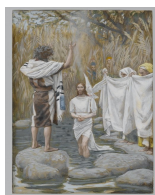




The Armor of Faith
Topic Summary: The Rosary
Part IV: The Luminous Mysteries



Baptism of Jesus
Public Domain

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Helen is a lay-Dominican and has a love for music ministry. The Dominicans, I always mention, are also known as the Order of Preachers. Sharon is still our token cradle Catholic, and, as everyone knows by now, I am simply here to ask questions because every answer deserves a question, well, at least most of the time. To answer my questions and correct my pronunciation is why we have our panelists, so welcome to our panelists as well as to our listeners.

Let us open with a prayer:

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

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

Dear Lord, we also lift up the prayers in our prayer basket. You know what is written on each one and you know the hearts of those who offer their thanks and praise and their petitions for the blessings of Your great mercy.

Dear Lord, we pray especially today for the repose of the soul of the father of Sister Mary Jeremiah. We pray You will receive your servant and grant him mercy and forgiveness so that he may forever know the blessings of Your love.

We also pray, dear Lord, for Barbara, Frank, and all those who are facing surgery as they battle cancer. We pray Your healing hand shall rest upon them, as well as Your hand of comfort, that You will guide the hearts and hands of their care givers, and that Your hand of comfort shall also rest upon all who love and care for them.

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

If you would like to add your prayers to our prayer basket, send us an email at armoroffaithradio@gmail.com. Please include the word “prayer” in the subject line so that we will give it priority and capture it for our prayer basket. Just so you know, Sharon and I lift up our prayers with those in the Armor of Faith Radio prayer basket during our daily prayers.

If you haven't discovered, yet, you can also listen to Armor of Faith Radio on demand and on the go using your smartphone. In addition to wcatradio.com/armoroffaith, we are available through a number of streaming services, such as iHeart Radio, Spreaker, iTunes, and CastBox, among others. Simply search for “Armor of Faith Radio” and select the episode you desire. We will be happy to keep you company wherever you are and wherever you are waiting.

We would also like to ask for your assistance to help share our discussions. If you find an episode or series, which caused you to take a moment and think and you would like to share with family or friends, you only need to copy the URL of the show to which you are listening and drop it into an email or share it through social media. Several of the streaming services through which we are available on demand also have share options, so please help us to spread the good news of our faith in Jesus Christ.

Faith Event Announcements:

The 40 Days for Life 2020 Spring Campaign is coming. This year, the campaign will be conducted from 26 Feb through 5 Apr 2020. We invite you to go to visit the 40 Days for Life website at: <https://www.40daysforlife.com/> to learn about preparations for this Spring's campaign. We also invite our listeners to discern how you can help defend life. Even if you are not able to come to the sidewalk, prayer is powerful and always necessary.

If you would like to learn more about training for sidewalk advocates, check your local 40 Days for Life web site. The national web site, <https://www.40daysforlife.com/>, can help you find an organization near you.

For those who are in the Diocese of Colorado Springs, Sidewalk Advocacy training will be held on Saturday, 15 Feb 2020, from Noon to 5pm at St. Patrick Catholic Church, downstairs in the McGivney room (6455 Brook Park Dr, Colorado Springs, CO 80918). For more information, you can contact the Program Director, Julie Bailey at julie@baileypeople.com for more info.

Just so you know, attending the training does not incur an obligation to go out on the sidewalk, but it does provide information about the program and presents the tools and information which helps Sidewalk Advocates and Prayer Partners to do this important work.

Why Catholics Do What We Do:

Years ago when we were homeschooling our children, my son brought me his religion book and asked, "What does this mean?" I looked and the word he questioned and said, "I don't know." During my formal years of education, I had attended various Catholic schools off and on. Because my father was in the military we moved a lot and therefore my Catholic school days were mixed with public schools as well. Still, I do not ever recall hearing that word and it disturbed me that I could not answer my child's question. So we first sounded out the word and then decided it best to look it up in the dictionary. The word was Transubstantiation.

According to Merriam-Webster,

tran·sub·stanti·a·tion | \ , tran(t)-səb-, stan(t)-shē-'ā-shən

Transubstantiation is the miraculous change by which according to Roman Catholic and Eastern Orthodox dogma the eucharistic elements at their consecration become the body and blood of Christ while keeping only the appearances of bread and wine.

After reading this definition, I recalled that I did understand the concept, but still did not remember ever hearing this word. In recent poles taken, it is discovered that only 1/3 of all Catholics understand what this means. (Smith) For this reason, I believe that we need to discuss this.

