

Review Article

A Bible-Based Review on the Five Glorious Mysteries of the Rosary

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Abstract - This review is about the Catholic beliefs on the Rosary prayers. Frequently, the Rosary prayers are incorrectly interpreted as mere repetitions of prayer chants. Instead, the mystery of the Rosary begins with Jesus and circles back to Jesus. The twenty mysteries in the Rosary prayers are organized into the four-mystery category: the joyful, luminous (light), sorrowful, and glorious mysteries. Specifically, the review discussion here is based on a bible-based reference to the five glorious mysteries of the Rosary prayers.

Keywords - Ascension, Assumption of Mary, Coronation of Mary, Pentecost, Resurrection.

1. Introduction

The Rosary prayers consist of four-mystery series. These series are categorized and ordered in the following sequence (J-L-S-G): the Joyful (J), Luminous or Light (L), Sorrowful (S), and Glorious (G), according to the Apostolic Letter Rosarium Virginis Mariae [1–2]. Each category has five mysteries which make up the Rosary of twenty mysteries. These mysteries represent significant highlights of moments in the life of Jesus and Mary. Practically, praying meditatively on each category of the Rosary prayers takes about 20 min per day [3].

In this review, our specific discussion is on the five glorious mysteries of the Rosary prayers. Note that there are different prayer characteristics, such as Benedictine, Carmelite, Dominican, Franciscan, Ignatian, Marian [4], etc. Saint Pope John Paul II (JP2), at the end of his life, wrote a beautiful document called: The Rosary of the Blessed Virgin Mary. Paragraph 1 of the document stated, “The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. With the Rosary, the Christian people sit at the school of Mary and are led to the face of Christ and to experience the depths of his love” [1–2].

The sections in this review are ordered as follows. In Section 2, we unfold the five glorious mysteries both textually and visually, using the bible-based background as textual evidence and paintings/pictures as visual illustration. In Section 3, we conclude the review.

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2. The Five Glorious Mysteries

The Rosary prayers consist of five glorious mysteries. They are as follows. First, ‘The Resurrection’. Second, ‘The Ascension’. Third, ‘The Pentecost’. Forth, ‘The Assumption of Mary’. Fifth and final, ‘The Coronation of Mary’. On top of praying the decades, one also meditates on the mysteries of the rosary, which are deeply rooted in the Bible [5–7] and the Apostolic Sacred Tradition. Valuable lessons can be obtained from the lives of Jesus and Mary through these mysteries of the Rosary.

Traditionally Catholics reflect on specific mysteries each day of the week – specifically, the glorious mysteries are traditionally recited and meditated every Sunday and Wednesday.

2.1. The Resurrection

The ‘Resurrection’ is the First Glorious Mystery of the Rosary. Baggot [8] explains that if we learn to contemplate in the rosary the way that John contemplates Christ’s body in Caravaggio’s painting [9], ‘The Deposition of Christ’ (see Figure 1, Left Panel), then we can find meaning in the seemingly senseless sufferings of our life. We learn in the school of the rosary how to find Christ’s resurrected victory in the crosses of our day.

The scene (depicted in Figure 1) has become dark and gloomy because Christ has died, and those who love Him miss Him. The look on the face of John the Evangelist; his sad and sorrowful face but the Apostle is not weakling uncontrollably the way we see Mary Cleopas. John’s face is filled with a wave of peace and serenity. Entering to contemplate the gaze of the theologian, to see beyond the blood, brutality, and hatred of Christ’s Passion, is beyond



death. The corps of the luminous Christ's body is actually the source of light; to find the triumph of light over darkness. Psalm 16 of David prophesies for you will not abandon my soul to sail, nor to see the Holy One into corruption.



Fig. 1 The Caravaggio's painting (1603–1604) 'The Entombment of Christ' [Left]; 'Christ the Savior with the Eucharist' (John 6:52–53) by Juan De Juanes (Vicente Juan Masip) in 1545-1550 [Right Panel].

Many contemporary believe that the body will begin to corrupt after 72 hours or 3 days, but not so, for the 'Son of Man' – He will rise again (see Figure 2).

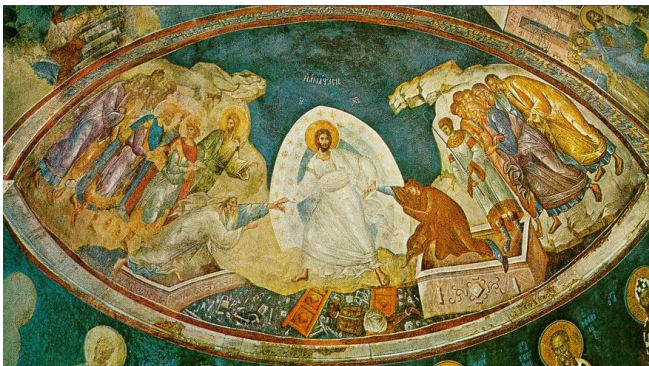


Fig. 2 The Descent of the Resurrected Christ into Hell, Jesus raising Adam and Eve by their hands – Ancient Painting Anastasis (Resurrection as Salvation), Fresco in Chora Monastery Church, Constantinople, Istanbul (14th Century).

