



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
✉ parish@ourladyofvictories.org.au
🌐 ourladyofvictories.org.au



Mass Times
Horsley Park:
Monday to Friday: 8.30am Rosary
followed by Mass at 9.00am
Saturday: 6.00pm
Sunday: 8.00am, 10.00am
& 6.00pm

Kemps Creek: SUSPENDED

Reconciliation:
Monday to Friday: 8.30am-8.50am
Saturday 5.15pm-5.45pm
At other times by appointment.

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.

24 October 2021

THIRTIETH SUNDAY IN ORDINARY TIME – YEAR B

INTRODUCTION: A warm welcome back to everyone as we once again can gather in community.
Today we come to the final stage in Mark's Gospel in which we have shared the journey of the disciples as Jesus forms them for their mission. The faith of the blind man, Bartimaeus, recognises Jesus as the Messiah. Bartimaeus represents all who seek to see the truth but know they cannot do so on their own. As we return to our Eucharistic celebrations, let us ask that our eyes are open to God and all people.

ENTRANCE ANTIPHON:

Let the hearts that seek the Lord rejoice;
turn to the Lord and his strength;
constantly seek his face.

FIRST READING:

Jeremiah 31 : 7-9

I shall lead them back in mercy - both the blind and the lame.

RESPONSORIAL PSALM:

Psalms 125

RESPONSE: The Lord has done great things for us;
we are filled with joy.

SECOND READING:

Hebrews 5 : 1-6

You are a priest forever, in the line of Melchizedek.

GOSPEL ACCLAMATION:

Alleluia, alleluia!
Our Saviour Jesus Christ has done away with death,
and brought us life through his gospel.
Alleluia!

GOSPEL: Mark 10 : 46-52

Master, grant that I may see.

COMMUNION ANTIPHON:

We will ring out our joy at your saving help
and exult in the name of our God.



Bartimaeus followed Jesus on his way.

✠ 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. Recently deceased: Frederick Pace. 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.*



"We are each of us angels with one wing. And we can only fly while embracing each other" - Luciano de Crescenzo

Monday 25 October:	(Luke 13:10-17)	9.00am Morning Mass
Tuesday 26 October:	(Luke 13:18-21)	9.00am Morning Mass
Wednesday 27 October:	(Luke 13:22-30)	9.00am Morning Mass
Thursday 28 October:	(Luke 6:12-19) <i>Sts Simon & Jude, apostles,</i>	9.00am Morning Mass
Friday 29 October:	(Luke 14:1-6)	9.00am Morning Mass
Saturday 30 October:	(Luke 14:1, 7-11)	5.30pm Rosary followed by Mass at 6.00pm
Sunday 31 October:	(Deuteronomy 6:2-6, Hebrews 7:23-28, Mark 12:28-34)	8.00am, 9.40am Divine Mercy Chaplet followed by 10.00am Mass, 6.00pm Mass

FOR YOUR SAFETY



Please use hand sanitizer

CHURCH RE-OPENING UPDATE

WEARING FACE MASKS IS MANDATORY

SANITISE ON ENTRY

QR CODE REGISTRATION IS MANDATORY

If you do not have the Service NSW app, register on the sheets in the foyer with your **NAME & CONTACT PHONE NUMBER**

Current restrictions only allow 180 people in the church socially distanced as per the 4sqm rule. DO NOT SIT IN THE ROPED OFF PEWS.

Booking for Mass is not required. **If you are not well stay at home.**



MONTHLY DEVOTIONS

- Wednesday - November 03: Adoration & Devotion to St Joseph, 8.00am followed by Mass.
- Friday - November 05: First Friday, 8.00am Adoration followed by 9.00am Mass
- Saturday - November 06: Immaculate Heart of Mary, 8.00am Adoration & Rosary followed by Mass



REMEMBRANCE MASS & COMPASSIONATE COMPANIONS: Re-commencing as from next month - Thursday 18 November at 10.30am. All welcome, especially those who grieve the death of loved ones and those who support them.

