

Week 29



# THE ROSARY IN A YEAR

WITH FR. MARK-MARY AMES, CFR

## PHASE 3: MEDITATING ON THE MYSTERIES

The Glorious Mysteries in Scripture

### THE ASSUMPTION



The Assumption of Virgin Mary by Guido Reni (1637)

**M**ary is taken body and soul into heaven by God's grace, affirming her unique role as the Immaculate Mother of God and anticipating the resurrection of all believers at the end of time.

**Fruit of this mystery: We pray for a heart devoted to Mary.**

**Scripture: Luke 1:46–56**

*“My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great*

*things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.”*  
*And Mary remained with her about three months, and returned to her home.*





# Encountering the Word

with Jeff Cavins

## Sixteenth Sunday in Ordinary Time (C)

Genesis 18:1–10a • Colossians 1:24–28 • Luke 10:38–42

### “The Better Part”

Our Gospel focus today is the familiar story of Martha and Mary (see Luke 10:38–42). Jesus visits their home, and we see two different responses: Martha is busy with serving while Mary sits at Jesus’ feet, listening to his teaching. When Martha grows frustrated and asks Jesus to tell Mary to help her, Jesus responds gently, saying, “Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her.”

This passage speaks deeply to the tension many of us feel between the demands of life and the need to cultivate our relationship with Jesus. We all have responsibilities—work, family, other commitments—but if those tasks consume us, they can distract us from the one thing that is truly needed: spending time with the Lord.

Jesus is not dismissing the value of Martha’s service; rather, he is showing that time with him is the foundation that brings peace, clarity, and order to all our work! When we sit at his feet in prayer, in Adoration, or at Mass, he guides us, helping us prioritize and carry out our responsibilities with less anxiety and more joy.

There is also a lesson about balance in this Gospel. Serving without connection to Jesus can lead to burnout, while constant prayer without service can miss the opportunity to bring Christ’s love to others. The key is to build our service on the foundation of our relationship with Jesus. This week, let’s take Mary’s example to heart: Spend time with Jesus and let him direct your steps. Out of that relationship, we can serve with joy and avoid the distractions that pull us away from him.



### Live the Gospel

Jeff Cavins says, “Your assignment this week is to put Jesus first. That is not always easy, especially when we must cook, clean house, pay bills, and go to work. The story of Martha and Mary reminds us that while service is valuable—and necessary—time spent with Jesus is essential. To put Jesus first this week, set aside intentional time for prayer, whether through Adoration, the Rosary, or quiet reflection. The rest of your life will fall into place.”

### Dive Deeper

Scan this code to watch:



Or go to

<https://media.ascensionpress.com/video/sixteenth-sunday-in-ordinary-time-c/>

## Ponder and Pray

- » Do you identify more with Mary, who listened to Jesus, or Martha, who focused on serving? How can you nurture your relationship with Jesus while also serving others with joy and purpose?

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- » When life overwhelms you, how can you invite Jesus to help you reorder your priorities and find clarity?

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- » What practices—such as Adoration, prayer, or attending Mass—can you incorporate more consistently throughout the week to help you sit at the feet of Jesus?

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**Martha, Martha, you are anxious and worried about many things.**

**There is need of only one thing. Mary has chosen the better part and it will not be taken from her.**

**—Luke 10:41–42**

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## Make It Your Own

You and others in your household may use this space to write anything about today's Mass. It might be your view of Jeff Cavins' reflection, your priest's homily, your answers to the questions on this page—anything to help you and your household get the most out of today's Mass.

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## Week Twenty-Nine

Days 197–203



**Exile** Narrative: Isaiah 11–27 | Supplemental: Tobit 13–14; Joel 1–3; Nahum 1–3; Habakkuk 1–3; Proverbs 10:13–11:8

## GOD’S LOVE—AND JUSTICE—CAN COME TO ALL



Prophet Isaiah  
by Pietro Perugino

This week, the prophets give us a wider and better appreciation for God’s moral expectations of all people, as well as God’s activities. Though the prophets are mainly concerned with reproaching the Israelites for their wickedness and calling them to conversion, there are universal elements. Jews and Gentiles alike are called to give themselves over to God’s will completely so they can avoid sin and destruction. God’s justice falls upon everyone, since all are called to union in God’s holiness.

