



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
Monday-Friday 9.30am to 2.30pm
PO Box 56 Horsley Park 2175
☎ 9620 1242 Fax: 9620 2101
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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.

17 October 2021

TWENTY NINTH SUNDAY IN ORDINARY TIME – YEAR B

INTRODUCTION: Jesus is the Suffering Servant who gave his life in the humble service of his people. Jesus told the disciples that he did not come to be served but to serve others. It is our responsibility to carry on the mission that Jesus put before us. Christianity is a call to service and humility. Can we take up this challenge and put others before ourselves?

FIRST READING: Isaiah 53 : 10-11

*If he offers his life in atonement,
he shall see his heirs and have long life.*

RESPONSORIAL PSALM: Psalm 32 : 4-5, 18-20, 22

RESPONSE: Lord, Let your mercy be on us, as we place our trust in you.

SECOND READING: Hebrews 4 : 14-16

Let us be confident in approaching the throne of grace.

GOSPEL ACCLAMATION:

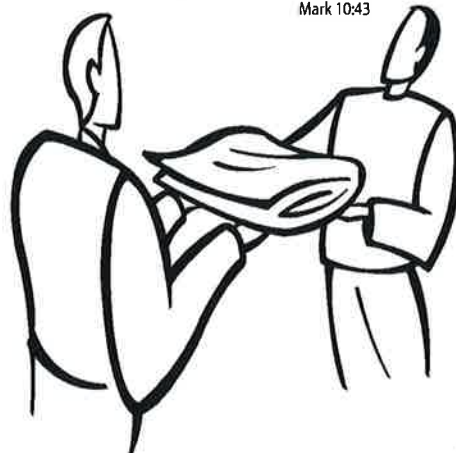
Alleluia, alleluia!
The Son of Man came to serve
and to give his life as a ransom for all.
Alleluia!

GOSPEL: Mark 10 : 35-45

The Son of Man came to give his life as a ransom for all.

Whoever wishes to be great must be a servant.

Mark 10:43



✠ 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 18 October: (Luke 10:1-9) *St Luke, evangelist*
Tuesday 19 October: (Luke 12:35-38)
Wednesday 20 October: (Luke 12:39-48)
Thursday 21 October: (Luke 12:49-53)
Friday 22 October: (Luke 12:54-59)
Saturday 23 October: (Luke 13:1-9)
Sunday 24 October: (Jeremiah 31:7-9, Hebrews 5:1-6, Mark 10:46-52)

CHURCH RE-OPENING: The Archdiocese of Sydney has advised that churches will be allowed to re-open 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: Attached this week is the continuation of Pope John Paul II Apostolic Letter on the Rosary "Rosarium Virginis Mariae". Further parts will be included each week.

FOSTER CARERS: Have you ever considered becoming a foster carer? Are you able to provide a safe home for young people and children in need? Family Spirit will be holding an online information session on Wednesday 27 October from 12.30pm—1.30pm. Register at www.familyspirit.org or call 13 18 19 for more information.

POSITION VACANT: Catholic Missions is seeking applications for a Donor Relations Officer role. Full-time or part-time, the role is based in North Sydney and incorporates supporting Catholic Archdioceses in NSW and ACT. For more information please visit www.catholicmission.org.au/jobs-at-catholic-mission.



Catechesis of St Joseph

ST JOSEPH - PROTECTOR OF THE REDEEMER

Guardian of the Mystery of God (1)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favour of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery of his will in accord with his favour that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. (Eph 1:3-10)

The opening chapter of Ephesians announces "the mystery" of God's will — that is, God's plan of salvation, a plan that was kept secret in the past (Old Covenant), but has been revealed in the fullness of time (New Covenant). God's will is that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and become sharers in the divine nature (cf. Eph 2:18; 2 Pt 1:4).

Together with Mary, St. Joseph is the first guardian of this divine mystery. To be a guardian is to be a defender, protector, or keeper. The Blessed Virgin Mary "protected and defended" God's plan of redemption through her faith. Throughout Jesus' life, she was faithful to God's plan, especially at Calvary and during the event of Pentecost. Although Joseph's earthly life ended before the mystery of the Redemption was complete, Joseph's way of faith moved in the same direction: it was totally determined by the same mystery, of which he, together with Mary, had been the first guardian.