MONTH OF THE HOLY ROSARY: This week we continue the Apostolic Letter by Pope John Paul II on the Rosary "Rosarium Virginis Mariae". For the coming weeks we will continue to email the excerpts as we have done so for the past few weeks. If you wish to receive a printed copy please email or call the office.

CONGRATULATIONS: To Maria & Angelo Basso on their 50th wedding anniversary. May God continue to bless your marriage and family.

ALL SOUL'S DAY MASS: We will be celebrating All Saints Day, Monday 01 November with Masses at 9.00am & 7.00pm and All Souls Day, Tuesday 02 November Masses at 9.00am & 7.00pm. All are welcome. Catholic Cemeteries will be livestreaming All Souls Day Mass on Saturday 30th October 2021 at 12pm from Rookwood Catholic Cemetery. Further details or to join in - go to www.catholiccemeteries.com.au, and follow the prompts from the home screen.

CHURCH CLEANERS: As we recommence attending church, we will again be requiring church cleaners. We greatly thank those that have come in the last few weeks to help prepare the church for re-opening and for their continued support. We encourage others who may be able to spare some time (maybe an hour) every 6 weeks to join a group. If you are able to help please contact the Parish office on 9620 1242 and leave your details.

EUTHANASIA BILL: The anti-euthanasia Coalition, HOPE, has developed an online tool that will allow you to send an email directly to your state MP and to all members of the NSW Upper House. The tool is available at www.no euthanasia.org.au/petition_2108_ocp_nsw

WORLD MISSION SUNDAY: Today is World Mission Day. Pope Francis asks us to “recall with gratitude all those men and women who by their testimony of life help us to renew our baptismal commitment to be generous and joyful apostles of the Gospel. ... remember especially all those who resolutely set out, leaving home and family behind, to bring the Gospel to all those places and people athirst for its saving message. May his compassionate love touch our hearts and make us all true missionary disciples.”

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.

MYSTERY OF FAITH

We proclaim your death, O Lord,
and profess your resurrection,
until you come again.

NICENE CREED

I believe in one God, the Father almighty,
maker of heaven and earth, of all things visible and invisible.
I believe in one Lord Jesus Christ, the Only Begotten Son of God,
born of the Father before all ages. God from God,
Light from Light, true God from true God, begotten, not made,
consubstantial with the Father; through him all things were made.

For us men and for our salvation
he came down from heaven; and by the Holy Spirit
was incarnate of the Virgin Mary, and became man.
For our sake He was crucified under Pontius Pilate;
he suffered death and was buried, and rose again
on the third day in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead, and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

**ROSTERS
COUNTING
GROUPS:**

**THIS WEEK
GROUP 2:**
Sam Said & Family
**NEXT WEEK
GROUP 3:**
Angelo Basso,
Peter Basso

**CLEANING
GROUPS:**
**THIS WEEK
GROUP 6:**
Penelope Tabone,
Margaret Deguara

**NEXT WEEK
GROUP 1:**
Diane Borg, Denis
Schembri, Lily
Bugeja, Michelle
Gauci, Patricia
Stuardo, Louise
Louis

**ACTIVITIES IN
NOVEMBER**

Mon 01, 9.00am &
7.00pm: All Saints
Day Mass
Tues 02, 9.00am &
7.00pm: All Soul's
Day Mass
Thurs 18, 10.30am:
Remembrance Mass &
Compassionate
Companions-Horsley
Park

**ACTIVITIES IN
DECEMBER**

Thurs 16, 10.30am:
Remembrance Mass &
Compassionate
Companions-Horsley
Park
Fri 17: School year
ends
Fri 24: Christmas Eve
Sat: 25 Christmas Day
Sun 26: Boxing Day



**Catechesis of St Joseph
ST JOSEPH - PROTECTOR OF THE REDEEMER
Guardian of the Mystery of God (2)**

The Incarnation and Redemption constitute an organic and indissoluble unity, in which “the plan of revelation is realized by words and deeds which are intrinsically bound up with each other.” Precisely because of this unity, Pope John XXIII, who had a great devotion to St. Joseph, directed that Joseph’s name be inserted in the Roman Canon of the Mass—which is the perpetual memorial of redemption—after the name of Mary and before the Apostles, Popes and Martyrs. (*Redemptoris Custos*, n.6)

As disciples of Jesus, we, too, are called to be Guardians of the Mystery of God through our faith in the promises of God and through the way we live our lives. We live in an increasingly globalized and interconnected world that is greatly influenced by secular worldviews. These views will become increasingly more prevalent unless we speak up, refute false teaching, and become heralds of the Gospel. Scripture is clear about the fact that we must be prepared to communicate the truth of the Gospel when given the opportunity—and to do it with charity.

