

*Scripture  
&  
Meditations  
for the Rosary*



Barbara Mulvey Little

Scripture & Meditations for the Rosary  
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Dedicated to

Our Lady of Guadalupe

and my grandmothers

**Mercedes Quiroga Rivera**

**Hannah O'Keefe Mulvey**

who both loved Our Lady and

who both loved me.



*Feed my lambs*

—Jesus of Nazareth



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# Introduction

This book is for anyone who has ever wondered why people say the Rosary, how to say it, or why it matters. It is for anyone unfamiliar with the Rosary as a prayer form. It is for Catholics who do not remember—or never learned—how to say the Rosary, for new Catholics in RCIA programs, and for people from other faith traditions (or no tradition) who are curious about what the Rosary has to offer.

Within these pages you'll find both scriptural references and meditations from one ordinary Catholic who has been graced and blessed with Mary's friendship.

## Why We Say the Rosary

We say the Rosary in an effort to encounter God. The Rosary involves praying specific prayers while meditating on a series of joyful, sorrowful, glorious and luminous (light) *mysteries*. These mysteries are particular events that occurred in the lives of Mary and Jesus which

took great faith and courage to navigate. Meditating on these events can enable us to better understand Jesus and Mary's relationship to God. This understanding helps us navigate our own joys, sorrows, glories and light in our lives while drawing us deeper into relationship with God.

Mary, as an ordinary human being with extraordinary faith, has a special knowledge of the challenges we encounter throughout our lives. She is especially well versed in the sense of loss and pain that accompanies losing a loved one to death. Yet because she had a deep and abiding prayer life, her dedication to God and her faith never flagged even after watching her son's death in the horror of the crucifixion. As the first Christian, the first one to say "yes" to a relationship with Jesus, Mary has so much to teach us about Jesus and about following God's call.

Jesus is the ultimate teacher about being human and following God's call. Jesus' response to God was one of total trust. His life, like Mary's, was a constant communication with God and a model of the kind of faith for which we strive. Meditations with the Rosary walk us through the joy, the horror, and the glory of Jesus' life and show us the light of God that Jesus brings into the lives of Mary, the disciples, and into our lives too.

Mary's deep desire is that we all come to know her son, Jesus, and the saving grace he offers. Prayer with the Rosary is one way to do that.

I have found that when I pray the Rosary that the act of consciously using my body, mind, and spirit helps me

feel more connected to God. The tactile sense triggered by touching beads or stones while praying keeps me rooted in the present moment while I meditate on the wonder of God. And somehow, touching the beads while praying helps connect me to my own wholeness as I reach out to the holiness of God.

## What is the Rosary?

The Rosary is a type of meditative prayer. Tradition has it that the form of the Rosary was revealed by Mary to St. Dominic in a vision in 1208. Although using beads to count and recite prayer predates the Rosary by centuries, Mary gave this particular pattern of prayer (the Roman Catholic form that we call the Rosary) to Dominic. In accordance with the vision, Dominic wrote down joyful, sorrowful and glorious “*mysteries*” in the lives of Jesus and Mary to use with prayer and meditation. The simplicity of the prayers, along with keeping count on the beads allows the mind to wander and reflect on the spiritual lessons inherent in these events (the mysteries) in the lives of Jesus and Mary.

The basic prayers of the Rosary are the *Hail Mary*, *Our Father* and *Glory Be*. The *Hail Mary* is a prayer taken from Elizabeth’s greeting to Mary when Mary visited her after the angel Gabriel announced that Mary would bear God’s

son. The *Our Father* is the prayer Jesus taught his disciples when they asked him how to pray. And, the *Glory Be* is a hymn of praise.

A complete Rosary consists of praying all the mysteries—each of the five Joyful, Sorrowful, Luminous (added by Pope John Paul II), and Glorious mysteries — consisting of five *decades* of prayer. However, most people will focus on one set of mysteries per day. Each decade includes:

- one *Our Father* to begin
- ten *Hail Mary's* while meditating on a mystery
- one *Glory Be* to close the “decade”

This sequence is repeated while meditating on one of the five Joyful, Sorrowful, Luminous or Glorious mysteries.

## The Prayers for the Rosary\*

\* These instructions are specific to saying the rosary with a rosary bracelet or pocket rosary. Instructions for the full rosary vary slightly but not significantly.

The Rosary opens with the *Apostle's 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 power of the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilot, was crucified, died and was buried. He descended into hell. On the third day he arose from the dead. He ascended into heaven and sits at the right hand of God, the Father Almighty from where 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.*

It continues with the ***Our Father*** prayed once at the opening of each “decade” on the differently colored or shaped bead.

*Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive those in debt to us. Lead us not into temptation, but deliver us from evil.*

Next the **Hail Mary** is prayed ten times, once on each of the ten succeeding beads while meditating on the chosen mystery.

*Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death.*

The decade closes with the **Glory Be** prayed while holding the cross.

*Glory be to the Father, to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever more shall be. Amen.*

This pattern is repeated for each of the five mysteries of that given day. Following the recitation of all five mysteries, the Rosary ends with the prayer, **Hail Holy Queen**.

*Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope, to you we cry, poor banished children of Eve; to you we send up our sighs, mourning and weeping in this vale of tears. Turn, then most gracious advocate, your eyes of mercy toward us, and after this our exile, show us the blessed fruit of your womb, Jesus.*

*Oh, clement, oh loving, oh sweet virgin Mary. Pray for us oh holy mother of God that we may be made worthy of the promises of Christ.*

*Oh, God, whose only begotten Son's life, death, and resurrection has purchased for us the rewards of heaven, grant that by the mysteries of the Rosary we may imitate what they contain and obtain what they promise through Christ, our Lord. Amen*

There are other prayers that one can pray when using the traditional Rosary, but I have simplified things for use with the Rosary bracelet or pocket Rosary.

Those who pray the Rosary daily, usually pray

- the Joyful Mysteries on Mondays and Saturdays
- the Sorrowful Mysteries on Tuesdays and Fridays
- the Luminous Mysteries on Thursdays
- the Glorious Mysteries on Wednesdays and Sundays

If you choose to use the Rosary as a form of prayer, feel free to pray whatever the Spirit leads you to do, whatever mystery suits your mood.

The scriptural references and holy writings included help illuminate each event portrayed by a mystery. The reflections contain my personal insights gained through prayer and my friendship with Mary. You may use the scripture or the reflections to help guide your meditations while you pray or you may choose to use them simply as information or as a guide before or after your own prayer and meditation.

## Why I Wrote This Book

During a particularly trying period of my life, I began to say the Rosary daily after a bit of serendipity (also known as grace) brought Our Lady of Guadalupe more deeply into my life. I made a rosary bracelet for myself and the weight of the bracelet on my wrist reminded me constantly of God's love and the help that prayer and Mary could give me. Wearing the bracelet and praying the Rosary daily gave me great consolation. I felt peace in the midst of the struggle.

A few months later, when my cousin's twenty year old daughter tragically and suddenly died, I was at a loss for how to help the family. I decided that making Rosary bracelets and pocket rosaries for the parents, sibling, cousins and others might help them pray when grief

made spoken prayer impossible. They told me that wearing the bracelets gave them the same wonderful sense of consolation it had given me. Soon though, I realized that although they had been raised Catholic, they were not familiar with how to say the Rosary. So I prepared this selection of scriptures and meditations to help them pray. If wearing the Rosary bracelet could give them consolation, I realized that praying the Rosary might help even more.

It is my hope that your prayer with the Rosary will be more meaningful with reflection on the scriptures which are the foundation of the Rosary. I also offer my reflections that have sprung from mind and heart of one ordinary Catholic to encourage you on this prayer-filled journey that is life on earth.

CHAPTER TWO

# The Luminous Mysteries

The baptism of the Lord  
The wedding at Cana  
Proclaiming the kingdom  
The transfiguration  
Institution of the Eucharist

## The Baptism of the Lord

Mark 1:1 – 11

The beginning of the gospel of Jesus Christ [the Son of God].

As it is written in Isaiah the prophet:

"Behold, I am sending my messenger ahead of you;

he will prepare your way.

A voice of one crying out in the desert:

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

John [the] Baptist appeared in the desert proclaiming a baptism of repentance for the forgiveness of sins. People of the whole Judean countryside and all the inhabitants of Jerusalem were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins. John was clothed in camel's hair, with a leather belt around his waist. He fed on locusts and wild honey. And this is what he proclaimed: "One mightier than I is coming after me. I am not worthy to stoop and loosen the thongs of his sandals. I have baptized you with water; he will baptize you with the holy Spirit."

It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you I am well pleased."

## Reflection on Jesus' Baptism

When Jesus presents himself to John the Baptist, John said that he was not worthy to loosen the sandal straps of the “one mightier than I.” John does not want to baptize Jesus; John feels he needs Jesus’ baptism. Jesus insists. Jesus understands the symbolic meaning of John’s act of baptism. Jesus’ ministry is all about symbols of faith and parables that speak to our hearts, so Jesus—in all humility—submits himself to the waters of the Jordon as a sign of unity with the people of Israel.