Also, because of Christ's resurrection, we are no longer trapped in the death of sins. Death for us believers is not a permanent stage but temporary grief. Saint Paul (1 Tess 4:13) said we do not mourn as the pagans do. Hence, we are called in the Mary's School of Rosary to join in such contemplation. Many people said it is harder to understand the 'Glorious Mysteries' than the 'Sorrowful Mysteries' [10]; to deal with the glorious splendour than staying at the sorrowful mourning stage. The Glorious Mysteries will allow us to contemplate with Saint John, to find the 'Light over the Darkness'. This will help us to find meaning in the senseless sufferings of our lives. Caravaggio's Painting (Figure 1, Left

Panel) will help us understand 'The 20 Mysteries of Rosary'. The painting is designed in the liturgical sense [from the Oratorian in Rome] so the priest and the faithful will look upon the 'Body of Christ' and would have seen it being deposited and left upon in the 'Altar of Sacrifice'. Each and every Mass (Figure 1, Right Panel) is an opportunity to experience once again the 'One and Perfect Sacrifice of Christ' [11]. However, this won't be much of a celebration if it was only to commemorate the 'Death of the Beloved [Jesus]', but we are in contact with the 'Entire Paschal Mystery' (Figure 3). The Lamb [Jesus] that was once slain is now seated on His Throne [in Heaven] forever and ever (Revelation 5), as depicted in Figure 3 [12].



Fig. 3 Adoration of the Mystic Lamb (The Ghent Altarpiece) by Jan Van Eyck in St Bavo's Cathedral, Ghent, Belgium (15th-century).

Jesus made it clear that our resurrection is intriguingly tied to the Eucharistic Feast (Figure 1, Right Panel) [11] – as instituted by Jesus in the 'Last Supper', the 'Fifth Luminous Mystery' [13]. So, Jesus said (John 6:54), "Whoever feeds on My Flesh and drinks My Blood has eternal life, and I will raise him up on the last day". Precisely, because Jesus has risen, we can share in 'His Glorified Flesh' through our participation in the liturgy. Now the risen Christ has come to do away with yesterday's death, bring new life to today's worship, and bring tomorrow into the 'Eternal Supper'. In John 6:66, many of his disciples turned back and no longer followed Jesus. Jesus shifts from the general eating term 'fargo' to a more specific 'trogo', communicating the idea of biting down and chewing upon food. In Luke 24, the first disciples' Easter is to encounter Jesus Christ after the breaking of the bread. They forgot the prophecy. That is why it is important to come back to read Scripture again and again so we can live these words into our lives with 'Burning Passion' (Luke 24:32). Through the 'Liturgy in the Church' [in the 'Breaking of the Bread'], the Lord can open our eyes and explain the 'Liturgy in the Bible' to us, like He did to the disciples on their road to Emmaus, to encounter Christ in the 'Bible Liturgy' and the 'Breaking of the Bread'. Hearts that are set on burning fire in meditating on the mystery of the Rosary are hearts that are ready to encounter and receive Christ in the Holy Communion. The sight of 'believe' after the eager run in John 20:5-8 is a sight of scenes along the

words. Saint John stooped around to find a good angle to see Jesus' tomb; he encountered the tomb without the corpse. If we just live a passive Christian life, then we will not see anything. However, instead, if we also run to the tomb and position ourselves properly (imitating Saint John), we will also receive such revelation. Such encounters or revelations cannot be grasped in a simple glimpse. Otherwise, we will miss out on so many meanings. That is why we need quality time contemplating (i.e., to observe, reflect, and respond) the mystery of the Rosary. That is how our lives change, to live holiness in light of God. There is perception beyond invisible comprehension and contemplative insights. We can never force this gift of contemplation, but what we can do is to 'run to the tomb' (like Saint John) and position ourselves to receive and penetrate the gift of contemplation into richness, to partake in the divine life by mutual self-giving of ourselves to the Holy Trinity.

Jesus said in John 14:23, "Anyone who loves me will obey my teaching. My Father will love them, and we will come to them...." However, the great enemy of peace is sin. If you forgive anyone's sins, they are forgiven; if you retain it, they won't be forgiven (John 20:23). The 'Sacrament of Reconciliation' is an extension of God's mercy in order to grow in humble contrition, naming our sins, to console with the Lord, to receive the words of absolution and to receive specific counsel how to live. In light of the sacramental ordained minister, Jesus said; it was better that he ascended. In John 20:19, we are brought back to the Book of Genesis, God's Spirit who hovers over the water; Christ at Easter is working to extend the sacrament to recreate the heart in the 'Sacrament of Reconciliation'. In this 'First Glorious Mystery', death does not have the final word. Jesus walks 40 days before 'His Ascension to Heaven'. If we understand the Rosary, then in our daily death, we will find the light that never fades.