St. Joseph, Protector of the Redeemer and Guardian of the Mystery of God, pray for me that I may do my part to guard and defend the mystery of the Redemption and proclaim it to those whom Christ brings before me.

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.



SAFEGUARDING - A message from the Archdiocese of Sydney

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding & Ministerial Integrity Office at 9390 5810 or safeguardingenquiries@sydneycatholic.org. You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to police.



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APOSTOLIC LETTER
ROSARIUM VIRGINIS MARIAE
OF THE SUPREME PONTIFF JOHN PAUL II
(continued)

CHAPTER II

MYSTERIES OF CHRIST – MYSTERIES OF HIS MOTHER

The Rosary, “a compendium of the Gospel”

18. The only way to approach the contemplation of Christ's face is by listening in the Spirit to the Father's voice, since “no one knows the Son except the Father” (*Mt 11:27*). In the region of Caesarea Philippi, Jesus responded to Peter's confession of faith by indicating the source of that clear intuition of his identity: “Flesh and blood has not revealed this to you, but my Father who is in heaven” (*Mt 16:17*). What is needed, then, is a revelation from above. In order to receive that revelation, attentive listening is indispensable: “Only *the experience of silence and prayer* offers the proper setting for the growth and development of a true, faithful and consistent knowledge of that mystery”.[\(27\)](#)

The Rosary is one of the traditional paths of Christian prayer directed to the contemplation of Christ's face. Pope Paul VI described it in these words: “As a Gospel prayer, centred on the mystery of the redemptive Incarnation, the Rosary is a prayer with a clearly Christological orientation. Its most characteristic element, in fact, the litany- like succession of *Hail Marys*, becomes in itself an unceasing praise of Christ, who is the ultimate object both of the Angel's announcement and of the greeting of the Mother of John the Baptist: ‘Blessed is the fruit of your womb’ (*Lk 1:42*). We would go further and say that the succession of *Hail Marys* constitutes the warp on which is woven the contemplation of the mysteries. The Jesus that each *Hail Mary* recalls is the same Jesus whom the succession of mysteries proposes to us now as the Son of God, now as the Son of the Virgin”.[\(28\)](#)

A proposed addition to the traditional pattern

19. Of the many mysteries of Christ's life, only a few are indicated by the Rosary in the form that has become generally established with the seal of the Church's approval. The selection was determined by the origin of the prayer, which was based on the number 150, the number of the Psalms in the Psalter.

I believe, however, that to bring out fully the Christological depth of the Rosary it would be suitable to make an addition to the traditional pattern which, while left to the freedom of individuals and communities, could broaden it to include *the mysteries of Christ's public ministry between his Baptism and his Passion*. In the course of those mysteries we contemplate important aspects of the person of Christ as the definitive revelation of God. Declared the beloved Son of the Father at the Baptism in the Jordan, Christ is the one who announces the coming of the Kingdom, bears witness to it in his works and proclaims its demands. It is during the years of his public ministry that *the mystery of Christ is most evidently a mystery of light*: “While I am in the world, I am the light of the world” (*Jn 9:5*).

Consequently, for the Rosary to become more fully a “compendium of the Gospel”, it is fitting to add, following reflection on the Incarnation and the hidden life of Christ (*the joyful mysteries*) and before focusing on the sufferings of his Passion (*the sorrowful mysteries*) and the triumph of his Resurrection (*the glorious mysteries*), a meditation on certain particularly significant moments in his public ministry (*the mysteries of light*). This addition of these new mysteries, without prejudice to any essential aspect of the prayer's traditional format, is meant to give it fresh life and to enkindle renewed interest in the Rosary's place within Christian spirituality as a true doorway to the depths of the Heart of Christ, ocean of joy and of light, of suffering and of glory.

