go out to the whole world; proclaim the gospel to all creation. Whoever believes and is baptised will be saved; whoever does not believe will be condemned. These are the signs that will be associated with believers: in my name they will cast out devils; they will have the gift of tongues; they will pick up snakes in their hands and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover.” (Mk 16:15–18, NJB)

Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” (Mt 28:18–20, NAB)

2. The Ascension



Now having met together, they asked him, “Lord, has the time come for you to restore the kingdom to Israel?” He replied, “It is not for you to know times or dates that the Father has decided by his own authority, but you will receive the power of the Holy Spirit which will come on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to earth’s remotest end.”

As he said this he was lifted up while they looked on, and a cloud took him from their sight. They were still staring into the sky as he went, when suddenly two men in white were standing beside them, and they said, “Why are you Galileans standing here looking into the sky? This Jesus who has been taken up from you into heaven will come back in the same way as you have seen him go to heaven.” (Acts 1:6–11, NJB)

They worshipped him and then went back to Jerusalem full of joy; and they were continually in the Temple praising God. (Lk 24:52–53, NJB)

And so the Lord Jesus, after he had spoken to them, was taken up into heaven; there at the right hand of God he took his place, while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it. (Mk 16:19–20, NJB)

3. The Descent of the Holy Spirit



When Pentecost day came round, they had all met together, when suddenly there came from heaven a sound as of a violent wind which filled the entire house in which they were sitting; and there appeared to them tongues as of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak different languages as the Spirit gave them power to express themselves.

Now there were devout men living in Jerusalem from every nation under heaven, and at this sound they all assembled, and each one was bewildered to hear these men speaking his own language... Everyone was amazed and perplexed; they asked one another what it all meant. Some, however, laughed it off. “They have been drinking too much new wine,” they said.

Then Peter stood up with the Eleven and addressed them in a loud voice:

“Men of Judaea, and all you who live in Jerusalem, make no mistake about this, but listen carefully to what I say. These men are not drunk, as you imagine; why, it is only the third hour of the day. On the contrary, this is what the prophet was saying:

‘In the last days – the Lord declares –
I shall pour out my Spirit on all humanity.
Your sons and daughters shall prophesy,
your young people shall see visions,
your old people dream dreams.
Even on the slaves, men and women,
shall I pour out my Spirit...’

“Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified and killed by men outside the Law. But God raised him to life...

“Now raised to the heights by God’s right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit...”

Hearing this, they were cut to the heart and said to Peter and the other apostles, “What are we to do, brothers?” “You must repent,” Peter answered, “and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God is calling to himself.” He spoke to them for a long time using many other arguments, and he urged them, “Save yourselves from this perverse generation.” They accepted what he said and were baptised. That very day about three thousand were added to their number. (Acts 2:1–41, NJB)

4. The Assumption of Mary into Heaven



“Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory...” The Assumption of the Blessed Virgin is a singular participation in her Son’s Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity;
in your Dormition you did not leave the world,

O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. (*Catechism of the Catholic Church*: #966)

5. The Coronation of Mary as Queen of Heaven and Earth



“Finally the Immaculate Virgin ... was ... exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.” (*Catechism of the Catholic Church*: #966)

Chapter Five

Indulgences

What is an Indulgence?

For answers we look to the *Catechism of the Catholic Church* (Publications Service, Canadian Conference of Catholic Bishops, Ottawa, 1994).

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.” (#1471)

“The ‘treasury of the Church’ is the infinite value, which can never be exhausted, which Christ’s merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father.” (#1476)

“This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints.” (#1477)

“To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us

incapable of eternal life, the privation of which is called the ‘eternal punishment’ of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the ‘temporal punishment’ of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin.” (#1472)

Purpose and Past Abuses

Except for the “Additional Notes” on page 76 below, the remaining parts of this booklet are excerpts taken from *The Handbook of Indulgences, Norms and Grants* (Catholic Book Publishing Co., New York, 1991). The reader is encouraged to study this valuable little work in its entirety.

In the following paragraphs, the number(s) following each quoted excerpt denote the page(s) where the excerpt is found in *The Handbook of Indulgences*.

“The purpose intended by ecclesiastical authority in granting indulgences is not only to help the faithful to pay the penalties due to sin, but also to cause them to perform works of devotion, repentance, and charity – especially works that contribute to the growth of faith and the good of the community.

“The faithful who apply indulgences as suffrages for the dead are practicing charity in a superior way and

with their thoughts on the things of heaven are dealing more virtuously with the things of earth.

