



Our Lady of Victories Horsley Park

Under the Pastoral Care of the Congregation of St Michael the Archangel
Celebrating Community



**Our Lady Of Victories
Catholic Parish**
1788 The Horsley Drive, Horsley Park

Our Lady Queen of Peace
215 Western Road, Kemps Creek

We pay our respects and acknowledge the traditional custodians of this land. May we walk gently and respectfully upon the land.

Parish Priest
Fr Dominik Karnas CSMA

Assistant Priest
Fr Marek Okarma CSMA

**Pastoral Associate / Parish
Safeguarding Support Officer:**
Mary Farrell

Parish Pastoral Council
Chairperson: Martin O'Connell
Deputy: Michelle Favotto

Parish Secretaries: Lauren Favretti,
Julie Menon, Edda Santucci

Parish Office
Tue, Thurs, Fri: 10.00am to 2.00pm
PO Box 56 Horsley Park 2175
☎ 9620 1242 Fax: 9620 2101
✉ parish@ourladyofvictories.org.au
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Mass Times

Horsley Park: SUSPENDED

Kemps Creek: SUSPENDED

Reconciliation: SUSPENDED

Enquiries regarding other Sacraments:
Please ring during office hours.

Marion Catholic Primary School
1788 The Horsley Drive, Horsley Park
Ph: 9620 2045 Fax: 9620 1012
Principal: Therese Gaunt

An induction loop for the hearing impaired is fitted in the centre aisle of the church.

10 October 2021

TWENTY EIGHTH SUNDAY IN ORDINARY TIME – YEAR B

INTRODUCTION: Today's Gospel highlights the tension between merely observing the law and really giving oneself totally and wholeheartedly to the way of Christ. Jesus makes the point that excessive attention given to the material things of life will ultimately mean too little attention given to the spiritual dimension and our relationship with God. Possessions can isolate us from others, shield us from their suffering and make us complacent. The advice of God's Word and wisdom and the warning of Jesus is to not put your heart in possessions for they will become your masters. Let God be your Lord. Let it be Jesus whom we follow for it is only through suffering together that we can really experience and reflect the mercy and compassion of God.

FIRST READING: Wisdom 7 : 7-11
In comparison to wisdom, I held riches as nothing.

RESPONSORIAL PSALM: Psalm 89 : 12-17

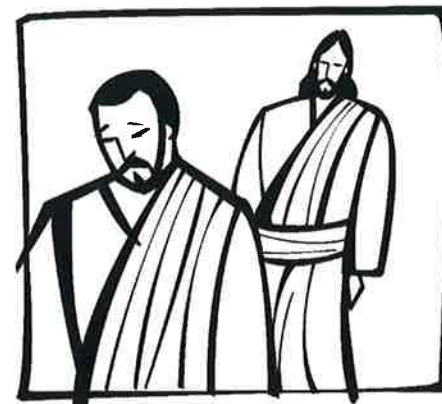
RESPONSE: Fill us with your love, O Lord, and we will sing for joy!

SECOND READING: Hebrews 4 : 12-13
The word of God discerns the thoughts and intentions of the heart.

GOSPEL ACCLAMATION:

Alleluia, alleluia!
Happy the poor in spirit;
the kingdom of heaven is theirs!
Alleluia!

GOSPEL: Mark 10 : 17-27
*Go and sell whatever you have
and come follow me.*



Go, sell what you own.

✠ WE PRAY FOR OUR DECEASED RELATIVES & FRIENDS: GAUCI John, GRIMA Anthony, Carmel, Joseph, Sam, MICALLEF Carmen, MONTELEONE Francesca, Giuseppe, MUSCAT Jean, Lewis, SCHEMBRI Joseph, Joe, TABONE Emanuel, VELLA Maryanne, Sylvina, Charlie, Anthony, Stephen. All Souls in Purgatory. All Relatives and Friends. May they rest in peace. Amen

WE PRAY FOR OUR SICK PARISHIONERS. Alyssa Ferreri, Seak Yek Heng, Vicky Vella. *May God's love give them strength and courage.*

Monday 11 October:	(Luke 11:29-32)
Tuesday 12 October:	(Luke 11:37-41)
Wednesday 13 October:	(Luke 11:42-46)
Thursday 14 October:	(Luke 11:47-54)
Friday 15 October:	(Luke 12:1-7) <i>St Teresa of Jesus</i>
Saturday 16 October:	(Luke 12:8-12)
Sunday 17 October:	(Isaiah 53:10-11, Hebrews 4:14-16, Mark 10:35-45)