The Joyful Mysteries

20. The first five decades, the “joyful mysteries”, are marked by *the joy radiating from the event of the Incarnation*. This is clear from the very first mystery, the Annunciation, where Gabriel's greeting to the Virgin of Nazareth is linked to an invitation to messianic joy: “Rejoice, Mary”. The whole of salvation history, in some sense the entire history of the world, has led up to this greeting. If it is the Father's plan to unite all things in Christ (cf. *Eph 1:10*), then the whole of the universe is in some way touched by the divine favour with which the Father looks upon Mary and makes her the Mother of his Son. The whole of humanity, in turn, is embraced by the *fiat* with which she readily agrees to the will of God.

Exultation is the keynote of the encounter with Elizabeth, where the sound of Mary's voice and the presence of Christ in her womb cause John to “leap for joy” (cf. *Lk 1:44*). Gladness also fills the scene in Bethlehem, when the birth of the divine Child, the Saviour of the world, is announced by the song of the angels and proclaimed to the shepherds as “news of great joy” (*Lk 2:10*).

The final two mysteries, while preserving this climate of joy, already point to the drama yet to come. The Presentation in the Temple not only expresses the joy of the Child's consecration and the ecstasy of the aged Simeon; it also records the prophecy that Christ will be a “sign of contradiction” for Israel and that a sword will pierce his mother's heart (cf. *Lk 2:34-35*). Joy mixed with drama marks the fifth mystery, the finding of the twelve-year-old Jesus in the Temple. Here he appears in his divine wisdom as he listens and raises questions, already in effect one who “teaches”. The revelation of his mystery as the Son wholly dedicated to his Father's affairs proclaims the radical nature of the Gospel, in which even the closest of human relationships are challenged by the absolute demands of the Kingdom. Mary and Joseph, fearful and anxious, “did not understand” his words (*Lk 2:50*).

To meditate upon the “joyful” mysteries, then, is to enter into the ultimate causes and the deepest meaning of Christian joy. It is to focus on the realism of the mystery of the Incarnation and on the obscure foreshadowing of the mystery of the saving Passion. Mary leads us to discover the secret of Christian joy, reminding us that Christianity is, first and foremost, *euangelion*, “good news”, which has as its heart and its whole content the person of Jesus Christ, the Word made flesh, the one Saviour of the world.

The Mysteries of Light

21. Moving on from the infancy and the hidden life in Nazareth to the public life of Jesus, our contemplation brings us to those mysteries which may be called in a special way “mysteries of light”. Certainly the whole mystery of Christ is a mystery of light. He is the “light of the world” (*Jn 8:12*). Yet this truth emerges in a special way during the years of his public life, when he proclaims the Gospel of the Kingdom. In proposing to the Christian community five significant moments – “luminous” mysteries – during this phase of Christ's life,

I think that the following can be fittingly singled out: (1) his Baptism in the Jordan, (2) his self-manifestation at the wedding of Cana, (3) his proclamation of the Kingdom of God, with his call to conversion, (4) his Transfiguration, and finally, (5) his institution of the Eucharist, as the sacramental expression of the Paschal Mystery.

Each of these mysteries is a *revelation of the Kingdom now present in the very person of Jesus*. The Baptism in the Jordan is first of all a mystery of light. Here, as Christ descends into the waters, the innocent one who became "sin" for our sake (cf. *2Cor 5:21*), the heavens open wide and the voice of the Father declares him the beloved Son (cf. *Mt 3:17* and parallels), while the Spirit descends on him to invest him with the mission which he is to carry out. Another mystery of light is the first of the signs, given at Cana (cf. *Jn 2:1-12*), when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers. Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. *Mk 1:15*) and forgives the sins of all who draw near to him in humble trust (cf. *Mk 2:3-13; Lk 7:47-48*): the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church (cf. *Jn 20:22-23*). The mystery of light *par excellence* is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to "listen to him" (cf. *Lk 9:35* and parallels) and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit. A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies "to the end" his love for humanity (*Jn 13:1*), for whose salvation he will offer himself in sacrifice.

