

The human body is made up of millions of cells, and yet is one because vivified by one soul, presided over by a visible head, and governed by an invisible mind. So on Pentecost, the Apostles, who were like the cells of a body, became Christ's Mystical Body, because vivified by His Holy Spirit, governed by one visible head, Peter, and presided over by one invisible head, Christ in heaven. Our glorious Church is not an organisation, but an organism. As our Lord once thought, governed, and sanctified through a human body, which He took from the womb of His blessed Mother, so now He teaches, governs, and sanctifies through His Mystical Body, the Church, which He took from the womb of humanity overshadowed by His Holy Spirit.

Christ was infallible when He talked through a human body; He is still infallible when He teaches through a mystical Body. Christ sanctified when He forgave sins with human lips; He sanctifies still when He forgives sins through the power of His priests. Christ governed through His human Body, and He governs still. "He that heareth you, heareth Me."

As a drop of blood can live in the body, but cannot live apart from the body, so neither can any of us live the fullness of the Christ Life except in His Mystical Body, the Church.

IV - The Assumption - Luke 1: 46-47

WHAT THE ASCENSION WAS to our Lord, that the Assumption is to our Lady. Certainly she, the new Garden of Paradise, in which grew the Lily of divine sinlessness and the red Rose of the Church, should not be delivered over and forgotten by the heavenly Gardener. She, in whose womb was celebrated the nuptials of eternity and time is more of eternity than time. If husband and wife in marriage are made two in one flesh, then shall not she, who is the new Eve of the new Adam, be also made two in one spirit with Him?

As Christ ascended into heaven to the unity of the divine nature, so Mary is assumed into heaven in the unity of Christ's human nature. Her mystical flight is the event to which our whole generation moves.

Our age of carnalities, which loves the "body beautiful," is lifted out of its despair by the Assumption, to honour a body that is beautiful because it is a temple of God, a gate through which the Word of heaven passed to earth, a Tower of Ivory up which climbed divine Love to kiss upon the lips of His Mother a mystic rose. *

To this daughter of the new Eve goes up our prayer:

The celestial traitress play
And all mankind to bliss betray;
With sacrosanct cajoleries
And starry treachery of your eyes,
Tempt us back to Paradise.

V - The Coronation - Revelation 12: 1-5

Our Lady went into a strange country
And they crowned her for a queen,
For she needed never to be stayed or questioned
But only seen;
And they were broken down under unbearable beauty
As we have been.
But ever she walked till away in the last high places
One great light shone
From the pillared throne of the king of all that country
Who sat thereon;
And she cried aloud as she cried under the gibbet
For she saw her Son.
Our Lady wears a crown in a strange country,
The crown He gave,
But she has not forgotten to call to her old companions,
To call and crave;
And to hear her calling a man might arise and thunder
On the doors of the grave.

-REGINA ANGELORUM by G. K. Chesterton

N.B. The first four Meditations are by The Most Reverend Venerable Fulton J. Sheen



THE HOLY ROSARY

THE GLORIOUS MYSTERIES

(Recited on Sundays & Wednesdays)

"The Rosary, though clearly Marian in character, is at heart a Christocentric prayer ... it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium"

(Pope John Paul II - Rosarium Virginis Mariae, n. 1).

How to Pray the Rosary

When the Rosary is prayed, try to recall that we are praying in the presence of Jesus and Mary (Matthew 18: 20) . This is especially important when we are praying the Rosary with others, as it is helpful if we don't let our own voices carry over the voices of others. So allow the Rosary to be prayed in a spirit of contemplation and reverence without haste, so that all can meditate on the mysteries of the Lord's life as seen through the eyes of the humble handmaid who was chosen to be His Mother. At the commencement of each mystery, it is appropriate to announce an intention for which we pray.

The constant repetition of the words addressed to Mary by the Archangel Gabriel - the 'Hail Mary' - should not be seen as mechanical and dull. Rather like the continuous trickling of a brook, the spoken words carry an inner unspoken meaning that as Pope Benedict XVI said, "transcends the words themselves, and through them speaks to the heart. Thus, in reciting the Hail Mary, we must be careful that our voices do not 'cover' the voice of God who always speaks through the silence like the 'still small voice' of a gentle breeze (1 Kgs 19: 12. Accordingly, how important it is to foster this silence full of God, both in one's personal recitation and in its recitation with the community".