Jesus knows that as human beings, we can understand great truths through the symbolic language of ritual that reaches beyond our intellectual understanding and speaks directly to our hearts. Going into the water is a sign of repentance and rebirth. Jesus is symbolically taking upon himself the separations/divisions of humanity to repent for all of us (to repent as in to feel sorrow so as to be disposed to change). The Jordan River becomes the birthplace of Jesus’ ministry—a ministry that washes us clean of all deeds, emotions, possessions, or relationships that separate us from the love of God.

After years of preparation, Jesus knows his time is coming and he must ready himself to proclaim the Good News of the love of God as an itinerant preacher throughout all of Israel. As he rises from the water, the voice of God is heard to say, “This is my beloved Son in whom I am well pleased” and the Holy Spirit descends “like a dove” on Jesus. God approves of Jesus’ path and sends his Spirit to walk the journey with Jesus. Jesus’

ministry will be difficult, his message a “scandal,” but the Spirit of God will accompany Jesus throughout. After his baptism, Jesus goes into the desert for forty days to pray, to commune with God, in final preparation for his public ministry.

Our prayer is that, like Jesus we can walk in humility on the path that God calls us to walk. We also pray that we understand the symbols and rituals of faith that God places before us to help teach us of his abiding Love and that we recognize the spirit of God who joins us on our journey.



## The Wedding at Cana

John 2: 1 – 11

On the third day, there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." [And] Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come."

His mother said to the servers, "Do whatever he tells you."

Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. 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 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." 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.

## Reflection on the wedding at Cana

Running out of wine at a wedding feast— which could last for days—was an event that would bring humiliation to the family hosting the wedding feast. Mary wants to help but Jesus is reluctant to reveal himself. Reluctant, Jesus' first public miracle uses the water commonly used for Jewish ceremonial washing replacing it with wine as his initial revelation about himself. This causes many of his disciples to believe what Mary already knows.

When the six jars are filled with water, Jesus instructs that some be given to the headwaiter, who marvels at the quality of the wine. God does nothing half-way. Then the sheer volume of wine (nearly two hundred gallons) suggests the abundance of God in the person of Jesus.

As I reflect upon this event, I realize that God is a God of the everyday events. Nothing we ask of God in the everyday ordinary moments of our lives is inconsequential. Mary wanted to save the family simple embarrassment, so she called on Jesus to help.

I also think of the special relationship between mother and son. Does Mary push Jesus because she knows what he is capable of and thinks he needs a little jumpstart or is she merely concerned with the feelings of the family? Why, I wonder does Jesus resist revealing himself?

But, even Jesus wants to keep his Mama happy. The fact that he acquiesces to his mother's plea speaks to the

special relationship they share and gives comfort to those who pray to Jesus through Mary.

As we pray and reflect upon this mystery, let us be aware of the abundance of God. Let us also recognize the presence of God in both the most special and most ordinary events of our lives. May we mimic the complete confidence that Mary has in Jesus. And may we, like the servers, listen carefully and do whatever Jesus instructs us to do.



## The Proclamation of the Kingdom

Matthew 6:7 -15

In praying, do not babble like the pagans, who think that they will be heard because of their many words. Do not be like them. Your Father knows what you need before you ask him.

“This is how you are to pray:

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one.

If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions.”

Matthew 5: 2-17

He began to teach them, saying:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the land.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the clean of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you.

"You are the salt of the earth. But if salt loses its taste, with what can it be seasoned? It is no longer good for anything but to be thrown out and trampled underfoot. You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.

"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill."

## Reflection on Jesus' proclamation of the kingdom

For three years, Jesus travels throughout the region proclaiming the Good News of the love and mercy of God. He teaches with words and actions that love conquers fear, that forgiveness is essential, and that the kingdom of God is now. He turns the ideas of his time—and ours—upside down, preferring the poor, the outcast,

those with no power, and those who suffer to those who seem to have all the “goods” of this world. Then, as is often the case now, we equate material goods, power, and being “in” as evidence of our own goodness and even the favor of God. But Jesus lets us know that God sees things differently.

Jesus understands that those who suffer are more open to the working of God within them. Trusting God is essential for a life of joy here—no matter what our circumstances. When we trust God, we follow God’s commands. Here are some of the things Jesus said: “Do not be afraid, just have faith.” “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” “Blessed are they who mourn; they will be comforted.” “Stop judging, that you may not be judged.” “Do to others whatever you would have them do to you.” “Whoever does not accept the kingdom of God as a little child will not enter into it.” “I desire mercy, not sacrifice. I did not come to call the righteous, but sinners.” “Love your enemies, pray for those who persecute you.” “Blessed are those who have not seen but believe.”