In these mysteries, apart from the miracle at Cana, *the presence of Mary remains in the background*. The Gospels make only the briefest reference to her occasional presence at one moment or other during the preaching of Jesus (cf. *Mk 3:31-5; Jn 2:12*), and they give no indication that she was present at the Last Supper and the institution of the Eucharist. Yet the role she assumed at Cana in some way accompanies Christ throughout his ministry. The revelation made directly by the Father at the Baptism in the Jordan and echoed by John the Baptist is placed upon Mary's lips at Cana, and it becomes the great maternal counsel which Mary addresses to the Church of every age: "Do whatever he tells you" (*Jn 2:5*). This counsel is a fitting introduction to the words and signs of Christ's public ministry and it forms the Marian foundation of all the "mysteries of light".

The Sorrowful Mysteries

22. The Gospels give great prominence to the sorrowful mysteries of Christ. From the beginning Christian piety, especially during the Lenten devotion of the *Way of the Cross*, has focused on the individual moments of the Passion, realizing that here is found *the culmination of the revelation of God's love* and the source of our salvation. The Rosary selects certain moments from the Passion, inviting the faithful to contemplate them in their hearts and to relive them. The sequence of meditations begins with Gethsemane, where Christ experiences a moment of great anguish before the will of the Father, against which the weakness of the flesh would be tempted to rebel. There Jesus encounters all the temptations and confronts all the sins of humanity, in order to say to the Father: "Not my will but yours be done" (*Lk 22:42* and parallels). This "Yes" of Christ reverses the "No" of our first parents in the Garden of Eden. And the cost of this faithfulness to the Father's will is made clear in the following mysteries; by his scourging, his crowning with thorns, his carrying the Cross and his death on the Cross, the Lord is cast into the most abject suffering: *Ecce homo!*

This abject suffering reveals not only the love of God but also the meaning of man himself.

Ecce homo: the meaning, origin and fulfilment of man is to be found in Christ, the God who humbles himself out of love "even unto death, death on a cross" (*Phil 2:8*). The sorrowful mysteries help the believer to relive the death of Jesus, to stand at the foot of the Cross beside Mary, to enter with her into the depths of God's love for man and to experience all its life-giving power.

The Glorious Mysteries

23. "The contemplation of Christ's face cannot stop at the image of the Crucified One. He is the Risen One!"(29) The Rosary has always expressed this knowledge born of faith and invited the believer to pass beyond the darkness of the Passion in order to gaze upon Christ's glory in the Resurrection and Ascension. Contemplating the Risen One, Christians *rediscover the reasons for their own faith* (cf. *1Cor 15:14*) and relive the joy not only of those to whom Christ appeared – the Apostles, Mary Magdalene and the disciples on the road to Emmaus – but also *the joy of Mary*, who must have had an equally intense experience of the new life of her glorified Son. In the Ascension, Christ was raised in glory to the right hand of the Father, while Mary herself would be raised to that same glory in the Assumption, enjoying beforehand, by a unique privilege, the destiny reserved for all the just at the resurrection of the dead. Crowned in glory – as she appears in the last glorious mystery – Mary shines forth as Queen of the Angels and Saints, the anticipation and the supreme realization of the eschatological state of the Church.

At the centre of this unfolding sequence of the glory of the Son and the Mother, the Rosary sets before us the third glorious mystery, Pentecost, which reveals the face of the Church as a family gathered together with Mary, enlivened by the powerful outpouring of the Spirit and ready for the mission of evangelization. The contemplation of this scene, like that of the other glorious mysteries, ought to lead the faithful to an ever greater appreciation of their new life in Christ, lived in the heart of the Church, a life of which the scene of Pentecost itself is the great "icon". The glorious mysteries thus lead the faithful to *greater hope for the eschatological goal* towards which they journey as members of the pilgrim People of God in history. This can only impel them to bear courageous witness to that "good news" which gives meaning to their entire existence.