The Pattern of the Rosary Meditations throughout the week:

The Rosary has twenty "Decades" (groups of ten beads) for each of the twenty "Mysteries" or events that are contemplated in the divine life of our Lord in association with Mary his virgin Mother. If you say five decades a day, this is the recommended way:

Sunday - the Glorious Mysteries
Monday - the Joyful Mysteries
Tuesday - the Sorrowful Mysteries
Wednesday - the Glorious Mysteries
Thursday - the Luminous mysteries
Friday - the Sorrowful Mysteries
Saturday - the Joyful Mysteries

The leaflet in your hands is for the Glorious Mysteries which are prayed on Sundays and Wednesdays:

- | | |
|-----------------------------------|-----------------------------|
| 1. The Resurrection | (Mark 16: 6) |
| 2. The Ascension | (Mark 16: 19) |
| 3. The Descent of the Holy Spirit | (Acts of the Apostles 2: 4) |
| 4. The Assumption | (Revelation 12: 1) |
| 5. The Coronation of Our Lady | (Judith 15: 9-10) |

How to pray the Rosary:

1. Make the Sign of the Cross, say the Apostles Creed.
2. Say the Our Father, followed by three Hail Marys (one each for the Virtues of Faith, Hope & Charity, and then the Glory Be.
3. Then announce the Mystery, e.g. the First Glorious Mystery, the Annunciation, then optionally read a short extract of relevant Scripture and/or a Meditation, and pause for silent consideration, and announce an intention.
4. Meditate on the first and then the other four succeeding Mysteries, saying the Our Father, ten Hail Marys, the Glory Be (and the Fatima Prayer) for each Mystery – it normally takes about 15 minutes to say the whole five decades.
5. Concluding Prayers

The Prayers used in Recitation of the Holy Rosary:

The Sign of the Cross

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

The Apostles' Creed

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, dead and buried. He descended into hell; 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 thence He shall 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.

The Our Father

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.

The Hail Mary

Hail Mary, full of grace, the Lord is with thee: blessed art thou among 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.

The Glory be

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.

The Fatima Decade Prayer (prayed after Glory be in each Decade)

O my Jesus, forgive us our sins, save us from the fires of hell and lead all souls to Heaven, especially those who most need thy mercy.

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 vale 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.

V. Pray for us, O holy Mother of God

R That we may be made worthy of the promises of Christ.

Concluding Collect

Let us pray: O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech Thee, that meditating upon these mysteries in the most Holy Rosary of the Blessed Virgin Mary, we may both imitate what they contain, and obtain what they promise: through the same Jesus Christ our Lord. Amen.

The Glorious Mysteries - Scriptures & Mediations

I - The Resurrection - John 20: 11-18

OUR BLESSED LORD compared Himself to a seed, saying that unless the seed fell to the ground and died, it would not spring forth to life. He now by the power of God rises with the flowers of springtime in the newness of life, and gives to the earth the only serious wound it ever received the irreparable wound of an empty grave.

The birth of the Son of God in the form of man was announced to a Virgin; the first announcement of His Resurrection was made to a repentant sinner, Magdalen, that none of us would be without hope. Thomas the Apostle would not believe until he had put his hand into His side, and his fingers into our Lord's hands. Thus do we know that our Lord kept not His wounds but His scars as proof of His love: "With these was I wounded in the house of those who love Me."

The Resurrection begins to affect our lives the day of Baptism. When baptised, we are plunged into the waters as if "buried in the sepulchre to sin and death; emerging from the waters clothed with grace as the principle of Divine Love, we are like the Christ rising from the tomb in the glory of the Resurrection."

Though we are risen in spirit with Christ, so that "our conversation is in heaven," our bodies will not share that glory until our own final resurrection. In the meantime our body must be crucified with Christ's that we may rise with Christ.

On the road to Emmaus on Easter Sunday, our Lord said to His disciples, "Was it not to be expected that the Christ should undergo these sufferings, and enter so into His glory?"

But if that be the law of Innocence, then how shall we, the guilty, hope to escape from it?

II - The Ascension - Acts of the Apostles 1: 3-11

OUR BLESSED LORD did not ascend to heaven immediately after the Resurrection but remained on earth for 40 days, speaking to the Apostles about the Kingdom of God. It was during these days that He gave the details of His Church, which He said would have its visible manifestation on Pentecost.

"And so the Lord Jesus, when He had finished speaking to them, was taken up to heaven, and is seated now at the right hand of God." "Seated" is a figurative expression of eternal repose, which He has merited by His victory over sin. "At the right hand" is a symbol of His power of eternal intercession before His heavenly Father on our behalf.

The Ascension of Christ is the assurance of our own ascension into heaven after the Last Judgment. Not yet ascended in body, we nevertheless enjoy the ascension of our minds in union with Him. We find our true home in heaven. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us; He will form this humbled body of ours anew, modelling it into the image of His glorified body, so effective is His power to make all things obey Him.

O heavenly Magnet, in each Communion draw our body and blood to Thy own, that already following Thee in heart, we may later ascend with Thee in the flesh!

III - The Descent of the Holy Ghost upon the Apostles - Acts of the Apostles 1: 13; 2:1-4

MANY HAVE WISHED that Our Blessed Lord had remained on earth, that we might have heard His voice, seen His compassionate eyes, and brought our children to be blessed by His hands. But He said, "I can say truly that it is better for you I should go away; He who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send Him to you."

If our Lord had remained on earth, He would have been only a symbol to be copied - not a life to be lived. By returning to His heavenly Father, He could then send both from the Father and Himself the Holy Spirit that would make Him live on earth in His new Body, which is the Church.