“The Church’s magisterium has defended and declared this teaching in various documents. The practice of indulgences has sometimes been infected with abuses. This has happened because ‘rash and excessive indulgences’ have led to contempt for the keys of the Church and to the weakening of penitential expiation, and because ‘fraudulent appeals for money’ have brought curses upon the very name of indulgences. The Church, however, uprooting and correcting abuses, ‘teaches and prescribes that the practice of indulgences, so beneficial to the Christian people and sanctioned by the authority of the sacred councils, must be preserved; the Church anathematizes those who state that indulgences are useless or who deny the Church’s power to grant them.’” (Pages 112–114)

“In addition, the usage of indulgence builds up confidence and hope for full reconciliation with God the Father. Yet this occurs in such a way that the practice provides no basis for negligence nor in any way lessens the concern to develop those dispositions required for full communion with God. Indulgences are indeed freely given favors, but they are granted both to the living and the dead only on fulfillment of certain conditions: to gain them the requirement on the one hand is the performance of good works, and on the other the faithful’s having the necessary dispositions, namely, love of God, hatred toward sin, trust in the

merits of Christ the Lord, and the firm belief that the communion of saints is of great advantage to the faithful.” (Page 114)

Some Norms

“2. An indulgence is either plenary or partial, that is, it frees a person either from all or from some of the temporal punishment due to sins.

“3. No one gaining an indulgence may apply it to other living persons.

“4. Both partial and plenary indulgences can always be applied to the dead as suffrages.

“20.1. To be capable of gaining indulgences a person must be baptized, not excommunicated, and in the state of grace at least at the time the prescribed works are completed.

“23.1. Beside the exclusion of all attachment to sin, even venial sin, the requirements for gaining a plenary indulgence are the performance of the indulgenced work and fulfillment of three conditions: sacramental confession, eucharistic communion, and prayer for the pope’s intentions.” (Pages 19–24)

Indulgenced Grants

“48. Recitation of the Marian Rosary

A plenary indulgence is granted when the Rosary is recited in a church or oratory or when it is recited in a family, a religious community, or a pious association. A partial indulgence is granted for its recitation in all other circumstances.

1. The recitation of a third of the Rosary is sufficient for obtaining the plenary indulgence, but these five decades must be recited without interruption. [Editor's note: A fourth of twenty decades amounts to the same.]

2. Devout meditation on the mysteries is to be added to the vocal prayer.” (Page 79)

“35. Use of Devotional Objects

The Christian faithful obtain a partial indulgence when they make devout use of a devotional object (such as a crucifix or cross, a Rosary, a scapular, or a medal) which has been rightly blessed by any priest or deacon.” (Page 74)

“55. Sign of the Cross

A partial indulgence is granted the Christian faithful who devoutly sign themselves with the cross while saying the customary formula: ‘In the name of the Father, and of the Son, and of the Holy Spirit. Amen.’” (Page 82)

“16. Creed

A partial indulgence is granted the Christian faithful who devoutly recite the above Apostles’ Creed or the Nicene-Constantinopolitan Creed.” (Page 49)

“50. Reading the Sacred Scriptures

A partial indulgence is granted the Christian faithful who read sacred scripture with the veneration due

God's word and as a form of spiritual reading. The indulgence will be a plenary one when such reading is done for at least one-half hour." (Page 80)

"51. Hail, Holy Queen

A partial indulgence." (Page 81)

Additional Notes from the editor

The sacramental confession (mentioned above in paragraph 23.1, page 86), on the day of the indulgenced work, satisfies the requirement for confession for that day and for twenty days before or afterwards. In other words, on any of those twenty-one days, an indulgenced work accompanied by Holy Communion and prayer for the Pope's intentions, with the exclusion of all attachment to sin, gains a plenary indulgence.

The devout faithful who daily attend Holy Mass and pray the Rosary will do well to include the practice of tri-weekly confession. In so doing they participate in the merciful task of bringing poor souls out of Purgatory on every single one of those days.

The prayer for the intentions of the Pope can be one Our Father, one Hail Mary, and one Glory Be.

Chapter Six

How to Pray the Rosary

For those who do not know, here is the procedure for praying the Rosary.

As can be seen in Chapter Four, the Rosary consists of four sets of Mysteries – Joyful, Luminous, Sorrowful and Glorious. Each set commemorates five events in the life of Jesus and/or Mary. Each event is introduced by a title, and an element in it is centred upon during the recitation of one Our Father, ten Hail Mary's, one Glory Be and the Fatima Prayer.

Rosary beads are employed to keep count of the prayers for every five of the twenty Mysteries.



1(a). Begin by making the SIGN OF THE CROSS.

“In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

(b). Say the CREED.

[On the Rosary beads, indicate this prayer by taking hold of the crucifix.]