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
(continued)

CHAPTER I

CONTEMPLATING CHRIST WITH MARY

A face radiant as the sun

9. "And he was transfigured before them, and his face shone like the sun" (*Mt 17:2*). The Gospel scene of Christ's transfiguration, in which the three Apostles Peter, James and John appear entranced by the beauty of the Redeemer, can be seen as *an icon of Christian contemplation*. To look upon the face of Christ, to recognize its mystery amid the daily events and the sufferings of his human life, and then to grasp the divine splendour definitively revealed in the Risen Lord, seated in glory at the right hand of the Father: this is the task of every follower of Christ and therefore the task of each one of us. In contemplating Christ's face we become open to receiving the mystery of Trinitarian life, experiencing ever anew the love of the Father and delighting in the joy of the Holy Spirit. Saint Paul's words can then be applied to us: "Beholding the glory of the Lord, we are being changed into his likeness, from one degree of glory to another; for this comes from the Lord who is the Spirit" (*2Cor 3:18*).

Mary, model of contemplation

10. The contemplation of Christ has an *incomparable model* in Mary. In a unique way the face of the Son belongs to Mary. It was in her womb that Christ was formed, receiving from her a human resemblance which points to an even greater spiritual closeness. No one has ever devoted himself to the contemplation of the face of Christ as faithfully as Mary. The eyes of her heart already turned to him at the Annunciation, when she conceived him by the power of the Holy Spirit. In the months that followed she began to sense his presence and to picture his features. When at last she gave birth to him in Bethlehem, her eyes were able to gaze tenderly on the face of her Son, as she "wrapped him in swaddling cloths, and laid him in a manger" (*Lk2:7*).

Thereafter Mary's gaze, ever filled with adoration and wonder, would never leave him. At times it would be a *questioning look*, as in the episode of the finding in the Temple: "Son, why have you treated us so?" (*Lk 2:48*); it would always be a *penetrating gaze*, one capable of deeply understanding Jesus, even to the point of perceiving his hidden feelings and anticipating his decisions, as at Cana (cf. *Jn 2:5*). At other times it would be a *look of sorrow*, especially beneath the Cross, where her vision would still be that of a mother giving birth, for Mary not only shared the passion and death of her Son, she also received the new son given to her in the beloved disciple (cf. *Jn 19:26-27*). On the morning of Easter hers would be a *gaze radiant with the joy of the Resurrection*, and finally, on the day of Pentecost, a *gaze afire* with the outpouring of the Spirit (cf. *Acts 1:14*).

Mary's memories

11. Mary lived with her eyes fixed on Christ, treasuring his every word: "She kept all these things, pondering them in her heart" (*Lk 2:19*; cf. *2:51*). The memories of Jesus, impressed upon her heart, were always with her, leading her to reflect on the various moments of her life at her Son's side. In a way those memories were to be the "rosary" which she recited uninterruptedly throughout her earthly life.

Even now, amid the joyful songs of the heavenly Jerusalem, the reasons for her thanksgiving and praise remain unchanged. They inspire her maternal concern for the pilgrim Church, in which she continues to relate

her personal account of the Gospel. *Mary constantly sets before the faithful the "mysteries" of her Son*, with the desire that the contemplation of those mysteries will release all their saving power. In the recitation of the Rosary, the Christian community enters into contact with the memories and the contemplative gaze of Mary.

The Rosary, a contemplative prayer

12. The Rosary, precisely because it starts with Mary's own experience, is *an exquisitely contemplative prayer*. Without this contemplative dimension, it would lose its meaning, as Pope Paul VI clearly pointed out: "Without contemplation, the Rosary is a body without a soul, and its recitation runs the risk of becoming a mechanical repetition of formulas, in violation of the admonition of Christ: 'In praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words' (*Mt 6:7*). By its nature the recitation of the Rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as seen through the eyes of her who was closest to the Lord. In this way the unfathomable riches of these mysteries are disclosed".⁽¹⁴⁾

It is worth pausing to consider this profound insight of Paul VI, in order to bring out certain aspects of the Rosary which show that it is really a form of Christocentric contemplation.

Remembering Christ with Mary

13. Mary's contemplation is above all *a remembering*. We need to understand this word in the biblical sense of remembrance (*zakar*) as a making present of the works brought about by God in the history of salvation. The Bible is an account of saving events culminating in Christ himself. These events not only belong to "yesterday"; *they are also part of the "today" of salvation*. This making present comes about above all in the Liturgy: what God accomplished centuries ago did not only affect the direct witnesses of those events; it continues to affect people in every age with its gift of grace. To some extent this is also true of every other devout approach to those events: to "remember" them in a spirit of faith and love is to be open to the grace which Christ won for us by the mysteries of his life, death and resurrection.