2.2. *The Ascension*

We often pray about the mystery of 'The Ascension' [of Jesus], but do we really understand the meaning of the Ascension in salvation history? Bergsma [14] looks at the Book of Acts (Acts 1) and draws out some of the hidden meanings we frequently overlook in this text. The Ascension is really the beginning of Jesus' royal rule over the Church!

The story is found in the Book of Acts (Acts 1:1-11). In the beginning of the Book of Acts, Jesus appeared to them for 40 days, speaking and teaching the Kingdom of God. These are not just philosophy but history. Jesus was born of Virgin Mary; performed miracles; suffered, died, and was resurrected with many proofs. This is the foundation of our Catholic faith. At the end of the Book of Acts, Saint Paul taught the Gentiles in Rome about the kingdom of God. The Church Militant is the visible expression of God's kingdom on earth, and the whole church [including the Church triumphant] is the visible expression of God's kingdom.

In verse 4, while Jesus was eating, he charged the disciples not to leave Jerusalem. Recalled also that Jesus said he won't eat again until it is fulfilled in the kingdom of God (Luke 22:16). Hence; indeed, the kingdom of God has come to the earth.

In verse 8, Jesus says you shall be my martyr/witness throughout the end of the world. The word 'martyr' means 'witnesses' (Greek: *Martus*). Start from the Capital (Jerusalem), then to Judea (David's tribe that was loyal to him for the longest), and Samaria (Northern; David nation) to the 'End of the Earth' [in the psalm, or poetic way, to refer to the 'Nations/Gentiles']. Nations are promised to David as David's vessels because David's kingdom is God's kingdom. The growth of the kingdom means the growth of the church because the two are one. This is analogous to Elisha gaining the double portion of Elijah's spirit (one is Elijah's and one is Jesus spirit) and coming as John the Baptist.

The four aspects of 'The Ascension' and their corresponding four virtues to pray for are as follows: 1) Docility because Ascension is all about Jesus' kingship, to rule over the world; pray to Jesus that you will submit to Jesus in all aspect of your life for Jesus' kingship and not living any backroom locked; 2) Fortitude because just as the apostle to be witness/martyrdom; 3) Zeal for Gospel because this is the event when Jesus tell the Apostle and commissioned them to spread the Gospel wherever God put you even to the 'End of the Earth'; 4) Hope because this passage ends with the reminder from the two angles, look forward to the 'Return of Christ', to pray the Lord will increase our 'Virtue of Hope' in vindication of the judgment of the 'Return of Christ'.

2.3. *The Pentecost*

The Pentecost is the descent of the Holy Spirit (HS) on the Apostles and other followers of Jesus Christ while they were in Jerusalem celebrating the 'Feast of Weeks' (Exodus 34:22; Deuteronomy 16:10). 'Shavu'ot' means 'Weeks'. As described in Exodus 34 and Deuteronomy 16. This important event in the Christian faith is described in the Acts of the Apostles (Acts 2:1-31). The parallel verse in the Old Testament (OT) is by the prophet Joel (Joel 2:28-32). After celebrating Passover on the night before the exodus, the people of Israel started on their journey through the Sinai desert. After seven weeks of seven days, they arrived at Mount Horeb. The next day Moses went up the mountain to receive the Ten Commandments, the visible sign of God's Covenant with His people. Fifty days after liberation from deathly slavery, they received the sign of the Covenant from God Himself. Shavu'ot is an exuberant feast day: "And you shall rejoice before the Lord your God" (Deuteronomy 16:11). How wonderful to realize that exactly fifty days after Jesus' resurrection from the dead, we also received a sign of God's faithfulness: The HS as 'the earnest of our inheritance' (Ephesians 1:14). Pentecost is also a feast of joy.

In the Jewish tradition, the 'Feast of Weeks' is also called the 'Feast of the First Fruits.' It coincides with the harvest of wheat. As a part of the harvest, the first fruits were sacrificed to the Lord (Leviticus 23:10). Now, it has become even more special. For in the New Testament (NT), we, as Christians who receive the HS, are also called first fruits: "God chose you as the first fruits to be saved, through sanctification by the HS" (2 Thessalonians 2:13). Just as the first fruits of the harvest were consecrated to God, so we as believers are consecrated to God as first fruits. That is why, as Christians, we no longer live for ourselves but have become disciples of Jesus, followers of Him. Jesus is God's only begotten Son: His firstborn. He gave his life as a sacrifice for us. Through the HS in our hearts, we may believe in Him, and we ourselves become 'first fruits'. The parallelism is wonderful in God's teachings on Mount Horeb and the HS of Pentecost.

