

Consult not your fears
but your hopes and
your dreams -
Pope St John 23rd

Cnr Perfection Ave & Bentwood Tce, Stanhope Gardens

<http://john23rd.com/> | <https://www.facebook.com/john23rdparish/> | www.instagram.com/sj23stanhope

Welcome to the community of the Catholic Parish of St John 23rd Glenwood-Stanhope Gardens where the love of Christ is shining in so many ways.

ACKNOWLEDGEMENT OF COUNTRY

In the spirit of reconciliation, we acknowledge the traditional custodians of the lands in which the Catholic Parish of St John XXIII and the Diocese of Parramatta sits, the land of the Darug and Gundungurra people. We would like to pay our respects to the Aboriginal Elders past, present and future for they hold the traditions, memories and wisdom of Mother Earth on which we place our feet upon today.

Gospel Reflection

The reference to trusting in God last Sunday makes Today's Gospel reading (Mark 10:46-52) seem to stand on its own as a whole story, but there are links before and after it that show this episode to be integral to a fuller story. Here we hear Mark's first use of the title "Son of David" that proclaims Jesus to be King and Messiah, though he later (12:35-37) contests this title as applicable to the Messiah, yet is then called by, and suffers and dies under, the title of "King of Israel". The story of Bartimaeus, though without the name, is found also in Luke 18:35-43 and in two forms in Matthew 9:27-31 and 20:29-34. The accounts by Matthew and Mark agree in setting the story as Jesus, heading to Jerusalem, leaves Jericho with a multitude following him. It might be considered that there would have been many heading that way for the approaching feast of Passover, but Mark puts it in specific language to indicate their following him, not merely their being on the same road; he gives us a picture more like a triumphal procession, and indeed the following story is of the triumphant entry into Jerusalem. Mark is the only evangelist to put the units into this precise order, and with the threads that tie it into one story in another of his "sandwiches", the sub-unit of Bartimaeus being framed by the beginning and end of the procession from Jericho to Jerusalem. The nature of that procession is so obvious that even blind Bartimaeus recognises it and hails Jesus with the regal title, "Son of David".

The fickle crowd first scolds and shushes blind Bartimaeus, but then encourages him when Jesus summons him. Just like the disciples, these people do not understand Jesus. In the face of this lack of understanding Mark gives us another unique feature: Bartimaeus, throwing off his outer garment, leaps to his feet and walks to

Jesus. It is often conjectured that his casting aside of his cloak was an act of faith, manifesting his belief he would not need it for begging anymore, because it is thought to have functioned either as the sign of a beggar or as a receptacle to collect money. The first at least is not convincing, for the himation, an outer garment, is common to all and is not the prerogative of beggars. Indeed, before long (11:7-10), some of the crowd will throw their own cloaks on a colt while others will spread theirs on the road, and all will acclaim Jesus as the one who brings the kingdom of their father David.

The description of Bartimaeus casting off his cloak may still betoken putting off an old way of life, an image Paul uses well, but more striking is the blind man walking to Jesus through the crowd. It is in having leapt to his feet and walking that he is most vulnerable, and while the crowd may now willingly assist, it is in any case a walk of faith similar to the walk of faith of Jesus himself. Jesus asks him the same question he asked the brothers James and John: "What do you wish (that I may do)?" Mark then transmits the Aramaic address, Rabbuni, otherwise found only in John, before he states his wish, "That I may see." When he is told to go, his faith having saved him, he instead follows Jesus on the way. Jesus now has one disciple shown to understand, and a whole throng who do not—a throng and disciples who will desert him. Bartimaeus is here the model disciple. But is he also the young man dressed only in a linen shift, without himation, the only one left after all the others flee (14:50-52), who then flees naked? That is conjecture for another time. The scene of today's passage forms part of the fuller story showing the path of Jesus to be decidedly and purposely fixed on Jerusalem and the cross. It is a journey that deeply challenges his disciples, shaking them all to their core.

Our Parish Mission

The Parish of St John XXIII is a faith community with the Eucharist as its heart. Inspired by John XXIII's prophetic opening of the windows of the Church, we welcome the fresh air of the Holy Spirit, inviting every person to share in the responsibility of enriching the life and faith of our community by sharing their gifts and talents."

Mass Times

Mon 8:30am
Tues-Fri 9:15am
Sat 9.00am, 6pm Vigil
Sun 7:30am 9am, 10:30am 6pm
Holy Cross Primary School
Wed 9:15am during school days

Masses of Devotion

1st Tues 7.30pm Novena Mass
Our Lady of Perpetual Help
1st Fri 7:30pm Novena Mass
Sacred Heart of Jesus

Exposition + Benediction

1st Fri after 9.15am, 7.30pm

Reconciliation

After the weekday masses
Sat after the 9am mass until 10.30am
5:15 - 5:45pm before the
Vigil Mass or upon request

Sacraments

Sun 12pm Baptism by appointment

Prayers

Mon 7.30pm Christian Meditation
Frances Pegram 0417 406715
Tue 7:00pm Rosary and novena
prayers (*Church Tabernacle*)
Fri 6.30pm Christ Catholic
Community Prayer Group
Pauline Camilleri 0407 417039

Praise & Worship

Fri 7:30pm Risen Lord Comm

Special Blessings

Blessing during masses
1st Sun Birthday celebrants
3rd Sun Wedding anniversaries

For further updates on parish activities

<http://john23rd.com/>
<https://www.facebook.com/john23rdparish>

If you want to be part of our mailing list please email

✉ Communications@john23rd.org.au

Grief and Bereavement Support Ministry. (Shalom)

Every one grieves one time or another in life. Each of us grieve in our own way. Each grief is different from the other. At the lose of a loved one, everyone feels sad, lonely and alone. The gravity of those feelings depends on your closeness too that person and the role that the person played in your life. No one knows the effects of grief until we experience it.