Jesus message was that God loves each of us and God delights in us individually. We are so precious to God and God wants to give us every good thing (spiritual and otherwise). All we need in life flows from that. Jesus calls us to an entirely new way of living that focuses on relationships; first with God and then with everyone else. Seeking relationship is something to be done now, in the present moment. We love NOW, we forgive NOW, we serve others NOW because the kingdom of God is

NOW. Everything is secondary to this. Nothing in this world will survive except our love for God and for each other. We find peace when we focus on trying to live as Jesus did, loving everyone and forgiving everyone—even those who killed his body, but not his Light (Father, forgive them they know not what they do).

Our prayer is that we recognize how deeply God loves us and that we learn how to live our lives in love by studying the life of Jesus and modeling our lives after his.



## THE TRANSFIGURATION

Luke: 9:28- 36

About eight days after he said this, he took Peter, John, and James and went up the mountain to pray. While he was praying his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem.

Peter and his companions had been overcome by sleep, but becoming fully awake, they saw his glory and the two men standing with him. 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. While he was still speaking, a cloud came and cast a shadow over them, and they became frightened when they entered the cloud. Then from the cloud came a voice that said, "This is my chosen son; listen to him." After the voice had spoken, Jesus was found alone. They fell silent and did not at that time tell anyone what they had seen.

## REFLECTION ON THE TRANSFIGURATION

To prepare himself and his disciples for his coming Passion, Jesus took Peter, James, and John with him to the mountain to pray (Jesus was fond of these kinds of natural settings to commune with God). While at prayer, "His face became as dazzling as the sun, his clothes as ra-

diant as light” as Moses—representing the Law—and Elijah—representing the Prophets who foretold the Messiah’s coming—appeared and conversed with Jesus. Jesus’ meeting with Moses and Elijah is more evidence that Jesus did not come to replace the law or the covenant that God had with the Jews, but to fulfill it.

Jesus’ teachings reveal that God does not sit waiting to smite us when we “mess up” on the letter of the laws by which we live. Jesus came to show us how to live into the deeper meanings of love, respect, and dignity intrinsic within the laws. In this way, Jesus was teaching us to be more fully human. Further, Jesus wants us to embrace the reality that God is not a vengeful or angry God tethered to laws but a God of mercy, love, compassion, and forgiveness who understands our humanity.

Through this we learn that if we want to be truly happy now and in eternity, we also must be people of mercy, love, compassion, and forgiveness. Because of our selfish and often self-centered human nature, only a Messiah such as Jesus (as foretold by the prophets) could teach us through word and deed about the complete and unconditional love of God.

When Moses and Elijah departed from Jesus, God’s voice came from a cloud acknowledging that Jesus is the One we must listen to because Jesus fulfills the Old Testament Laws and the prophetic teachings about the Messiah; a Messiah who reveals the all-encompassing love of God.

Jesus becomes the teacher who helps us understand what it is means to be human—how to live, how to love,

how to forgive, how to suffer, how to heal, how to hope. Jesus is a living, human example of God's divine love. It is a love that exists within us too to bring us to the fullness of life.

Our prayer is that we understand how Jesus fulfills all the teachings given before him and how Jesus' teachings show us the way to God.



## The Institution of the Eucharist

Luke 22: 7 – 22

When the day of the feast of Unleavened Bread arrived, the day for sacrificing the Passover lamb, he sent out Peter and John, instructing them, "Go and make preparations for us to eat the Passover." They asked him, "Where do you want us to make the preparations?" And he answered them, "When you go into the city, a man will meet you carrying a jar of water. Follow him into the house that he enters and say to the master of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?'" He will show you a large upper room that is furnished. Make the preparations there." Then they went off and found everything exactly as he had told them, and there they prepared the Passover.

When the hour came, he took his place at table with the apostles. He said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God." Then he took a cup, gave thanks, and said, "Take this and share it among yourselves; 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." 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." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you."

## Reflection on the Institution of the Eucharist

It is no accident that the Passover meal becomes the event at which Jesus institutes a “new covenant” of God with his people. Passover is a commemoration of God’s fidelity, protection, and love for the Jewish people. He had promised them that He would be their God and they would be his people.

The Jews prepared “burnt offerings” as a sacrifice of atonement in recognition of their part in the covenant with God. Animal sacrifices were part of many rituals, including Passover, and they demonstrated the Jews’ love and fidelity in return for God’s faithfulness.

