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# THE LUMINOUS MYSTERIES

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## The First Luminous Mystery: Christ baptism at the River Jordan



*Image: Baptism of Christ by Pietro Mera from Wikimedia Common*

*After Jesus was baptized, he came up from the water and behold, the heavens were opened and he saw the Spirit of God descending like a dove coming upon him. And a voice came from the heavens, saying, "This is my beloved Son, with whom I am well pleased." (Mt3:13)*

Jesus was baptized for our sake. Though his state was divine, he humbled himself to share in our humanity. He joined the rest of Israel in repentance and went into the waters of the Jordan. It was the time when the expectation of a Messiah was gaining momentum. John the Baptist came at the right time after a spiritual experience with the Essene community of Qumran. He proclaimed a baptism of repentance, because "there is one coming after me whose shoestrings I am not worthy to untie."

For adult baptism, we begin a new journey of life transforming and renewing our whole being. As infants, we look upon our parents and the community to guide and nurture us in our faith journey.

Let us MEDITATE on this mystery, IMITATE His dying and rising, so as to be worthy to OBTAIN the promises for our salvation.

## The Second Luminous Mystery:

### The Wedding Feast at Cana



*Image: Holy water and wine for Mass from Wikimedia Commons*

*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."*

*(Jn 2:3-5)*

It is an occasion to rejoice. Everyone is happy and then a wave of interruption, also an occasion to open the hearts of the disciples to faith when the wine runs out. Mary takes charge and runs to her son with expectant faith, then trustingly direct the servers to action. Then the first of the signs, given at Cana (Jn2:1-12), when Christ changes water into wine, the overflowing abundance is poured out for all. (Rosairum Virginis, 21)

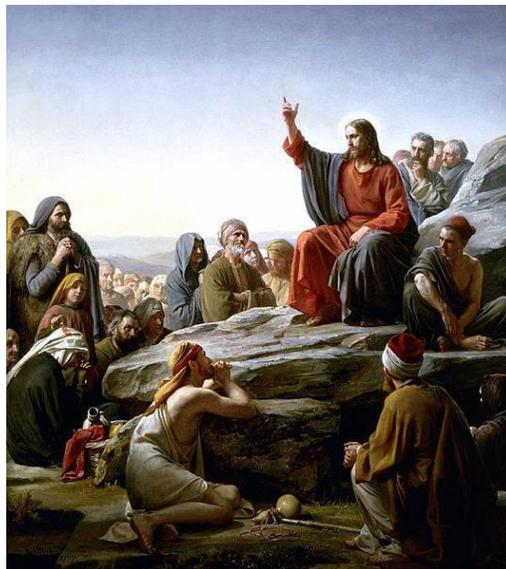
At the Eucharistic table, water and wine are both mixed in the chalice. “For because Christ bore our sins, we see that the water signifies the people, but Christ's blood by the wine. Therefore, when water is mixed with the wine in the chalice, the people are made one with Christ. The water flows into the chalice, and springs forth unto everlasting life.” – St Ambrose

This sentiment is expressed by the prayer which the priest recites in a low voice as he pours the water into the chalice: “By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.”

As we look upon his pierced side, let us meditate on this mystery and imitate what they contain so as to obtain our inheritance through his promise. Let us not forget that the counsel Mary gave at this wedding feast, “Do whatever he tells you” becomes the great advice of the Mother for her children in the Church.

## The Third Luminous Mystery:

### The Proclamation of the Kingdom of God



*Image from flickr*

*After John had been arrested, Jesus came to Galilee proclaiming the Gospel of God. "The time is fulfilled, and the kingdom of God is close at hand. Repent, and believe the gospel." (Mk. 1:14-15)*

This is the entire ministry of Christ vital to our Christian faith. The central message is Repentance and Trust in God. Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. Mk 1:15) and forgives the sins of all who draw near to him in humble trust. (Rosarium Virginis, 21).

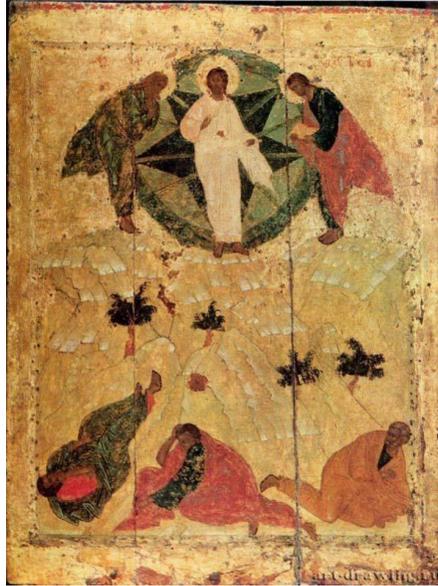
Conversion of heart and mind is necessary. Conversion is to come out of self-sufficiency to discover and accept our indigence—the indigence of others and of the Other, his forgiveness, his friendship. Unconverted life is self-justification (I am not worse than the others); conversion is humility in entrusting oneself to the love of the Other, a love that becomes the measure and the criteria of my own life. - Pope Benedict XVI

There are many opportunities for us to reconcile to God and the Sacrament of Reconciliation opens that door for us. We must equip ourselves for every good work to proclaim the kingdom and glorify the Lord with our lives.