CHURCH RE-OPENING: The Archdiocese of Sydney has advised all parishes that although churches will be allowed to re-open from Monday, 11 October, it will be for all vaccinated only, therefore, they have decided that all churches are to wait until we reach 80% fully vaccinated before re-opening. When 80% are fully vaccinated - estimated date is 25 October - churches will open to all, with the 4sqm rule, wearing of face masks indoors, sanitizing and scanning QR codes upon entry. Further details on re-opening will be advised as they come to hand.

MONTH OF THE HOLY ROSARY: October is the month of the Holy Rosary. No form of extra-liturgical devotion to Mary is more widely practiced among the faithful or found by them to be more satisfyingly complete than the Rosary. At this time of Covid-19 we need Mary's intercessions more than ever. In October 2002, Pope John Paul II issued an Apostolic Letter on the Rosary "Rosarium Virginis Mariae" and each week we will be attaching part of this letter for your to read.

CONGRATULATIONS: To Angelo and Lucy Rossetto on their 50th Wedding Anniversary.

PASTORAL CARE HOME VISITS: Our priests are available for home visits in cases of EMERGENCY to the elderly and sick within the local community (subject to the 5km limit). Wearing of face masks and other hygiene measures must be adhered to at all times. To arrange a visit, please call the Parish office and leave a message. If you need to speak to a priest for spiritual guidance (not for Reconciliation) please leave your contact details and Fr Dominik or Fr Marek will call you back. As we are all in lockdown and should not be leaving our homes, please do not come to the office or church unless Father or a staff member has asked you to do so.



Catechesis of St Joseph

SEVEN NEW INVOCATIONS TO LITANY OF ST JOSEPH

On the feast of St. Joseph the Worker, May 1, the Vatican Congregation for Divine Worship and the Discipline of the Sacraments added 7 new invocations to the Litany of St. Joseph, with the approval of Pope Francis. The initiative comes during the Year of St. Joseph, which Pope Francis declared from 8 December 2020 to 8 December 2021.

The Congregation presented the new invocations to Pope Francis, who approved their integration into the Litany of Saint Joseph. The new invocations, originally in Latin, are as follows: *Custos Redemptoris, Serve Christi, Minister salutis, Fulcimen in difficultatibus, Patrone exsulum, Patrone afflictorum, Patrone pauperum*. These could be translated as: *Guardian of the Redeemer, Servant of Christ, Minister of salvation, Support in difficulties, Patron of exiles, Patron of the afflicted and Patron of the poor*.

Why update the 112-year-old litany? The invocation reflects the modern papal text about St. Joseph. The main text includes Pope Francis' apostolic letter *Patris corde* (2020) and St. John Paul II's 1989 apostolic exhortation *Redemptoris Custos* (Protector of the Redeemer). The addition is another encouragement for the faithful to seek St. Joseph's intercession, imitate his virtues and zeal in our times.

With these seven additions, the invocation in the Litany to St. Joseph now will rise to 31. Why not pray the Litany of St. Joseph with the new additions?

Next week, we will reflect on the new invocations to Litany of St. Joseph.

Prayer to St Michael the Archangel

Saint Michael the Archangel, defend us in battle, be our safeguard against the wickedness and snares of the devil; may God rebuke him, we humbly pray and do you, O Prince of the Heavenly Host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.



APOSTOLIC LETTER
ROSARIUM VIRGINIS MARIAE
OF THE SUPREME PONTIFF
JOHN PAUL II
TO THE BISHOPS, CLERGY AND FAITHFUL
ON THE MOST HOLY ROSARY

INTRODUCTION

1. The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to "set out into the deep" (*duc in altum!*) in order once more to proclaim, and even cry out, before the world that Jesus Christ is Lord and Saviour, "the way, and the truth and the life" (*Jn 14:6*), "the goal of human history and the point on which the desires of history and civilization turn".⁽¹⁾

The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to be a compendium.⁽²⁾ It is an echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people *sits at the school of Mary* and is led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.