Martin [15] unfolds the third glorious mystery of the rosary as follows. Catholics celebrate it as Feast Day (Pentecost Sunday). The Catholic Church Catechism (CCC) paragraph 1288 stated that the 'Sacrament of Confirmation' "in a certain way perpetuates the grace of Pentecost in the Church" [16–17]. Fifty days after Easter, Jesus sent the HS to the disciples to lead them in spreading Christianity. The HS comes at Pentecost (Acts 2:1-4). The CCC paragraph 691 [16–17] stated that the HS is the proper name of the one whom we adore and glorify with the Father [God] and the Son [Jesus Christ]. The [Catholic] Church has received this name from the Lord and professes it in baptising her new children [Church].

The Gospel of Matthew (Matthew 3:1-12) talks about "John the Baptist prepares the Way". In those days, John the Baptist came, preaching in the wilderness of Judea and saying, "Repent, for the kingdom of heaven has come near". In verse 11, John the Baptist said, "I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the HS and fire". That verse refers to Pentecost Day (the Descent of the HS). Verse 12 talks about gathering God's people, but God will burn up the chaff with unquenchable fire (and its parallel verse, Luke 3:17). Jesus himself equates the unquenchable fire with 'Gehenna' (Mark 9:43). The Gospel of Mark (Mark 16) talks about the baptized will be saved. Else, eternal condemnation is awaiting those who reject him [Christ].

The Luke Gospel (Luke 2) talks about Simeon, who said this child [Jesus] would reveal the secrets of hearts; if we 1) yield to the HS, 2) surrender to the words of God, 3) live the sacramental life of the Church, then Jesus will be the raise of our lives. Otherwise, we put ourselves in danger of falling away from eternal life. Jesus said (Luke 24:44-49) these are

my words that I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets, and the Psalms. Then he opened their minds so they could understand the Scriptures. He told them this is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my [heavenly] Father has promised but stay in the city until you have been clothed with power from on high [which is the 'Descent of the HS' or the Pentecost].

May the HS open our lives to show us more, to understand the Scriptures. These are important so as not to falling away nor apart from the faith [which lead to eternal life]: 1) Orthodoxy; 2) Knowledge of the faith of the Catholic Church; 3) Jesus, who said you need more than these: 4) Power from the High One [HS]; in order to respond with fire [passion] to be able to return his love, for the gospel.

Martin [15] unpacked the mystery that the Lord will return in glory to judge the living and the dead; the HS will fill us with God; St. Joel prophecy that Christ will pour out his HS on those days, and they will prophecy; the Pentecost is the Descent of the HS, with the message to repent and be baptized in the name of Lord Jesus Christ; and you will receive the gift of the HS; this is for everyone who becomes Christians [said St. Peter]; the gospel preaching to Cornelius family (Acts 10); they believed at the Pentecost. However, it is not enough to merely believe joyfully in order to stay at the 'Foot of the Cross' (like St. John the Cross and St. Mary) and not to run away (like the rest of his scattered disciples) but also needs to wait until the HS came and to receive the HS. St. Paul asked some disciples, "Did you receive the HS when you first believed?" (Act 19). Let us cry out to God: help me to love you more in the joy of the HS; help me remove my fears [so that we will stand firm in witnessing the Gospel of Jesus Christ to the very end, stay at the 'Foot of the Cross' to the end, and not fall apart nor fall away].

2.4. Assumption of Mary

In presenting this 'Fourth Glorious Mystery', Sonna [18] reinvigorates confidence in the Blessed Mother and the Catholic Church. The 'Assumption of Mary' was once considered a source of pride for Catholics but is now met with scepticism and hostility by non-Catholics and even Catholics! Sonna [18] argues from the scripture and the Apostolic Sacred Tradition that Mary was assumed to body and soul into heaven. He then reflects on the meaning of the 'Assumption for Jesus and Mary' (Figure 4) and what it means for us as we await the Lord's return. These backgrounds are unpacked below.



Fig. 4 The Assumption of the Virgin (Frari Assumption), popularly known as the ‘Assunta’, is a painting in 1515–1518 by the Italian (Venice) Renaissance artist Titian (Tiziano Vecelli or Vecellio).

Reflecting what Pope Pius XII actually dogmatized in 1950 [19–21]: “For which reason, after we have poured forth prayers of supplication again and again to God, and have invoked the light of the Spirit of Truth, for the glory of Almighty God who has lavished his special affection upon the Virgin Mary, for the honour of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and the joy and exultation of the entire Church; by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.” (*Munificentissimus Deus*, par. 46, Pope Pius XII).

Pope Pius XII was reflective upon the ‘Spirit of Truth’ and the Apostolic Traditions of [Catholic] Church. In 1950, people trusted the church, Apostolic Sacred Traditions of the Church and were confident in the Magisterium. There was great energy in the Catholic Church back then in 1950, but now it is fading away.