Jesus can heal and save even the most broken and forsaken and lost person. Let us willingly listen to his voice, meditate on his invitation to believe the good news in imitation of Christ, so as to obtain the promised reward of eternal life.

## The Fourth Luminous Mystery:

### The Transfiguration



*Image: Icons of the transfiguration of Jesus Christ. Novgorod from Wikimedia Commons*

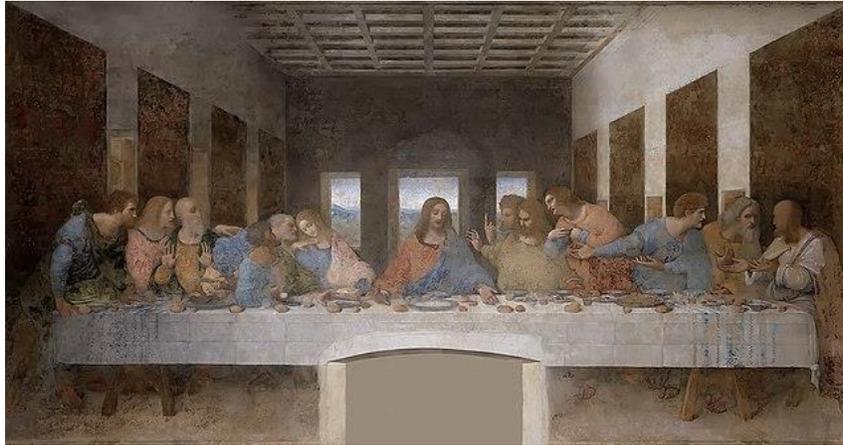
*Jesus was transfigured and his “face shone like the sun,” (Matthew 17:2); and as he was praying “the aspect of His face was changed and his clothing became sparkling white” (Luke 9:29); “whiter than any earthly bleacher could make them” (Mark 9:3)*

At Caesarea Philippi, Jesus told the apostles that he would suffer and die and on the third day rise again. A week later, the mysterious event in which Jesus, speaking with Moses (The Law) and Elijah (The Prophets) on the high mountain, was transformed in appearance – in the sight of Peter, James, and John “as a moment of disclosure of His divine glory”. The mystery of light par excellence is the transfiguration, traditionally believed to have taken place on Mount Tabor, (Rosarium Virginis, 21).

The Transfiguration also “gives us a foretaste of Christ’s glorious coming, when He will change our lowly body to be like His glorious body” (Philippians 3:21). At the transfiguration Moses and Elijah speak to Jesus about his death. It also reminds us that “it is through many persecutions that we must enter the Kingdom of God” (Acts 14:22; Cf. CCC, 556).

As we Meditate how the physical blinding light of the Transfiguration can transform us spiritually to be a light to others and Imitate this ongoing process of metamorphosis of who we are, so as to be worthy to Obtain the promises.

## The Fifth Luminous Mystery: The Institution of the Eucharist



*Image: The Last Supper, Leonardo Da Vinci from Wikimedia Commons*

*“Now as they were eating, Jesus took bread, and when he had said the blessing, he broke it and gave it to the disciples. ‘Take it and eat,’ he said, ‘this is my body.’ 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.’*

Jesus instituted the Eucharist at the last supper as a sacramental expression of the Paschal Mystery which proclaims his death and resurrection. St. Paul reminds the Corinthian Church, “Whenever you eat this bread, then, and drink this cup, you are proclaiming the Lord’s death until he comes, 1 Cor 11:26. Jesus loved his own in the world and at the outset of the supper followed by the discourses, trial and passion, showed that he “loved them to the end,” Jn 13:1.

As Catholics, we continue to celebrate the Eucharist at every mass. The Eucharist is the source and summit of our Christian life. We get strength from participating in the mass and receiving Christ’s body and blood. We continue living out our Christian life with the hope of sharing one day in the eternal banquet, as the preface of the feast of the Assumption tells about Mary, ‘... a sign of sure hope and comfort to your pilgrim people.’ Pope St. John Paul II writes, “The Gospels...

give no indication that she (Mary) was present at the Last Supper and the institution of the Eucharist. Yet the role she assumed at Cana in some way accompanies Christ throughout his ministry.” (Rosarium Virginis, 21)

The Eucharist is the sacrament of Unity and Love. As a sacrament, it unites us effectively as people of faith. We become more aware of Christ’s love which inspires us to share that same love with all peoples. “Go, you are sent forth” is a fitting conclusion to our Eucharistic celebration as we meditate and imitate the mystery, with the fervent hope of obtaining what it promises.