The Popes and the Rosary

2. Numerous predecessors of mine attributed great importance to this prayer. Worthy of special note in this regard is Pope Leo XIII who on 1 September 1883 promulgated the Encyclical *Supremi Apostolatus Officio*,⁽³⁾ a document of great worth, the first of his many statements about this prayer, in which he proposed the Rosary as an effective spiritual weapon against the evils afflicting society. Among the more

Council, have distinguished themselves in promoting the Rosary I would mention Blessed John XXIII⁽⁴⁾ and above all Pope Paul VI, who in his Apostolic Exhortation *Marialis Cultus* emphasized, in the spirit of the Second Vatican Council, the Rosary's evangelical character and its Christocentric inspiration. I myself have often encouraged the frequent recitation of the Rosary. From my youthful years this prayer has held an important place in my spiritual life. I was powerfully reminded of this during my recent visit to Poland, and in particular at the Shrine of Kalwaria. The Rosary has accompanied me in moments of joy and in moments of difficulty. To it I have entrusted any number of concerns; in it I have always found comfort. Twenty-four years ago, on 29 October 1978, scarcely two weeks after my election to the See of Peter, I frankly admitted: "The Rosary is my favourite prayer. A marvellous prayer! Marvellous in its simplicity and its depth. [...]. It can be said that the Rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican II Constitution *Lumen Gentium*, a chapter which discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church. Against the background of the words *Ave Maria* the principal events of the life of Jesus Christ pass before the eyes of the soul. They take shape in the complete series of the joyful, sorrowful and glorious mysteries, and they put us in living communion with Jesus through – we might say – the heart of his Mother. At the same time our heart can embrace in the

decades of the Rosary all the events that make up the lives of individuals, families, nations, the Church, and all mankind. Our personal concerns and those of our neighbour, especially those who are closest to us, who are dearest to us. Thus the simple prayer of the Rosary marks the rhythm of human life".⁽⁵⁾

With these words, dear brothers and sisters, I set *the first year of my Pontificate* within the daily rhythm of the Rosary. Today, *as I begin the twenty-fifth year of my service as the Successor of Peter*, I wish to do the same. How many graces have I received in these years from the Blessed Virgin through the Rosary: *Magnificat anima mea Dominum!* I wish to lift up my thanks to the Lord in the words of his Most Holy Mother, under whose protection I have placed my Petrine ministry: *Totus Tuus!*

October 2002 – October 2003: The Year of the Rosary

3. Therefore, in continuity with my reflection in the Apostolic Letter *Novo Millennio Ineunte*, in which, after the experience of the Jubilee, I invited the people of God to "start afresh from Christ",⁽⁶⁾ I have felt drawn to offer a reflection on the Rosary, as a kind of Marian complement to that Letter and an exhortation to contemplate the face of Christ in union with, and at the school of, his Most Holy Mother. To recite the Rosary is nothing other than to *contemplate with Mary the face of Christ*. As a way of highlighting this invitation, prompted by the forthcoming 120th anniversary of the aforementioned Encyclical of Leo XIII, I desire that during the course of this year the Rosary should be especially emphasized and promoted in the various Christian communities. I therefore proclaim the year from October 2002 to October 2003 *the Year of the Rosary*.

I leave this pastoral proposal to the initiative of each ecclesial community. It is not my intention to encumber but rather to complete and consolidate pastoral programmes of the Particular Churches. I am confident that the proposal will find a ready and generous reception. The Rosary, reclaimed in its full meaning, goes to the very heart of Christian life; it offers a familiar yet fruitful spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evangelization. I am pleased to reaffirm this also in the joyful remembrance of another anniversary: the fortieth anniversary of the opening of the Second Vatican Ecumenical Council on October 11, 1962, the "great grace" disposed by the Spirit of God for the Church in our time.⁽⁷⁾

Objections to the Rosary

4. The timeliness of this proposal is evident from a number of considerations. First, the urgent need to counter a certain crisis of the Rosary, which in the present historical and theological context can risk being wrongly devalued, and therefore no longer taught to the younger generation. There are some who think that the centrality of the Liturgy, rightly stressed by the Second Vatican Ecumenical Council, necessarily entails giving lesser importance to the Rosary. Yet, as Pope Paul VI made clear, not only does this prayer not conflict with the Liturgy, *it sustains it*, since it serves as an excellent introduction and a faithful echo of the Liturgy, enabling people to participate fully and interiorly in it and to reap its fruits in their daily lives.