- The prophets do not simply foretell the future. They speak the truths of the Lord on his behalf. Many prophecies have historical *and* spiritual meanings.
- Jesse is the father of David. God has promised that the kingdom of David will endure forever and that the Messiah will be one of his descendants.
- Only a stump will be left of the destroyed kingdom—but a shoot will come forth from it. All is not lost.
- In Isaiah 25–27, we see praise for delivery from oppression. This is expressed in the middle of the call to repentance and the promise of judgment. Isaiah says the people will be brought into captivity in the land of Babylon. Yet Isaiah 25 says God will swallow up death and wipe tears from all faces. This is the promise of the Messiah, of redemption.
- “I will restore to you the years which the swarming locust has eaten” (Joel 2:25). The promise of God, when we come back to him and are his again, is not just a restoration of our possessions, but of our time—all that we lost and more.
- God promises the same today. We are not called to be people who *look* like we love God; we are called to be people who *do love* God.
- Nahum prophesies about the fall of Nineveh, because it has been an example of bloody injustice, not only in its conquering of Israel.
- Habakkuk prophesies in a way that explores the way God brings about his justice by using foreign powers to punish immoral Israelites.



## Bible Answers

### What is the *al habayit*?

In the kingdom of David, the *al habayit* was appointed by the king to be prime minister with authority over the royal house. Isaiah 22:15–25 describes the role of the *al habayit*. He was entrusted with the key to the house of the king; what he allowed was allowed, and what he forbade was forbidden. In Isaiah 22, we read how Shebna was removed from the job due to his pride.

In the New Testament, Jesus gave the keys of the kingdom to the apostle Peter in Matthew 16. Peter would lead the Church after Jesus ascended into heaven. Over the centuries, Peter's successors—the bishops of Rome (the popes)—have held these keys of authority over the Church of Christ.

### Dive Deeper

Tobit's prayer (see Tobit 13) begins by blessing God and then says, "For he afflicts, and he shows mercy; he leads down to Hades, and brings up again, and there is no one who can escape his hand." How do you feel about this verse? Does it bring comfort?



#### LEVIATHAN

This image shows God pointing a heavenly sword at Leviathan, a monstrous sea serpent often associated with chaos and opposition to God. In texts like Isaiah 27, God's defeat of the serpent signifies Israel's redemption.



Scan the QR code to listen to the *Bible in a Year* podcast on the Ascension app, to get exclusive content, and to access transcripts for every episode. Download the reading plan at <https://media.ascensionpress.com/category/ascension-podcasts/bibleinayear/>

*The Bible in a Year* is a daily podcast, produced by Ascension and hosted by Fr. Mike Schmitz, where we read the whole Bible following *The Great Adventure* Bible-study program created by Jeff Cavins. This bulletin was adapted from *The Bible in a Year Companion* books that complement the podcast.

## Week 29

Paragraphs 1434–1484



# THE CATECHISM IN A YEAR

WITH FR. MIKE SCHMITZ

## How We Worship PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY

### WHY DO WE GO TO CONFESSION?

Conversion is turning away from sin and back to the Lord. The Sacrament of Reconciliation is “the second plank [of salvation] after the shipwreck” of sin (*Catechism of the Catholic Church*, 1446). Jesus established confession when he told the apostles, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (John 20:22–23). When we repent, the Father rejoices and welcomes us home. Not only are we forgiven, but our relationships with God and the Church are also repaired.

#### Keep in Mind

- Sins are any actions that disobey God’s commandments.
- In confession, God both forgives (releases the debt owed) and reconciles (restores the relationship).
- Contrition (sorrow for sin and resolution not to sin again) is essential in confession.
- *Perfect contrition* arises from loving God above all else, while *imperfect contrition* has other motives (see CCC 1453).
- God grants mercy to those seeking forgiveness, even with imperfect contrition.
- God already knows our sins; in Confession, his mercy gains access to heal our wounds.
- Confessing mortal sins is necessary for true reconciliation and forgiveness.
- For a sin to be considered mortal, three conditions are required: grave matter, knowledge of its gravity, and free choice to commit it.
- Ignorance can affect culpability for sin.
- Even after absolution, the consequences of sin may still require efforts to restore what was broken.
- Only God forgives sins, but he operates through the priest, who acts *in persona Christi* (in the person of Christ).



*The Return of the Prodigal Son*  
by Pompeo Batoni (1773)

#### Dive Deeper

The Prodigal Son’s return symbolizes the soul reunited with God in Reconciliation.

Scan the QR code below to watch the *Ascension Presents* video “Confession is a Place of Victory,” a beautiful story about God’s mercy.