“I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.”

(c). Say the OUR FATHER.

[On the beads, hold the first bead after the crucifix.]

“Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.”

(d). Say three times the HAIL MARY.

[These are counted on the next three beads.]

“Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

These three prayers are said for an increase in faith, hope and love.

(e). Say the GLORY BE.

[This is the last bead before the major part of the Rosary whose 54 beads are chained together in the shape of a loop.]

“Glory be to the Father, and to the Son, and to the Holy Spirit – as it was in the beginning, is now, and ever shall be, world without end. Amen.”

2(a). Announce the first Mystery. Pause a few moments for reflection as described in Chapter Four.

(b). Say the Our Father, the Hail Mary ten times, and the Glory Be, followed by the FATIMA PRAYER.

“O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those who are most in need of Thy mercy.”

(c). Announce the next Mystery, pause a few moments for reflection, and repeat step (b).

Step (c) recurs until five Mysteries are completed.

[On the beads the connecting centre piece medal is used to count the first Our Father for the first Mystery, and the fifth Glory Be and Fatima Prayer. The sequences of ten beads are for keeping track of the Hail Mary's. The single bead after each ten is used for the Glory Be, the Fatima Prayer and the next Our Father.]

3(a). After finishing five Mysteries, say the HAIL HOLY QUEEN.

“Hail, holy Queen, Mother of mercy; hail, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.”

(b). Say the final INVOCATION.

“Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.”

“Let us pray. O God, whose only begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal salvation, grant, we beseech Thee, that meditating upon these Mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same Christ, our Lord. Amen.”

- (c). End by making the Sign of the Cross again.
4. The average time for praying five decades of the Rosary is 15 minutes.
5. If more than a set of Mysteries is prayed in one sitting, then Step 1 occurs only at the beginning, and Step 3 only at the end.
6. The Joyful Mysteries should be said on Mondays and Saturdays, the Luminous on Thursdays, the Sorrowful on Tuesdays and Fridays, and the Glorious on Wednesdays and Sundays.
7. If an insight should come along during private prayer, we may stop and let the thought continue on to its fullness before resuming the Rosary. However, in a group setting, it is better not to spend more than half a minute vocalizing one's stream of words.

Chapter Seven

Some Meditative Techniques

Gratitude and joy are two prominent attitudes to have in praying the Rosary. A person is welcome to smile throughout the devotion.

We should also ask the Holy Spirit to help us discover the kindness with which God looks at his people. May we sense his love and compassion.

Suggestions

Merely reiterating the words of the Our Father, Hail Mary and Glory Be is not the best way to pray the Rosary. At the beginning of each decade, we should take a moment to focus on the announced Mystery.

The following are things we can do during the recitation. We can stay with one of the recommendations over the entire prayer, or use a combination of a few of them.

1. The Scripture quotations associated with each decade of the Rosary is where the most material for meditation is found. As we name each Mystery, let us read a short paragraph from the related texts found in Chapter Four of this booklet, if it is close at hand; if not, let us try to bring one item to mind: a word, a sentence, a story, an idea, a deed done by one of the persons described in the incident, a saying uttered by him or her. The pictures in that chapter will help.

2. On days when we are sluggish and dry, and the booklet is not available, we may not be favourably inclined to remember anything significant from the excerpts. In that case we might try to see in our mind's eye the picture of the Mystery from Chapter Four, or a stained glass window, a painting, a statue, a holy card. The depiction may be about only one part of the narrative. For instance, in the first Glorious Mystery, the setting may be: Jesus' resurrection at the sepulchre, or the terrified guards, or Peter and John at the empty tomb, Mary Magdalene meeting Jesus in the garden, the doubting Thomas, the road to Emmaus, or the miracle of the large catch of fish on the sea of Tiberias.

3. If we wish, we can insert ourselves in the scene as one of the participants. There are usually several people in each of the Mysteries: relatives, friends, rabbis, apostles, followers, soldiers, women, passers-by. We can stand in as one of them. Even in the first Joyful Mystery where Mary was presumably alone with the angel Gabriel, we can take the role of her father or mother who could have been in the next room speculating with whom she was speaking.

4. We can pretend to be a young child watching Jesus in wonder and awe during the Presentation at the Temple, or the Baptism at the river Jordan, the wedding feast at Cana, the Crucifixion, Ascension, descent of the Holy Spirit at Pentecost...

5. Sometimes we might imagine what Jesus could have been feeling, or thinking, or saying to himself. For instance, in the fourth Sorrowful Mystery, the Carrying of the Cross, we might ‘hear’ the exhausted Jesus whispering, “I mustn’t give up. I have to go on. My people need me. (Ann, Bill, Charles) will not reach heaven if I call it off now.” The names in brackets can be any of our loved ones.