In 1 Corinthians 11:23-29, Paul writes:

(1 Corinthians 11:23-29)

"For this is what I received from the Lord and in turn passed on to you: That on the same night as he was betrayed, the Lord Jesus took some bread, and thanked God for it, and broke it, and he said, 'This is my body which is for you; do this as a memorial of me.' In the same way he took the cup after supper and said, 'This cup is a new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death. And so anyone who eats the bread or drinks the cup of the Lord unworthily will be behaving unworthily toward the body and blood of the Lord. Everyone is to recollect himself before eating this bread and drinking this cup, because a person who eats and drinks without recognizing the body is eating and drinking his own condemnation."

The Catholic Church continues to this day to carry on the teachings and traditions that Jesus started and the Apostles brought forth to their followers. We remember Jesus each and every time that we participate in the Mass and recognize when the priest says the words of consecration.

When the words of consecration are said, the substance of the bread and wine remains the same in appearance, taste and texture. However, by the power of the Holy Spirit, the words of consecration change the bread and wine into the actual Body, Blood, Soul and Divinity of Jesus Christ. In other words, when we receive Eucharist, we are really receiving Jesus. It is not a symbol, it is real.

Paul explained how transubstantiation happens during Mass. He went further to tell us that if we receive unworthily, we are doing great harm to ourselves. So what must we do to be sure we are receiving worthily? To receive Eucharist worthily, we must follow the teachings of the Church. According to Canon Law Article 2 canons 912 – 923 (Vatican) to receive Eucharist properly:

- We must be a baptized person not prohibited by law
- We must have proper intent (meaning that we want to receive Jesus)
- We must have fasted the required amount of time (there was a time when fasting of three hours was required, today we are only required to fast for one hour before receiving Eucharist)
- We must be in the state of grace (this means we cannot receive Eucharist if we have mortal sin on our souls. If we have mortal sin within us, we must go to confession before receiving Eucharist)

Sooo, when we go to Mass and receive Eucharist, we are intimately receiving Jesus Christ, whole and complete. Transubstantiation is the blessing that calls down from heaven, the power of God to change the matter of bread and wine into the body and blood of Jesus. Just as God provided Manna for the Israelites as they traveled all those years in the desert, Eucharist is the Manna He provides for us to be our nourishment as we travel this journey on our way to heaven.

Have a blessed week All. Remember, you are loved dearly by God the Father, God the Son, God the Holy Spirit and yes, by us as well.

Discussion:

Last time, we galloped through the Joyful Mysteries. Sharon expressed her disappointment to me after the show that I did not take more time to examine each mystery, but, of course, we were limited to an hour. What this demonstrates is that there is so much for us to explore within scripture as we pray the Rosary. We cannot reflect on it all in one sitting, so we should allow the Holy Spirit to guide us in our meditation and contemplation.

If all we do during our prayer is simply read the scripture, we are only skimming the surface. As we meditate and contemplate on the meaning of this scripture upon our lives and to what we are called, we must look beyond just the verses cited. Certainly, we can read them, but to meditate and contemplate upon them calls us to consider their full context as well.

As we spend time in the scripture, we should also allow the footnotes to help us travel the threads from the Old Testament to the New. A study Bible or Concordance can help us expand our reach of reflection, meditation, and contemplation. As we allow the scripture to flow through our hearts and minds, we should also consider the positional, linguistic, historical, cultural, and spiritual context of what God reveals to us through the mysteries of the Rosary. (To learn more about these intersecting forms of context, we invite you to listen to our series concerning the “Study and Discernment of Scripture,” which can be found at episodes 39 – 45)

As we spend these 15 minutes of prayer, which is the approximate time we spend as we pray a chaplet of the Rosary, it is an opportunity for us to open our hearts to the blessings and grace of God; and just in case I haven't pointed this out before, I should mention that a blessing is an invocation of God's power and care and grace is God's undeserved help - just a reminder.

During our discussion, I also mentioned those who are concerned with the number of Hail Mary's we say as we reflect upon the mysteries, as if we are somehow placing Mary in competition with God. I would encourage them to consider another view. Perhaps if they viewed the Hail Mary's in relation to what they surround within our meditation and contemplation of the mysteries, they would understand them to be as a mantle of a Mother's love wrapped around the Passion of her Son.

Helen also pointed out to our team, after our last show, that each time we say the Hail Mary, we are not only repeating the Angelic Salutation in respect for the Mother of our Lord and the blessing of the Holy Spirit which came upon her, but we are also pointing to the blessings of the fruit of Mary's womb, our Lord and Savior, Jesus Christ. And have I mentioned that a blessing is an invocation of God's power and care? If I haven't I just want to make sure I get that in there.