Sonna [18] pointed out that the ‘Assumption of Mary’ (Figure 4) is one of the ‘Indefectibility Dogma’ in the Catholic Church, and God would not be allowed his people to persist in error; if, over a millennium, we have believed the ‘Assumption of Mary’, and in fact is wrong then God would have in effect abandoned His people and left them in error and would have done nothing to prevent it. Note that dogma is different from doctrine. Oxford Library (from the Google search engine) defined a dogma as a principle or set of principles laid down by an authority as incontrovertibly true. For instance, the Marian dogma, a church dogma that the Church is indefectible. This truth is a dogma taught by the ordinary and universal Magisterium; it is an infallible teaching, etc. – while a doctrine is a belief or set of beliefs held and taught by a Church, political party, or another group, such as manpower doctrines, joint force doctrines, Christian doctrines, etc. The difference between dogma and doctrine is as follows. In general, the doctrine is all Church teaching in matters of faith and morals.

Dogma is more narrowly defined as that part of the doctrine which has been divinely revealed and which the Church has formally defined and declared to be believed as revealed. Blackburn [22] reiterates that the Catechism of the Catholic Church (CCC) paragraph 88 explains, “The Church’s magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these (CCC 88).” Hasa (2016) explains [23] that in the Catholic Church, there is a distinctive difference between dogma and doctrine. Dogma is the divinely revealed truth, declared as such by the infallible teaching authority of the Church. Doctrine is teachings or beliefs taught by the Magisterium of the Church. All dogmas are doctrines, but not all doctrines are dogmas. Such is the main difference between dogma and doctrine. In short, in the [Catholic] Church, dogma is revealed divine truth, declared as such by the infallible teaching authority of the Church. Doctrines are teachings or beliefs taught by the Magisterium of the Church.

Going back to what Sonna [18] said earlier, as people lost confidence in Mary, they lost confidence in the Church; and as people lost their confidence in the Church, they lost their confidence in Mary. We should not be embarrassed that Christ loves His Mother. Sonna [18] will unfold this mystery

with the following references: 1) the Sacred Scripture, 2) the Apostolic Sacred Tradition, and 3) the Beauty of this Dogma.

First, Sonna [18] unpack the references from the Sacred Scriptures (the OT) by beginning the rhetorical question, “Aren’t the Psalms just a bunch of poems?” Here are the references according to the ‘Apostolic Hermeneutic’ [24]. (Note that Apostolic Hermeneutic [24] refers to the way in which the apostles understood and interpreted the OT). In Luke 24:44, Jesus says that even the Psalms foreshadow Him. In Psalm 110 and Acts 2:31, Peter proclaims that David knew about the resurrection. In Psalm 107:29, Jesus calms the storm in the NT, which is evidence of his deity, as only God calms storms. Additionally, these are the references regarding ‘Ascension in the Psalms’ – Psalm 24:7-10, Psalm 68:18, Psalm 110, and Psalm 132:8, which stated, “Arise Lord, to your resting place, you and the ark of your strength.”



Fig. 5 The ‘Ark of the Covenant’ with its lid flanked by golden images of two cherubim.

In the OT, God had also made known his law and his jealousy – and he has established *purity* and *fidelity* as conditions of his abiding presence, his protection, and a share of his *holiness* – although through the years of the exodus and the centuries that followed, Israel repeatedly proved itself unwilling to remain pure or faithful.

The Ark of the Covenant (Figure 5) was a portable shrine designed to hold the stone tablets of the Ten Commandments, along with other relics of the exodus: the staff of Aaron, which had miraculously blossomed, and a golden vessel containing a sample of the manna given by God to feed Israel in the wilderness. The Ark had been crafted, according to Divine specifications, from acacia wood adorned with gold. Its lid was a throne for the Almighty, his “mercy seat,” flanked by golden images of two cherubim. It was perfectly calibrated to remind the people of the reverence and awe that were proper to the situation.

This detail is extremely unusual, almost unique in the Hebrew religion, which in principle, was strongly resistant to using any images in worship. And yet here, the Lord God himself had prescribed the use of sculpture depicting creatures to be placed at the very epicentre of his presence.

The imagery, moreover, was not subtle in its implications. The cherubim were clearly intended to evoke the frightful conclusion of the story of creation: the expulsion of Adam and Eve from the Garden of Eden. At that moment, God “drove out the man; and at the east of the Garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.” In Genesis, God assigns the cherubim to guard the garden sanctuary, preventing any future desecration. The cherubim were there to enforce the purity required for worship.

The Gospel of Luke and John talk about the ‘Ark’ referring to Mary, especially in the First Joyful Mystery of the Rosary, ‘The Annunciation’ [25]. The NT parallel event is ‘The Ascension of Christ’.