Animal sacrifice was one step up from human sacrifice. Through Abraham’s relationship with God, animal sacrifice replaced the barbaric yet common practice of human sacrifice to idols and other gods; the sacrifice of one member of the group to these gods was made by an often unwilling participant.

Jesus now takes this concept of atoning sacrifice one step further. He replaces the Passover Lamb with the sacrifice of himself. He is not offered to an idol or false god and he is not as an unwilling participant. He seizes his destiny as an opportunity to prove that the love of the God in whom Jesus participates transcends everything. Jesus, with the understanding of what is about to happen to him for proclaiming the kingdom of the God of Love will become an eternal sacrifice that reconnects humanity to God in true atonement (at-one-ment).

The sacrifice of Jesus is not something demanded by a vengeful God but the natural consequence of the brokenness of people. Those in darkness want to put out the light of God, embodied in the love of Jesus. They want nothing of the freedom Jesus' teachings proclaim. But, the love of God in and through Jesus will overcome the power of death. Jesus' love will overcome the brokenness of the human condition for those who choose to follow him. When he blesses the bread and wine shared with his disciples, Jesus is showing them how to keep his teachings and love alive for future generations. Jesus is the final *at-one-ment* sacrifice opening the way for love to unite anything that separates us from God.

Of course, his followers do not have a clue about what is happening until after the fact, but they understand later with the help of the Holy Spirit. Jesus has shown us through his own trust in the power of God's love how to live and how to honor God.

In the Eucharist at each mass, bread and wine becomes Jesus. So when we partake in it, we draw Jesus into our own being. We draw spiritual strength from Jesus; we learn from the teachings and actions of Jesus; we strive for the faith of Jesus. Eucharist, then, becomes food for the soul and is as necessary to life as water.

Our prayer is that we partake in Eucharist as often as possible to unite with Jesus, in communion with God. May this Eucharist give us strength, feed our hope, and quench our thirst for God as we walk in faith on our life's journey.



## Our Lady of Guadalupe

Our Lady of Guadalupe is one of my favorite visions of Mary, the mother of Jesus, the Blessed Mother who is our friend, our example, our spiritual mentor.

In 1531, Mary appeared in Mexico to a peasant, Juan Diego. She asked him to tell the bishop that she wanted a church to be built in her honor on the spot where she appeared “so I may therein exhibit and give all my love, compassion, help, and protection, because I am your merciful mother, to you, and to all the inhabitants on this land and all the rest who love me, invoke and confide in me; listen there to their lamentations, and remedy all their miseries, afflictions and sorrows.”

Juan Diego went to the bishop as Mary instructed, but the bishop did not believe him. Juan Diego told Mary that the bishop asked for a sign to prove it was really her. Even though it was winter and the area was barren, Mary instructed Juan Diego gather roses from the hilltop where no roses had previously been. Juan found the roses just where Mary said they would be. He gathered them and Mary herself arranged the roses in Juan Diego’s tilma, a cloak made of poor quality cactus cloth. When Juan Diego opened his tilma to give the roses to the bishop, all were shocked to see the image of Mary on the tilma. They understood the miracle and immediately set out to build the church Mary requested. The Basilica of Our Lady of Guadalupe was built on the spot where Juan Diego collected the roses in what is now Mexico City.

Nearly one hundred years later in 1647, the tilma with the image on it was enclosed in glass. Today, the image of Mary remains on the tilma, still enclosed in glass, and still perfect after five centuries on a cloth that should have deteriorated within 20 years. It now hangs in the new Basilica of Our Lady of Guadalupe in Mexico City.

In 1979 a study done with infra-red photographs of the image concluded that the image of the Virgin is unexplainable as human work. Many who travel to see it are blessed with healings and grace. It remains both a mystery and a miracle.

## ABOUT THE AUTHOR



Barbara Mulvey Little is an author, writer, editor, hospice volunteer, and certified spiritual director with nearly two decades of experience writing about spiritual topics for books, magazines, journals, newspapers, and online.

She earned her BA in communications from Montclair University (New Jersey), an editing certificate from the University of Washington, and received her spiritual director training and certification at a Benedictine Monastery in California. She also completed the *Spiritual Exercise in Everyday Life* program at Gonzaga University.

Barbara was a contributor to the 2014 anthology *Three Minus One: Parents Stories of Love and Loss* and she was both developmental editor and co-author for Lester R. Sauvage, MD's 2015 work *Opening Hearts: A Cardiovascular Surgeon Reflects on Faith, Healing, Love & the Meaning of Life*.

She keeps an occasional blog at [BarbaraMulveyLittle.com](http://BarbaraMulveyLittle.com) where every Christmas season posts daily reflections for a Novena of Peace to start the New Year off right.