We might also remember that each time we say a Hail Mary, we are fulfilling the prophecy of Mary, as we are told in Luke 1:48, where Mary says:

(Luke 1:48)

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

Today, we will turn our attention to the Luminous Mysteries. As we mentioned during previous discussions, the Rosary came to us through an evolution which was guided by the Holy Spirit. (Saint John Paul II) The Luminous Mysteries are a recent example, which Saint John Paul II endorsed within His apostolic letter, *Rosarium Virginis Mariae* (Rosary of the Virgin Mary).

(Question 1: Saint John Paul II referred to these mysteries as the “mysteries of light.” **What comes to mind as we think of “mysteries of light?”**)

(Genesis 1:4)

*4 God saw that the **light was good.** **God then separated the light from the darkness.***

(John 8:12)

*12 Jesus spoke to them again, saying, **“I am the light of the world.** **Whoever follows me will not walk in darkness, but will have the light of life.**”*

- Light of the World
- Light of Life
- Light extinguishes the darkness

(John 3:19-21)

*19 And this is the verdict, that **the light came into the world,** but **people preferred***

darkness to light, because their works were evil. 20 For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. 21 But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.

(Psalm 18:29)

For you, Lord, give light to my lamp; my God brightens my darkness.

- Illumination to see what cannot be seen in darkness
- Illumination of thought, which yields:
 - ➔ Illumination of wisdom
 - ➔ Illumination of peace
 - ➔ Illumination of faith
 - ➔ Illumination of hope
 - ➔ Illumination of charity
 - ➔ Illumination of love
 - ➔ Illumination of what God asks of us
 - ➔ Illumination by which to reveal the wolves in the clothing of sheep

(Matthew 7:15-20)

15 “Beware of false prophets, who come to you in sheep’s clothing, but underneath are ravenous wolves. 16 By their fruits you will know them. Do people pick grapes from thornbushes, or figs from thistles? 17 Just so, every good tree bears good fruit, and a rotten tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit. 19 Every tree that does not bear good fruit will be cut down and thrown into the fire. 20 So by their fruits you will know them.

(Note: As we receive the light of Christ and increase our knowledge of and experience the fullness of our faith, we make the task of the wolf in the clothing of sheep more difficult, for we are better able to recognize their deceptions and attempts to disrupt the peace of the Church and its unity with what God asks of us.)

(Question 2: The first mystery of the Luminous Mysteries is commonly referred to as the “The Baptism of the Lord.” To what does this refer and what might we reflect upon about that moment?)

(Matthew 3:13-17)

13 Then Jesus came from Galilee to John at the Jordan to be baptized by him. 14 John tried to prevent him, saying, “I need to be baptized by you, and yet you are coming to me?” 15 Jesus said to him in reply, “Allow it now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed him. 16 After Jesus was baptized, he came up from the water and behold, the heavens were opened [for him], and he saw the Spirit of God descending like a dove [and] coming upon him. 17 And a voice came from the heavens, saying, “This is my beloved Son, with whom I am well pleased.”

(Footnote to Matthew 3:14 – NABRE)

This dialogue, peculiar to Matthew, reveals John's awareness of Jesus' superiority to him as the mightier one who is coming and who will baptize with the holy Spirit (Mt 3:11). His reluctance to admit Jesus among the sinners whom he is baptizing with water is overcome by Jesus' response. To **fulfill all righteousness**: in this gospel to fulfill usually refers to **fulfillment of prophecy**, and righteousness to **moral conduct in conformity with God's will**. Here, however, as in Mt 5:6; 6:33, **righteousness seems to mean the saving activity of God**. **To fulfill all righteousness is to submit to the plan of God for the salvation of the human race**. **This involves Jesus' identification with sinners**; hence the propriety of his accepting John's baptism.