Consequently, while it must be reaffirmed with the Second Vatican Council that the Liturgy, as the exercise of the priestly office of Christ and an act of public worship, is "the summit to which the activity of the Church is directed and the font from which all its power flows",⁽¹⁵⁾ it is also necessary to recall that the spiritual life "is not limited solely to participation in the liturgy. Christians, while they are called to prayer in common, must also go to their own rooms to pray to their Father in secret (cf. *Mt 6:6*); indeed, according to the teaching of the Apostle, they must pray without ceasing (cf. *1 Thes 5:17*)".⁽¹⁶⁾ The Rosary, in its own particular way, is part of this varied panorama of "ceaseless" prayer. If the Liturgy, as the activity of Christ and the Church, is *a saving action par excellence*, the Rosary too, as a "meditation" with Mary on Christ, is *a salutary contemplation*. By immersing us in the mysteries of the Redeemer's life, it ensures that what he has done and what the liturgy makes present is profoundly assimilated and shapes our existence.

Learning Christ from Mary

14. Christ is the supreme Teacher, the revealer and the one revealed. It is not just a question of learning what he taught but of "*learning him*". In this regard could we have any better teacher than Mary? From the divine standpoint, the Spirit is the interior teacher who leads us to the full truth of Christ (cf. *Jn 14:26; 15:26; 16:13*). But among creatures no one knows Christ better than Mary; no one can introduce us to a profound knowledge of his mystery better than his Mother.

The first of the "signs" worked by Jesus – the changing of water into wine at the marriage in Cana – clearly presents Mary in the guise of a teacher, as she urges the servants to do what Jesus commands (cf. *Jn* 2:5). We can imagine that she would have done likewise for the disciples after Jesus' Ascension, when she joined them in awaiting the Holy Spirit and supported them in their first mission. Contemplating the scenes of the Rosary in union with Mary is a means of learning from her to "read" Christ, to discover his secrets and to understand his message.

This school of Mary is all the more effective if we consider that she teaches by obtaining for us in abundance the gifts of the Holy Spirit, even as she offers us the incomparable example of her own "pilgrimage of faith".⁽¹⁷⁾ As we contemplate each mystery of her Son's life, she invites us to do as she did at the Annunciation: to ask humbly the questions which open us to the light, in order to end with the obedience of faith: "Behold I am the handmaid of the Lord; be it done to me according to your word" (*Lk* 1:38).

Being conformed to Christ with Mary

15. Christian spirituality is distinguished by the disciple's commitment to become conformed ever more fully to his Master (cf. *Rom* 8:29; *Phil* 3:10,12). The outpouring of the Holy Spirit in Baptism grafts the believer like a branch onto the vine which is Christ (cf. *Jn* 15:5) and makes him a member of Christ's mystical Body (cf. *1Cor* 12:12; *Rom* 12:5). This initial unity, however, calls for a growing assimilation which will increasingly shape the conduct of the disciple in accordance with the "mind" of Christ: "Have this mind among yourselves, which was in Christ Jesus" (*Phil* 2:5). In the words of the Apostle, we are called "to put on the Lord Jesus Christ" (cf. *Rom* 13:14; *Gal* 3:27).

In the spiritual journey of the Rosary, based on the constant contemplation – in Mary's company – of the face of Christ, this demanding ideal of being conformed to him is pursued through an association which could be described in terms of friendship. We are thereby enabled to enter naturally into Christ's life and as it were to share his deepest feelings. In this regard Blessed Bartolo Longo has written: "Just as two friends, frequently in each other's company, tend to develop similar habits, so too, by holding familiar converse with Jesus and the Blessed Virgin, by meditating on the mysteries of the Rosary and by living the same life in Holy Communion, we can become, to the extent of our lowliness, similar to them and can learn from these supreme models a life of humility, poverty, hiddenness, patience and perfection".⁽¹⁸⁾

In this process of being conformed to Christ in the Rosary, we entrust ourselves in a special way to the maternal care of the Blessed Virgin. She who is both the Mother of Christ and a member of the Church, indeed her "pre-eminent and altogether singular member",⁽¹⁹⁾ is at the same time the "Mother of the Church". As such, she continually brings to birth children for the mystical Body of her Son. She does so through her intercession, imploring upon them the inexhaustible outpouring of the Spirit. Mary is *the perfect icon of the motherhood of the Church*.