- “Confession to a priest is an essential part of the sacrament” (CCC 1456).
- The priest grants absolution, assigns penance, prays for the person, and does penance on the penitent’s behalf.
- The serious penalty of excommunication aims toward healing by making someone aware that they are not in God’s grace.
- An indulgence does not forgive sin but wipes away “the temporal punishment due to sins whose guilt has already been forgiven” (CCC 1471).
- Indulgences have four components: (1) doing the action itself, for example, praying the Stations of the Cross or the Rosary; (2) receiving Holy Communion; (3) going to Confession within a week of that action; and (4) interceding on behalf of the Holy Father.
- Indulgences are not transactional; purchasing spiritual goods is absolutely prohibited by the Church and Scripture.
- Indulgences help us release attachments and grow in our relationship with God.
- General absolution is absolution given to a whole group, but it is given only in urgent situations, with the Church’s authorization.

Use the space below to reflect on this week's content.

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Take It to Prayer

God our Father, help us today to say  
 “yes” to your love, grace, and mercy.  
 Help us to hate sin and to love you.  
 We pray this through Jesus Christ,  
 Our Lord. Amen.

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The best place to listen along is the Ascension app.  
 Scan the QR code to get exclusive bonus content  
 and transcripts for every episode.

*The Catechism in a Year* is a daily podcast produced by Ascension and hosted by Fr. Mike Schmitz. It helps us understand what it means to be Catholic by reading the entire *Catechism of the Catholic Church* and allowing those truths to shape our lives. This bulletin was adapted from the books that complement the podcast: *The Catechism in a Year Companions* by Petroc Willey, Fr. Mike Schmitz, and Matthew Doeing.





# FAITH OF OUR FATHERS

Genesis 18:1–10a • Colossians 1:24–28 • Luke 10:38–42



## Family Car Talk

The story of Jesus' visit to Martha and Mary is the subject of today's Gospel. Talk through the questions with your family on the way home from Mass.



**Why do you think Martha was upset with her sister Mary?**



**Did Jesus gently correct Martha for serving or for being anxious?**

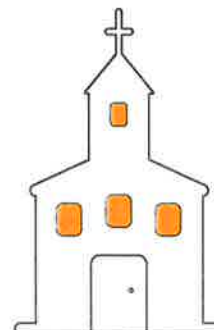


**What are some ways we allow other things to get in the way of what is most important?**



## ALL THINGS ARE POSSIBLE WITH GOD

**Instructions:** Abraham and Sarah have three important visitors in today's Old Testament reading. They say Abraham's wife Sarah will have a son. Sarah and Abraham are old, but all things are possible for God! Bread, water, cleansing, and a tent are all part of the story, making us think of the Eucharist and Baptism. Color these pictures.