- John recognizes John should be baptized by Jesus
- Allow it to fulfill all righteousness
 - ➔ Fulfillment of prophecy
 - ➔ The salvation plan of God
 - ➔ Example to sinners
- The Holy Spirit descends upon Jesus like a dove
- The voice of the Heavenly Father acknowledging His only begotten Son

(John 1:29-34)

29 The next day he saw Jesus coming toward him and said, "**Behold, the Lamb of God, who takes away the sin of the world.**" 30 He is the one of whom I said, 'A man is coming after me who ranks ahead of me because he existed before me.' 31 I did not know him, but **the reason why I came baptizing with water was that he might be made known to Israel.**" 32 John testified further, saying, "**I saw the Spirit come down like a dove from the sky and remain upon him.**" 33 I did not know him, but **the one who sent me to baptize with water told me, 'On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.'**" 34 Now **I have seen and testified that he is the Son of God.**"

(Question 3: The second mystery of the Luminous Mysteries is commonly referred to as the "The Wedding at Cana." **To what does this refer and what might we reflect upon about that moment?)**

(John 2:1-12)

1 On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. 2 Jesus and his disciples were also invited to the wedding. 3 When the wine ran short, **the mother of Jesus said to him, "They have no wine."** 4 [And] Jesus said to her, "**Woman, how does your concern affect me? My hour has not yet come.**" 5 His mother said to the servers, "**Do whatever he tells you.**" 6 Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. 7 Jesus told them, "**Fill the jars with water.**" So they filled them to the brim. 8 Then he told them, "**Draw some out now and take it to the headwaiter.**" So they took it. 9 And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the

bridegroom 10 and said to him, “Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.” 11 Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him. 12 After this, he and his mother, [his] brothers, and his disciples went down to Capernaum and stayed there only a few days.

- Mary advocates for the celebrating family → they have no wine
- How does your concern affect me, my hour has not yet come
- Do as He tells you
 - ➔ Mary does not provide the solution
 - ➔ She presents to her Son the need at hand
 - ➔ Mary's instruction to those present, “Do as He tells you”
 - ➔ Is not Mary's instruction the same to us?
- Water is changed to quality wine recognized by the headwaiter
 - ➔ What are we? → sinners
 - ➔ How does Christ change us?
 - ➔ To what does Christ change us?
- Christ reveals His glory → His power over all creation
- His disciples began to believe in Him → What do we believe?

(Question 4: The third mystery of the Luminous Mysteries is commonly referred to as the “The Proclamation of the Kingdom.” To what does this refer and what might we reflect upon about that moment?)

(Matthew 4:12-17)

12 When he heard that John had been arrested, he withdrew to Galilee. 13 He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, 14 that what had been said through Isaiah the prophet might be fulfilled:

15 “Land of Zebulun and land of Naphtali,
the way to the sea, beyond the Jordan,
Galilee of the Gentiles,

16 the people who sit in darkness
have seen a great light,
on those dwelling in a land overshadowed by death
light has arisen.”

17 From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

- Those who sit in darkness have seen a great light
- A land overshadowed by death, a light has arisen
- “Repent, for the kingdom of heaven is at hand.” (Matthew 4:17b)

(John 12:44-50)

44 Jesus cried out and said, “Whoever believes in me believes not only in me but also in the one who sent me, 45 and whoever sees me sees the one who sent me. 46 I came into the world as light, so that everyone who believes in me might not remain in darkness. 47 And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but to save the world. 48 Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it will condemn him on the last day, 49 because I did not speak on my own, but the Father who sent me commanded me what to say and speak. 50 And I know that his commandment is eternal life. So what I say, I say as the Father told me.”

- Belief in Christ is belief in God
- Christ is the Light sent to the world to bring us from darkness
- Christ reveals He came for the salvation of the world (us)
- Whoever rejects Christ, rejects the Word of God
- The Heavenly Father commands what is spoken by Christ
- His commandment is eternal life → the desire of God for our salvation

(Question 5: The fourth mystery of the Luminous Mysteries is commonly referred to as the “The Transfiguration of the Lord.” To what does this refer and what might we reflect upon about that moment?)

(Luke 9:28-36)

28 About eight days after he said this, he took Peter, John, and James and went up the mountain to pray. 29 While he was praying his face changed in appearance and his clothing became dazzling white. 30 And behold, two men were conversing with him, Moses and Elijah, 31 who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem. 32 Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. 33 As they were about to part from him, Peter said to Jesus, “Master, it is good that we are here; let us make three tents, one for you, one for Moses, and one for Elijah.” But he did not know what he was saying. 34 While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. 35 Then from the cloud came a voice that said, “This is my chosen Son; listen to him.” 36 After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

(Footnote to Luke 9:30 – NABRE)

Moses and Elijah: the two figures represent the Old Testament law and the prophets. At the end of this episode, the heavenly voice will identify Jesus as the one to be listened to now (Lk 9:35). See also note on Mk 9:5.