From "mysteries" to the "Mystery": Mary's way

24. The cycles of meditation proposed by the Holy Rosary are by no means exhaustive, but they do bring to mind what is essential and they awaken in the soul a thirst for a knowledge of Christ continually nourished by the pure source of the Gospel. Every individual event in the life of Christ, as narrated by the Evangelists, is resplendent with the Mystery that surpasses all understanding (cf. *Eph 3:19*): the Mystery of the Word made flesh, in whom "all the fullness of God dwells bodily" (*Col 2:9*). For this reason the *Catechism of the Catholic Church* places great emphasis on the mysteries of Christ, pointing out that "everything in the life of Jesus is a sign of his Mystery".(30) The "*duc in altum*" of the Church of the third millennium will be determined by the ability of Christians to enter into the "perfect knowledge of God's mystery, of Christ, in whom are hidden all the treasures of wisdom and knowledge" (*Col 2:2-3*). The Letter to the Ephesians makes this heartfelt prayer for all the baptized: "May Christ dwell in your hearts through faith, so that you, being rooted and grounded in love, may have power... to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God" (3:17-19).

The Rosary is at the service of this ideal; it offers the "secret" which leads easily to a profound and inward knowledge of Christ. We might call it *Mary's way*. It is the way of the example of the Virgin of Nazareth, a woman of faith, of silence, of attentive listening. It is also the way of a Marian devotion inspired by knowledge

of the inseparable bond between Christ and his Blessed Mother: *the mysteries of Christ* are also in some sense *the mysteries of his Mother*, even when they do not involve her directly, for she lives from him and through him. By making our own the words of the Angel Gabriel and Saint Elizabeth contained in the *Hail Mary*, we find ourselves constantly drawn to seek out afresh in Mary, in her arms and in her heart, the "blessed fruit of her womb" (cf Lk 1:42).

Mystery of Christ, mystery of man

25. In my testimony of 1978 mentioned above, where I described the Rosary as my favourite prayer, I used an idea to which I would like to return. I said then that "the simple prayer of the Rosary marks the rhythm of human life".⁽³¹⁾

In the light of what has been said so far on the mysteries of Christ, it is not difficult to go deeper into this *anthropological significance* of the Rosary, which is far deeper than may appear at first sight. Anyone who contemplates Christ through the various stages of his life cannot fail to perceive in him *the truth about man*. This is the great affirmation of the Second Vatican Council which I have so often discussed in my own teaching since the Encyclical Letter *Redemptor Hominis*: "it is only in the mystery of the Word made flesh that the mystery of man is seen in its true light".⁽³²⁾ The Rosary helps to open up the way to this light. Following in the path of Christ, in whom man's path is "recapitulated",⁽³³⁾ revealed and redeemed, believers come face to face with the image of the true man. Contemplating Christ's birth, they learn of the sanctity of life; seeing the household of Nazareth, they learn the original truth of the family according to God's plan; listening to the Master in the mysteries of his public ministry, they find the light which leads them to enter the Kingdom of God; and following him on the way to Calvary, they learn the meaning of salvific suffering. Finally, contemplating Christ and his Blessed Mother in glory, they see the goal towards which each of us is called, if we allow ourselves to be healed and transformed by the Holy Spirit. It could be said that each mystery of the Rosary, carefully meditated, sheds light on the mystery of man.

At the same time, it becomes natural to bring to this encounter with the sacred humanity of the Redeemer all the problems, anxieties, labours and endeavours which go to make up our lives. "Cast your burden on the Lord and he will sustain you" (*Ps* 55:23). To pray the Rosary is to hand over our burdens to the merciful hearts of Christ and his Mother. Twenty-five years later, thinking back over the difficulties which have also been part of my exercise of the Petrine ministry, I feel the need to say once more, as a warm invitation to everyone to experience it personally: the Rosary does indeed "mark the rhythm of human life", bringing it into harmony with the "rhythm" of God's own life, in the joyful communion of the Holy Trinity, our life's destiny and deepest longing.