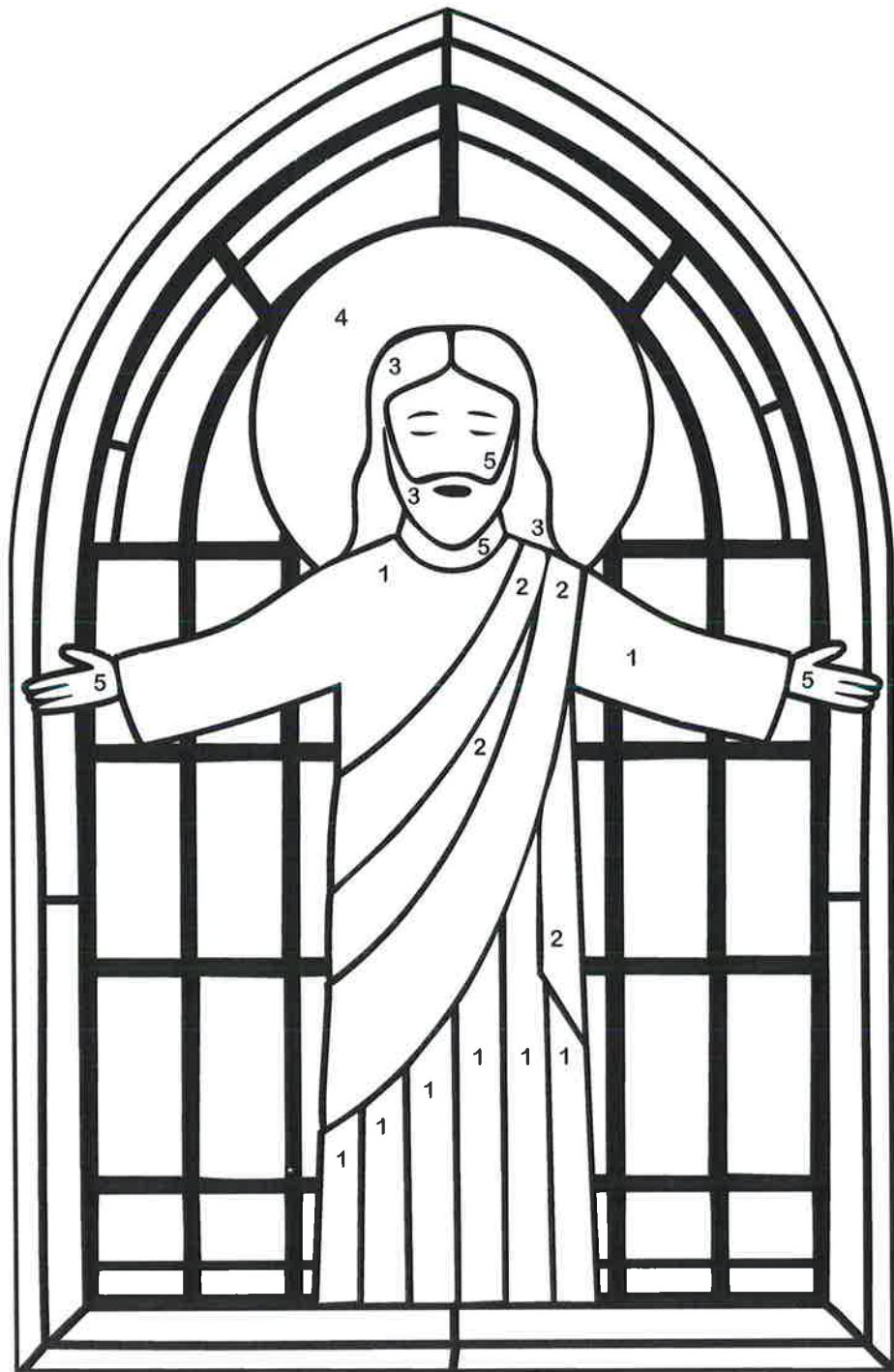




## ST. PAUL PREACHES FROM PRISON

**Instructions:** St. Paul was jailed for his beliefs a lot. One time in prison, he wrote his letter to the people of Colossae in Asia Minor to fight a rumor that Jesus was not God. Color to reveal the image that Paul writes about in today's second reading.

- 1. red
- 2. blue
- 3. brown
- 4. yellow
- 5. skin





# Sunday Q&A

Your Faith in Focus

## REMINDERS OF THE DEPARTED

### Do Catholics believe in signs from the dead?

**W**hen we lose a loved one, we may look for signs—a bird, a butterfly, or anything that gives us hope that they are, in some way, still with us. Can the dead communicate with us? Fr. Mike Schmitz answers this question below, adapted from one of his videos.

#### When You Are Grieving

Sometimes people who are grieving the loss of a loved one tell me that certain things have happened after the individual has died, and they believe these are signs that their deceased loved one is okay.

Grief can be so overwhelming that you might say, “I would do anything. Just give me some kind of sign, some kind of indication that you’re okay.” This desire is normal. Seeking signs is a natural part of grief. We want that glimpse to know that the ones we love are okay.

But people cannot cause “signs” to happen—only God can work in nature in that way. Unexpected occurrences can remind us to pray for our loved ones and recall the gift of their lives. Things we may see as signs can help us keep people who have died in our hearts.

Is God okay with us looking for signs? To a certain degree, there is nothing wrong with seeing a kind of sign in something. A woman once told me that whenever she saw a certain number on the clock, it always reminded her of the child she lost. There is nothing wrong with that. It inspires us to be grateful and pray.

When your grief about a loved one who has died comes to the surface and you see something that reminds you of that person, let it console your heart. Perhaps you pray something like,

“That cardinal reminds me of Dad. I miss him so much. Let him rest in your loving arms, Lord.” If tears come, let them.

“God winks” happen because our God of the broken heart is with us. That is why I think there is nothing intrinsically wrong with associating something you see with a loved one who has departed. In our grief, God is there. God cares.

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*“When you are grieving over a loved one who has died, and you see a reminder of that person, let it console your heart. Then pray.”*

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## Ponder and Pray

- How do I remember and pray for the loved ones I have lost?
- What are some things in my life that remind me of loved ones? Do I use them as reminders to pray?



## Make It Your Own

You're invited to name, pray for, and remember loved ones who have died. Of course, pray for as many people as you wish. You may consider keeping this bulletin as a reminder to keep praying.

Eternal rest grant unto (names), O Lord,  
and may perpetual light shine upon them.  
May the souls of all the faithful departed,  
through the mercy of God, rest in peace. Amen.

### Names

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## Tip of the Week

Comforting the sorrowful is a spiritual work of mercy. This week, reach out in consolation to someone in your life who has lost a loved one. Offer prayers for the soul of the departed.

## Dive Deeper

To watch Fr. Mike's full video on this topic, scan the code

or visit the URL: <https://media.ascensionpress.com/video/do-catholics-believe-in-signs-from-the-dead/>