ARK OF THE COVENANT (Hebrews 9:4)	MARY
Manna	The Bread of Life (John 6:35)
Scepter of Aaron	Jesus is High Priest (Hebrews 4:14)
The Ten Commandments	The New Moses (Acts 3:22)
<i>Episkiasei</i> = <i>overshadow</i> (Exodus 40:34-35)	Overshadowed [<i>episkiasei</i>] by God (Luke 1:35)
“How can the ark of the Lord come to me?” (2 Sam. 6:9).	“And how has it happened to me that the mother of my Lord would come to me?” (Luke 1:43).
David Shouts (2 Sam. 6:15)	Elizabeth Exclaims (Luke 1:42)
Ark - Three Months (2 Sam. 6:11)	Mary - Three Months (Luke 1:56)
Ark remains hidden until God gathers His people again (2 Macc. 2:7)	God has gathered His people, Ark/woman is seen (John 11:52; Rev. 11:19-12:2).

Fig. 6 The Parallel Verses (OT and NT) about the ‘Ark’ and Mary.

As a comparison example, Sonna [18] go over the verses in Figure 6. In Act 3:22, Peter said Jesus is the New Moses, as foretold in Deuteronomy 18:15. In John 1, Jesus is the ‘Word of God’. God overshadowed ‘The Ark’ as Mary, and in Luke 1, Luke has to be very specific when describing Mary. In 2 Sam 6:9 and Luke 1:43, these are the parallel verses of OT and NT in the above parallelism in Figure 6. Such parallel verses comparison is no coincidence at all, and the authors in the scriptures cannot find make-up consistent parallel stuffs since they do not know each other and live in different centuries or time frames unless God himself orchestrated these stories as the ultimate author.

Second, Sonna [18] continues to dive into this mystery from the ‘Beauty of the Dogma’. Levering [26] explains about the ‘Dogma’s Reception’ (in his book, *Mary’s Bodily Assumption*, 2015, 4) as follow, “Since the Church had for

centuries proclaimed the truth of Mary's Assumption, the influence of this atmosphere on the proclamation of this truth's dogmatic status should not be exaggerated. Whatever the prevailing atmosphere in 1950, the Church had already liturgically celebrated and taught Mary's assumption for more than a millennium." Levering [26] further writes, "Even so, some contemporary Catholic theologians have called for the abandonment of the doctrine of Mary's Assumption, while others have tried to reinterpret it to remove Mary's uniqueness." (2015, 5) [26]. Peters (2016) [27] reviewed Levering's [26] book and emphasized that Christ's saving act cannot be fully understood if we exclude Mary, pre-redeemed and fully redeemed. Peters [27] also reiterated that Levering [26] offers three analogies to support the fittingness of Mary's bodily assumption into heaven. As the New Eve, Mary is the Ark of the New Covenant which is incorruptible. Mary's Magnificat echoes her election as Daughter Zion, the faithful bride of Christ glorified in heaven. Mary's Assumption exemplifies the effect of Christ's Incarnation and Redemption.



Fig. 7 The painting 'Jesus Appears to Mary' in 1629 by Giovanni Francesco Barbieri [Left Panel]; the painting 'Risen Christ Appears to His Mother' in 1600 by Daniele Monteleone [Right Panel].

Finally, from the Sacred Tradition perspective, there are the following references: 1) the painting in 1629 by Giovanni Francesco Barbieri about 'Jesus appears to Mary' (see Figure 7); 2) the Dormition of Mary (CCC 966) and see Bickerstaff, 2016 [28]; 3) The Assumption of Mary [29].

Sonna [18] also discusses the topic about 'Christ's Celibacy – Manifesto controversial Body and Soul' by the book of the author Instone-Brewer [30]. Additionally, Sonna [18] highlights his presentation about: 1) The Triumph of Mary's Body and Soul; 2) Christ's Celibacy; and 3) Our Future Hope, as follows. Jesus viewed his mother as a gift after so many scandals of his life/birth; Jesus wanted the body and soul of his mother, the perfect and immaculate heart of Mary. Our triumph is in Christ because, essentially, Christ said, "I want my mother; I want you". We see that Christ's grace is sufficient and more than enough. Mary was born Immaculate and 'Full of Grace' (John 1:14) – see the

'Joyful Mysteries' paper [25] Figure 3, right panel, for the Word 'dwell' in Mary as the tabernacle which is 'Full of Grace'. Christ's resurrection and Mary's assumption prefigure our final victory in Christ, "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive, who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord" (1 Thessalonians 4:16-17). Think about how close heaven must be if even bodies can enter them in glory forever.

In the end, Sonna [18] concluded his presentation with the following takeaways: 1) How good, true, and beautiful the teaching of the Catholic Church is; 2) Don't be ashamed of the Catholic Church and the faith; 3) Don't be embarrassed by God's love for Mary; 4) Mary is the greatest evangelist; 5) Mary's life, body, and soul are all proofs that Christ's grace is perfect and that we are wanted by God, body and soul, forever.