- As He was praying, He changed in appearance
 - ➔ Intensity of light → perhaps the intensity as in heaven?
 - ➔ Dazzling white → white is the color of purity → dazzling purity?
- Speaks with Elijah and Moses

- ➔ Prophets of the Old Testament conversing with the New Covenant
- ➔ God of the living, not of the dead (Matthew 22:31-32)
- Converse concerning Christ's Exodus in Jerusalem
 - ➔ Prefigured by the Exodus from Egypt to the promised land
 - ➔ The Resurrection leads to the eternal promised land
- Voice from heaven → *This is my chosen Son; listen to him.* (who else tells us to do what Jesus tells us?)

(Matthew 22:31-32)

31 And concerning the resurrection of the dead, have you not read what was said to you by God, 32 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living."

(Question 6: The fifth mystery of the Luminous Mysteries is commonly referred to as the "The Institution of the Eucharist." To what does this refer and what might we reflect upon about that moment?)

(Luke 22:14-20)

14 When the hour came, he took his place at table with the apostles. 15 He said to them, "I have eagerly desired to eat this Passover with you before I suffer; 16 for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God." 17 Then he took a cup, gave thanks, and said, "Take this and share it among yourselves; 18 for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." 19 Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." 20 And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."

(1 Corinthians 11:23-29)

23 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, 24 and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." 25 In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. 27 Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. 28 A person should examine himself, and so eat the bread and drink the cup. 29 For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

- This is my body, which will be given for you
- My blood is the new covenant
- Do this in memory of me
- I will not drink of the vine until the kingdom of God comes

- Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer
- A new Manna from heaven to sustain us on the journey to the eternal promised land (as Sharon mentioned during the Why Catholics Do What We Do segment)

Quotes:

– *Saint John Paul II - Apostolic Letter: Rosarium Virginis (The Rosary of the Virgin Mary)*
 The Rosary, precisely because it starts with Mary's own experience, is an exquisitely contemplative prayer. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: “Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: 'In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words' (Mt 6:7). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed”.

– *Saint John Paul II - Apostolic Letter: Rosarium Virginis (The Rosary of the Virgin Mary)*
 It is during the years of his public ministry that the mystery of Christ is most evidently a mystery of light: “While I am in the world, I am the light of the world”

Final Thoughts:

Well, once more we galloped through the mysteries known as the Luminous Mysteries. The metaphor of light is that which allows us sight, the ability to see (not just a blur, but clearly), depending upon our willingness to accept the Word of the Lord and to allow the Word to be our guide on the journey to His kingdom.

As we pray the chaplet of the Luminous Mysteries, we should also ask ourselves what the Light illuminates for us? Questions we might reflect upon as we pray might include:

- What is illuminated to us by the Baptism of our Lord?
- What is illuminated to us by the miracle at Cana?
- What is illuminated to us by the proclamation of the kingdom of the Lord?
- What is illuminated to us by the transfiguration of Christ?
- What is illuminated to us by the Eucharist?

As we pray, we should also ask that the Holy Spirit enable us to see, not just with the eyes of our head, but more importantly, the eyes of our heart. As we meditate on the meaning of these answers to our lives, we prepare ourselves to open our hearts and minds to the next set of mysteries we shall discuss, the Sorrowful Mysteries.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we turn our discussion to the Sorrowful Mysteries.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to share the blessings of our trust and faith in You. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: The Rosary – Part V: The Sorrowful Mysteries

Why Catholics Do What We Do References:

Holy See; (Oct 2002); “The Rosary;” Vatican; http://www.vatican.va/special/rosary/index_rosary.htm

Vatican; (1983); Code of Canon Law; Libreria Editrice Vaticana; Canon Law Society of America Washington, DC; http://www.vatican.va/archive/ENG1104/_P39.HTM

Saint John Paul II; (16 Oct 2002); “*Apostolic Letter: Rosarium Virginis (The Rosary of the Virgin Mary)*;” Vatican; http://www.vatican.va/content/john-paul-ii/en/apost_letters/2002/documents/hf_jp-ii_apl_20021016_rosarium-virginis-mariae.html

Smith, Gregory A.; (5 Aug 2019); “Just one-third of U.S. Catholics agree with their church that Eucharist is body, blood of Christ;” Pew Research; <https://www.pewresearch.org/fact-tank/2019/08/05/transubstantiation-eucharist-u-s-catholics/>

“Online Dictionary;” (2015); Merriam-Webster, Incorporated; <https://www.merriam-webster.com/>

USCCB; (May 2016); Catechism of the Catholic Church; United States Conference of Catholic Bishops; <http://ccc.usccb.org/flipbooks/catechism/index.html>

Discussion References:

The New American Bible, Revised Edition (NABRE); (9 Mar 2011); United States Conference of Catholic Bishops; <http://usccb.org/bible/books-of-the-bible/index.cfm>