6. We may also surmise what another character in the Gospel story could have felt or contemplated. For example, in the fifth Sorrowful Mystery, at the time when the chief priests and scribes were mocking the crucified Jesus, the beloved disciple who was standing near the cross might have asked himself, “Why doesn’t Jesus retaliate?” What could have been some reasons?

7. We can carry on a conversation with God, with Mary, with one of the angels or saints. We may ask God why he did things in the way he did. For example, why was Jesus born in a stable and laid in a manger? To redeem us, why did he choose the way of the cross? As in all dialogue, we should listen with the heart.

8. We may explore how a particular Mystery relates to us. For example, in the third Luminous Mystery, what is Jesus asking me to repent from?

Like Mary in the fourth Joyful Mystery, if we wish, we can consecrate ourselves, or our children, or relatives, or friends, to the Lord, every day.

9. We may emulate a virtue exemplified in the Mystery, like the obedience of Mary in the first Joyful Mystery – “May it be done to me according to your word.” (Lk 1:38, NAB)

In the second Luminous Mystery, after hearing his mother say, “They have no wine,” (Jn 2:3, NAB) Jesus did what he could to remove the embarrassment of the host. Is there someone in need to whom we can be helpful?

10. We can dwell on occasions in which our experiences are similar to those of Jesus or Mary. For example, when we encounter afflictions and insults like Jesus in the Sorrowful Mysteries, let us not fight back, but pray to God.

Like Mary in the second Joyful Mystery, in moments of illumination, we might exult and cry out, “My soul magnifies the Lord, and my spirit rejoices in God my Savior... for he who is mighty has done great things for me.” (Lk 1:46–47, 49, RSV)

11. We can memorize lines like: “Lord, it is good that we are here” (Mt 17:4, NAB) [at the Transfiguration – fourth Luminous Mystery]. Or, “The disciples were filled with joy at seeing the Lord, and he said to them again, ‘Peace be with you’” (Jn 20:20–21, NJB) [at Jesus’ first appearance to the Apostles after his resurrection].

12. We may make a special commitment. For example, we may decide to pray more slowly, fervently, and thoughtfully. In the fifth Luminous Mystery, we may think about how we can participate better at Holy Mass. In the third Glorious Mystery, we may promise to be more conscious of the Holy Spirit who lives in us as his temple.

13. We can examine our consciences. Our personal sins contributed to Jesus' suffering and death. Let us look for the root causes of our offences – jealousy, pride, hatred, anger, ambition, selfishness, lack of love for our neighbour, inordinate attachment to money and pleasure, infidelity, disobedience of Jesus' commands. Let us picture Jesus' pain as the nails are hammered into his hands and feet for us in the fifth Sorrowful Mystery. Let us repent and decide to make a good Confession as soon as possible.

14. We can think about what is expressed in the Our Father, the Hail Mary, the Glory Be, the Fatima Prayer, the Creed, the Hail Holy Queen, the final Invocation, or the fifteen promises listed in Chapter Two above.

15. We may take the opportunity to give to God praise, reverence, love, thanks, glory, worship and adoration.

16. We may wish to ask for a favour, for assistance in overcoming temptations, for solution of a problem, for someone's healing, for the end of an evil situation, for our parish priest. We may want to pray for Our Lady's intentions, for the conversion of sinners and unbelievers, for the souls in Purgatory, for an increase in religious vocations, for world peace, for victims in a disaster, for refugees, for the well-being of the young.

Jesus said, "I came so that they might have life and have it more abundantly." (Jn 10: 10, NAB)

17. We can read the words of introduction to the Mysteries written by holy people like St. Louis Marie de Montfort, St. John Paul II, etc.

18. We may also listen to recordings of priests, religious or lay persons leading the Rosary. These can be borrowed from the parish library, or bought from a Catholic bookstore.

19. We may sing an appropriate hymn. For instance, "Immaculate Mary" would be quite suitable before or after the fifth Glorious Mystery.

20. Some days we may elect to remain in stillness in the presence and embrace of God the Father, or Jesus, or the Holy Spirit, or Mary. Let our hearts rest in the joy and peace that comes from silent companionship with any one of them.

Other Books by Andrew Jerome Yeung

Do Whatever Jesus Tells You!

The Fruitful Servant

Parents, Peace!

Mother Speaks from Medjugorje

The Way to Medjugorje

Various Writings

**Reminder: you can read this book online.
Here is the link.**

<http://medjugorjeca.org/the-rosary-a-worried-parent-prays-2/>