2.5. The Coronation of Mary

Wright [31] dived into this 'Fifth Glorious Mystery' as follows. The fifth glorious mystery of the rosary is the coronation of Mary as the Queen of Heaven and Earth, a mystery which the church celebrates on August 22. The coronation of Mary is not something we find explicitly given in Scripture. But it is the outworking of certain things presented in both testaments of Scripture about Jesus and the Church. The [Catholic] Church's Marian teaching always tells us about Jesus and we as his people. There are three matters of biblical background: 1) Mary's Status as Queen is derived from Jesus being King; 2) Mary's Role as Queen is involved as our pre-eminent heavenly intercessor; 3) Mary's Queenship anticipates our own share in Christ's Kingly Reign.

The first biblical background regarding Mary's Status as the Queen is derived from Jesus being the King. The memorial for the feast day is the 22nd of August. Luke's gospel (Luke 1:26-38) records the 'Annunciation' of the Archangel Gabriel. Luke 1:35 says Jesus is the Son of God by virtue, by the power of HS from the womb of the Virgin Mary. The element in the 'Annunciation' is that aspect of Jesus of King David; Luke 1:32-33 states the Lord God will give you the throne of his father David...and will reign forever. In Luke 1:27, the adoption of Jesus by Joseph, established as a legal connection with King David, served to identify him as the Messiah. John chapter 7 debates Jesus' identity. The term Messiah refers to a good king in the line of King David whom God will raise up and then rule and reign over Israel, the House of Jacob, forever. Through his death and resurrection, Jesus is completely transformed and divinized by Divine Glory. His ascension and exaltation are 'Heavenly Enthroned' [Acts 2, of Peter]. The 'Heavenly Throne' implies the Queenship of Mary. In the books of '1

King and 2 King', when a new king is introduced, the narrators will introduce the king in relation to his mother's name; for example, King Josiah's mother (2 King 22:1), King Hezekiah...his mother's name was Abi (2 King 18:1-2), Azariah...and his mother's name was Jeholiah (2 King 15:1-2), and so on. Thus, the 'Divinic Monarchy' derives that since Jesus is in the Divinic Monarchy, there is a special place for his mother, Mary. Therefore, Mary's status as Queen is derived from Jesus' position as the Divine King.

The second biblical background is regarding Mary's Role as Queen, which involved our pre-eminent heavenly intercessor. Pope Pius XII wrote the second important encyclical, *Ad Caeli Reginam*, paragraph 4, [32] which was issued on 11 October 1954, to point out Mary's role as 'Intercessor', "From her union with Christ finally, is derived the 'Inexhaustible Efficacy' of her maternal intercession before the Son and His Father." Mary's Role as Intercessors, Mediator with Jesus, is an event we read in the Scripture, mainly in the Wedding of Cana, with His disciples (John 2:1-11). When the wine fails, the mother of Jesus brings this matter to Jesus' attention. She encourages people to listen and be obedient to Jesus. Parallel to the OT, the presentation of the Queen's mother in the Divinity Court (1 King 2:13-25), where Queen Bathsheba has easy access to her son, King Solomon. The account illustrates the special status of the Queen Mother and her role as an intercessor in bringing petitions to the King; we can extrapolate and extend this line of biblical thinking to Mary, "As the King of Heaven and Earth, Mary is the Queen of our Intercessor with her Son, Jesus the King. She presents our needs and petitions to Jesus. And we turn to her as our Mediator/Advocate as a line in the *Salve Regina*, *Hail Holy Queen*, turn to the almost gracious advocate." So, as an Advocate, Mary enjoys her role of interceding for us. She also directs us to obey and listen to Jesus the King.

The third biblical background is regarding Mary's Queenship anticipating our own share in Christ's Kingly Reign. Mary's Queenship and her status are unique to her role in the divine plan of salvation and her sinless life. All of God's faithful people are shared with His Heavenly Kingship. That showed us the realization that humanity shares in God's Kingly rule in God's promise to his faithful people.

In the scripture, Mary is presented as: 1) The Model Disciple; not only is she faithful to the end, standing at the 'Foot of the Cross'; but also 2) her words articulate the perfect human response to God; for example, her response to the Archangel Gabriel at the 'Annunciation', be it done unto me according to Thy Words (Luke 1:38), and the response at the Wedding of Cana (John 2:5) do whatever He tells you to do. In both cases, Mary's response echoes those responses of the people of God in the OT; when accepting His Covenant

offer (Exodus 19-24) at Mount Sinai, we find the people of Israel voicing three times, "All what the Lord has spoken, we will do." (Exodus 9:8; Exodus 24:3,7). Similarly, when Jesus prays at Gethsemane, "Not of my will but Thy Will be done on me." (Mark 14:36). Likewise, in the sub-petition of "Our Father", "Thy will be done, on earth as it is in Heaven". Hence, these are the model response of human docility and faithfulness to God and perfect obedience to the will of God.

