



Seasons of Holiness

A Parent Newsletter from the National Catholic Educational Association

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The Feast of the Presentation of Our Lord (February 2)

Mary and Joseph present the child Jesus to the Lord in the Temple, as a symbol of their charity. As it is written in the law of the Lord: "Every male that opens the womb shall be called holy to the Lord." During their time, a pair of turtledoves, or two young pigeons were to be sacrificed to express the couple's obedience to the Mosaic Law. Hence, this is the reason why Mary and Joseph presented Jesus at the Temple. At the sight of Jesus, the prophet Simeon, recognized the child as the Messiah. Inspired by the

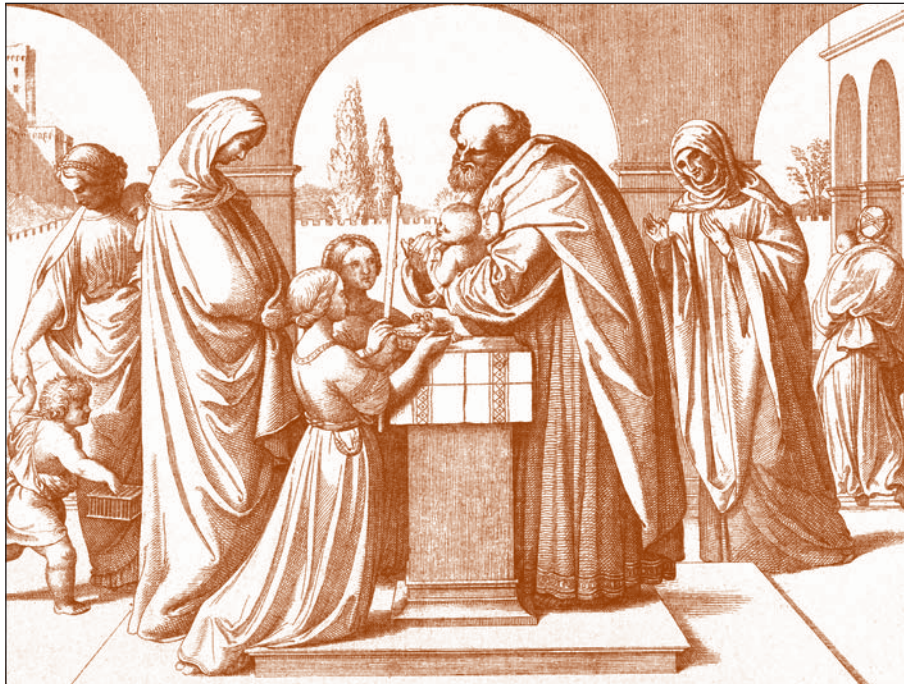
Holy Spirit, he prophesied that the child will be the instrument of Israel's salvation; but also added that he would be a "sign of contradiction" and promises, ominously, that "a sword [of sorrow] would pierce" the heart of Mary.

Presenting Jesus at the Temple symbolized their obedience and charity. But the presentation of our Lord certainly prefigured Mary's sacrificial gift at the foot of the Cross. At the foot of the Cross, the sorrowful Mother revealed her love and the true

sacrificial character of her charity. Her ritual offering of her child was accepted by God on Calvary. For Mary, the presentation of the Lord, offered in obedience to the Father, did not have a payback. It was an expression of love, a love that was tested and confirmed by the Cross.

As Mary did, we are called to give of ourselves for the greater glory of God.

Source: [http:// www.wf=f.org/ Presentation.html#anchor39247](http://www.wf=f.org/Presentation.html#anchor39247)



Painting: Presentation at the Temple by Giovanni Bellini

Food for Thought: (Anonymous)

No one can go back and make a brand new start; but anyone can start from now and make a brand new ending.

God didn't promise days without pain, laughter without sorrow, sun without rain, but He did promise strength for the day, comfort for the tears, and light for the way.

Disappointments are like road bumps, they slow you down a bit but you enjoy the smooth road afterwards. Don't stay on the bumps too long. Move on!

The Evolution of the Rosary

800-900 A.D. - 150 Psalms of the Bible: Monks and clergy recited or chanted as an hourly worship. People did not know how to read or were not able to memorize lengthy Psalms, so people were not able to adapt easily.

First Stage: An Irish monk suggested that 150 Our Fathers be prayed instead. Pebbles were carried at first, but later ropes were used with knots of 50, eventually a string with 50 pieces of wood was used.

Second Stage: The Angelic Salutation (Lk. 1:28) was added. St. Damian added it in 1072. Soon the Angelic Salutation replaced the 50 Our Fathers



Third Stage: Medieval theologians considered the 150 Psalms to be veiled mysteries about the life, death and resurrection of Jesus. They composed the Psalters – 150 praises in honor of Jesus. Soon psalters devoted to 150 praises to Mary were composed. When a psalter of 150 praises in Mary's honor numbered 50 instead of 150, it was called a rosarium, or bouquet.

c. 1365 - The salutations were grouped into decades and an Our Father was put before each decade. This combined the Our Father and the Angelic Salutation for the first time.

1409 - Special thoughts and meditations were added to each Hail Mary bead.

1470 - The Dominican Order spread the form of the “new rosary” throughout Western Christendom.

1400-1500 - The thoughts or meditations on the 150 Hail Mary beads took the form of woodcuts (graphic pictures). But this exhausted the practice easily because of the volume of pictures. Picture rosaries were shortened to one picture/thought for each Our Father as it is today.

1700's - St. Louis de Montfort wrote the most common set of meditations for the rosary used today.

Early 1900's – a movement to return to a form of the medieval rosary – one thought for each Hail Mary.

Today - The present devotion, differing from the medieval version, is composed almost entirely of direct quotations from the Bible; thus, the Scriptural Rosary.

Scriptural references:

The Apostles Creed c. 700 A.D.

Our Father (Mt. 6:9-13)

Christian doxology (Rev. 4:8) (“Glory be to the Father...”)

Lk. 1:28 – “Hail, favored one! The Lord is with you.”

Lk. 1:45 – “Blessed are you among women, and blessed is the fruit of your womb.”

Lk. 1:45 (also in the Council of Ephesus, 431) – “the mother of my Lord” (“*Holy Mary, Mother of God*”)

Prayer of petition; confession of sinfulness (“*Pray for us sinners*”);

(Petitioning Mary dates to back to the 3rd century) (“*now and at the hour of our death. Amen.*”)

The sign of the cross; invoking the Holy Trinity (“*In the name of the Father...*”)

Mysteries: Joyful, Sorrowful, Glorious, and Luminous

Tool for: Gospel-Centered prayer, Contemplation, and an incarnational prayer.