Perhaps too, there are some who fear that the Rosary is somehow unecumenical because of its distinctly Marian character. Yet the Rosary clearly belongs to the kind of veneration of the Mother of God described by the Council: a devotion directed to the Christological centre of the Christian faith, in such a way that "when the Mother is honoured, the Son ... is duly known, loved and glorified".⁽⁸⁾ If properly revitalized, the Rosary is an aid and certainly not a hindrance to ecumenism!

A path of contemplation

5. But the most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that *commitment to the contemplation of the Christian mystery* which I have proposed in the Apostolic Letter *Novo Millennio Ineunte* as a genuine "training in holiness": "What is needed is a Christian life distinguished above all in the *art of prayer*".⁽⁹⁾ Inasmuch as contemporary culture, even amid so many indications to the contrary, has witnessed the flowering of a new call for spirituality, due also to the influence of other religions, it is more urgent than ever that our Christian communities should become "genuine schools of prayer".⁽¹⁰⁾

The Rosary belongs among the finest and most praiseworthy traditions of Christian contemplation. Developed in the West, it is a typically meditative prayer, corresponding in some way to the "prayer of the heart" or "Jesus prayer" which took root in the soil of the Christian East.

Prayer for peace and for the family

6. A number of historical circumstances also make a revival of the Rosary quite timely. First of all, the need to implore from God *the gift of peace*. The Rosary has many times been proposed by my predecessors and myself as a prayer for peace. At the start of a millennium which began with the terrifying attacks of 11 September 2001, a millennium which witnesses every day in numerous parts of the world fresh scenes of bloodshed and violence, to rediscover the Rosary means to immerse oneself in contemplation of the mystery of Christ who "is our peace", since he made "the two of us one, and broke down the dividing wall of hostility" (*Eph 2:14*).

Consequently, one cannot recite the Rosary without feeling caught up in a clear commitment to advancing peace, especially in the land of Jesus, still so sorely afflicted and so close to the heart of every Christian.

A similar need for commitment and prayer arises in relation to another critical contemporary issue: *the family*, the primary cell of society, increasingly menaced by forces of disintegration on both the ideological and practical planes, so as to make us fear for the future of this fundamental and indispensable institution and, with it, for the future of society as a whole. The revival of the Rosary in Christian families, within the context of a broader pastoral ministry to the family, will be an effective aid to countering the devastating effects of this crisis typical of our age.

"Behold, your Mother!" (Jn 19:27)

7. Many signs indicate that still today the Blessed Virgin desires to exercise through this same prayer that maternal concern to which the dying Redeemer entrusted, in the person of the beloved disciple, all the sons and daughters of the Church: "Woman, behold your son!" (*Jn 19:26*). Well-known are the occasions in the nineteenth and the twentieth centuries on which the Mother of Christ made her presence felt and her voice heard, in order to exhort the People of God to this form of contemplative prayer. I would mention in particular, on account of their great influence on the lives of Christians and the authoritative recognition they have received from the Church, the apparitions of Lourdes and of Fatima;⁽¹¹⁾ these shrines continue to be visited by great numbers of pilgrims seeking comfort and hope.

Following the witnesses

8. It would be impossible to name all the many Saints who discovered in the Rosary a genuine path to growth in holiness. We need but mention Saint Louis Marie Grignon de Montfort, the author of an excellent work on the Rosary,⁽¹²⁾ and, closer to ourselves, Padre Pio of Pietrelcina, whom I recently had the joy of canonizing. As a true apostle of the Rosary, Blessed Bartolo Longo had a special charism. His path to holiness rested on an inspiration heard in the depths of his heart: "Whoever spreads the Rosary is saved!"⁽¹³⁾ As a result, he felt called to build a Church dedicated to Our Lady of the Holy Rosary in Pompei, against the background of the ruins of the ancient city, which scarcely heard the proclamation of Christ before being buried in 79 A.D. during an eruption of Mount Vesuvius, only to emerge centuries later from its ashes as a witness to the lights and shadows of classical civilization. By his whole life's work and especially by the practice of the "Fifteen Saturdays", Bartolo Longo promoted the Christocentric and contemplative heart of the Rosary, and received great encouragement and support from Leo XIII, the "Pope of the Rosary".