In the OT, we see that the faithful people will inherit the share in Christ's Kingly Rules at the end of time. For example, in the Book of Daniel chapter 7, there are very famous the 'Influential Series of Symbolic Visions'. The upshots of the visions are that in the end, God is going to act as the King and the Judge to set things right. He is going to defeat, depose, and condemn the power of evil and those who lead with them, and He is going to be vindicated, glorified, and exalts His faithful people. The promise of the angel in Daniel's vision, in the end, God's faithful people will share in His Kingly Rules, "...and the Kingdom...shall be given...everlasting kingdom..." (Daniel 7:27). In the NT, we find same promise. For example, Jesus promises His Heavenly Kingship to those who remain faithful even to death; he will grant you...the Heavenly Jerusalem at the end (Revelation 3:21). These promises to God's faithful people have already been realized in Mary in a unique way: being free from all sins throughout her entire life; conceived free of original sins; and free from all actual sins, Mary is immaculate and perfectly faithful and obedient. She lived a perfectly humanely pleasing life to God. And in her responses to God in the Scriptures, she is a "Perfect Model Response" to God. So, just as Mary's 'Assumption', we anticipate our bodily resurrections at the end of the day, so does her 'Coronation' anticipate our own share in Christ's Kingly Rule if we, like Mary, remain united to Jesus by His sanctifying grace.

In closing the presentation, Wright [31] offers three suggestions for the understanding that we can take to prayer when we pray the Rosary: 1) To remind ourselves that Mary's Queenship is derived from Jesus's Kingship. As the King of the World, Jesus has authority over everything, over our life, over everything; this reminds us that Jesus rules the world. Nothing is outside His absolute power; even things might look out of control; 2) We are encouraged to have confidence in Mary as our 'Heavenly Intercessor'. She is our Queen Mother who presents our intentions, problems, concerns and needs to Her Son, Jesus our King, and she has much influence with Him. And as a Mediator and Intercessor, her words to us are the same as attending the Wedding at Cana, "Do whatever He told you". She is not only a model but helps us to adopt those attributes of docility to God and obedience to God's will, which the Lord wants from his covenant people; 3) Mary's Queenship anticipate our own share in Christ's Kingly Rule.

The Coronation of Mary connects with St. Paul's word in 2 Timothy 2:11, "The saying is sure if we have died with Jesus Christ, we shall also live with Him; if we endure, so we shall also reign with Him." So, we can take St Paul's word and contemplate in prayers the rewards promised to us for our faithfulness and obedience to Christ.

3. Materials and Methods

This review relies primarily on materials presented at the Bible Conference on the 'Rosary and the Word of God' topics listed on the references, along with their original biblical citations and other referenced materials.

4. Discussion

Unfortunately, there have not been very much bible-based rosary backgrounds adequately taught in Catholic schools or Church, and they were assumed to be understood automatically. Since the resource is very limited and not everybody is a bible scholar, many were told to "just do it and don't even ask!" Hence, create a lot of misperceptions. After a while, especially in this age of reasoning, without understanding much background, who can do/maintain that! As a result, many quit praying without understanding over time or gradually dropped their Catholic beliefs.

Hence, many Catholic speakers, bible scholars, and conferences have recently attempted to revitalize people with bible-based truth behind Catholic beliefs, including the Rosary prayers. To close the gap, we review and summarize such attempts in this paper.

5. Conclusion

In this review, we have discussed the five glorious mysteries [33–34] in the Rosary prayers, which are

traditionally recited and meditated every Sunday and Wednesday. These are called the Glorious Mysteries because when we say them, we meditate on Jesus and Mary in their Triumph and Glory. To recap, the five glorious mysteries [33–34] are as follows. First, 'The Resurrection of Jesus'. Second, 'The Ascension of Jesus into Heaven'. Third, 'The Pentecost or the Descent of the Holy Spirit upon the Apostles'. Forth, 'The Assumption of Mary in Glory'. Fifth and final, 'The Coronation of Mary'.

Rosary prayers are not mantras or magic, but eventually, the purpose is to reach full union with Christ. Saint Louis Marie De Montfort [35] pointed out that each decade was in honour of a mystery of the life, passion, and glory of Jesus Christ and Saint Mary, who is 'Full of Grace' (John 1:14), hence favoured by God. By studying and meditating (CCC 2705–2708, 2723) [16–17] such bible-based rosary mysteries and Sacred Tradition, we can imitate Jesus and his mother's holy and proper responses in facing any of the J-L-S-G moments in this 'valley of tears,' our pilgrimage on earth, to finally united with Christ.

Disclaimer Statement

This research represents the author's own work and opinion. It does not reflect any policy nor represents the official position of the U.S. Department of Defense nor any other federal agency.

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