The Rosary mystically transports us to Mary's side as she is busy watching over the human growth of Christ in the home of Nazareth. This enables her to train us and to mold us with the same care, until Christ is "fully formed" in us (cf. *Gal* 4:19). This role of Mary, totally grounded in that of Christ and radically subordinated to it, "in no way obscures or diminishes the unique mediation of Christ, but rather shows its power".⁽²⁰⁾ This is the luminous principle expressed by the Second Vatican Council which I have so powerfully experienced in my own life and have made the basis of my episcopal motto: *Totus Tuus*.⁽²¹⁾ The motto is of course inspired by the teaching of Saint Louis Marie Grignon de Montfort, who explained in the following words Mary's role in the process of our configuration to Christ: "*Our entire perfection consists in being conformed, united and consecrated to Jesus Christ*. Hence the most perfect of all devotions is undoubtedly that which conforms, unites and consecrates us most perfectly to Jesus Christ. Now, since Mary is of all creatures the one most conformed to Jesus Christ, it follows that among all devotions that which most consecrates and conforms a soul to our Lord is devotion to Mary, his Holy Mother, and that the more a soul is consecrated to her the more

will it be consecrated to Jesus Christ".(22) Never as in the Rosary do the life of Jesus and that of Mary appear so deeply joined. Mary lives only in Christ and for Christ!

Praying to Christ with Mary

16. Jesus invited us to turn to God with insistence and the confidence that we will be heard: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (*Mt 7:7*). The basis for this power of prayer is the goodness of the Father, but also the mediation of Christ himself (cf. *1 Jn 2:1*) and the working of the Holy Spirit who "intercedes for us" according to the will of God (cf. *Rom 8:26-27*). For "we do not know how to pray as we ought" (*Rom 8:26*), and at times we are not heard "because we ask wrongly" (cf. *Jas 4:2-3*).

In support of the prayer which Christ and the Spirit cause to rise in our hearts, Mary intervenes with her maternal intercession. "The prayer of the Church is sustained by the prayer of Mary".(23) If Jesus, the one Mediator, is the Way of our prayer, then Mary, his purest and most transparent reflection, shows us the Way. "Beginning with Mary's unique cooperation with the working of the Holy Spirit, the Churches developed their prayer to the Holy Mother of God, centering it on the person of Christ manifested in his mysteries".(24) At the wedding of Cana the Gospel clearly shows the power of Mary's intercession as she makes known to Jesus the needs of others: "They have no wine" (*Jn 2:3*).

The Rosary is both meditation and supplication. Insistent prayer to the Mother of God is based on confidence that her maternal intercession can obtain all things from the heart of her Son. She is "all-powerful by grace", to use the bold expression, which needs to be properly understood, of Blessed Bartolo Longo in his *Supplication to Our Lady*.(25) This is a conviction which, beginning with the Gospel, has grown ever more firm in the experience of the Christian people. The supreme poet Dante expresses it marvellously in the lines sung by Saint Bernard: "Lady, thou art so great and so powerful, that whoever desires grace yet does not turn to thee, would have his desire fly without wings".(26) When in the Rosary we plead with Mary, the sanctuary of the Holy Spirit (cf. *Lk 1:35*), she intercedes for us before the Father who filled her with grace and before the Son born of her womb, praying with us and for us.

Proclaiming Christ with Mary

17. The Rosary is also a *path of proclamation and increasing knowledge*, in which the mystery of Christ is presented again and again at different levels of the Christian experience. Its form is that of a prayerful and contemplative presentation, capable of forming Christians according to the heart of Christ. When the recitation of the Rosary combines all the elements needed for an effective meditation, especially in its communal celebration in parishes and shrines, it can present a *significant catechetical opportunity* which pastors should use to advantage. In this way too Our Lady of the Rosary continues her work of proclaiming Christ. The history of the Rosary shows how this prayer was used in particular by the Dominicans at a difficult time for the Church due to the spread of heresy. Today we are facing new challenges.

Why should we not once more have recourse to the Rosary, with the same faith as those who have gone before us? The Rosary retains all its power and continues to be a valuable pastoral resource for every good evangelizer.