One never full recovers from the loss but learns to cope with it and live with it and many times becomes a comfort for others. It is a long journey and a long process. In the journey of readjustment and coping, the role of genuine support from loved ones and the community is very important.

In this regard last year, we started a special ministry called grief and bereavement support ministry which was a initiative from Salomie Joseph a grief counsellor who had faced her own grief of losing her only sister and sibling through cancer. Now Salomie herself has gone to her eternal rest (she died on the 19th of September through cancer), leaving her two very young children, husband and parents to grieve. It was also her wish that the parish continue this ministry and be a help to parishioners and other members of the community.

In this regard the parish wishes to continue this ministry and look for members to be part of this ministry. The parish is going to organise a training course in this regard. Those who wish to be part of this great counselling and comforting ministry, please be in touch with the parish office or Father Jolly.

CONTACTS

PARISH OFFICE

Office Hours

Tue - Fri 8.30 - 4.00pm

Office Contacts

☎ (02) 8883 5981

(AH Emergency)

☎ 0423 160567

160 Perfection Avenue,
Stanhope Gardens NSW 2768

MAILING

PO Box 23, Stanhope Gardens,
NSW 2768

CLERGY

Parish Priest:

Fr Jolly Chacko

✉ jolly@john23rd.org.au

☎ 0417 541 637 (emergency only)

Deacon:

Menard Gaspi

✉ menard.gaspi@parracatholic.org

STAFF

Secretary:

Tanya Gatt

✉ secretary@john23rd.org.au

Finance:

Renuka Soosaipillai

✉ accounts@john23rd.org.au

Sacramental Coordinator:

Helen Zammit

✉ sacramental@john23rd.org.au

OTHER CONTACTS

Parish Council:

John McCabe

✉ johnmccabe5@gmail.com

Maintenance issues:

David Gorkic

✉ maintenance@john23rd.org.au

Columbarium queries:

✉ columbarium@john23rd.org.au

Never miss our Bulletin

If you would like to be included in
our mailing list

✉ communications@john23rd.org.au

NEW TO OUR PARISH?

Welcome to our parish community!

Please take a welcome pack from

the church foyer

Visit our website

<http://john23rd.com/>

Like our Facebook page

www.facebook.com/john23rdparish

COELIACS

Those who are gluten intolerant
may receive communion with a
gluten low host. Please inform the
acolyte before Mass.

HOMEBOUND

Homebound and would like to
receive Holy Communion please
contact the parish office or send
text message to Rose Franco on
0401 387427



Office for Safeguarding
Parramatta Way is to:

◆ Act with Justice, and state that
we have a zero tolerance for any
form of abuse or harm to
children or any person

◆ Act with justice and ensure that
laws and obligations are upheld,
and safety is paramount
<https://safeguarding.org.au/>

Praying together

Our Lady of Perpetual Help Prayer

O Mother of Perpetual Help, grant that I may ever invoke thy most powerful name, which is the safeguard of the living and the salvation of the dying. O Purest Mary, O Sweetest Mary, let thy name henceforth be ever on my lips. Delay not, O Blessed Lady, to help me whenever I call on thee, for, in all my needs, in all my temptations I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary.

O what consolation, what sweetness, what confidence, what emotion fill my soul when I pronounce thy sacred name, or even only think of thee. I thank God for having given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely pronouncing thy name: let my love for thee prompt me ever to hail thee, Mother of Perpetual Help. (Then say three Hail Marys).



Rosary and novena prayers every Tuesday at 7:00pm and Novena mass every First Tuesday 7:30pm

For the opportunity of having the statue of Our Lady visit your home, please contact either

Techie Sarlabus techie.sarlabus@gmail.com or Melva Paguinto emcipi85@yahoo.com.au.

Families on the roster, if unable to pick up please don't hesitate to contact Techie or Melva.

If you would like to invite Fr Jolly to join you in prayers at home, please organise with the parish office.

Rosary Statue Family Roster

	1	8	15	22	29
Oct	Valdez	Sebastian	Lali	Shalini	Festejo
Nov	Hala	Barnouti	Gan	Jacob	
Dec	Paguinto	Lee	Sebastian	Sebastian	Sebastian
Jan	Gan	Available	Available	Tangunan	
Feb	Available	Available	Available	Available	

"A family that prays together, stays together - Fr Patrick Peyton"

← From page 6 Garden (Matt. 26:36-46), the Scourging (Matt. 27:26), the Crowning with Thorns (Matt. 27:29), the Carrying of the Cross (John 19:17), and the Crucifixion (Luke 23:33-46).

The final Mysteries are the Glorious: the Resurrection (Luke 24:1-12), the Ascension (Luke 24:50-51), the Descent of the Holy Spirit (Acts 2:1-4), the Assumption of Mary into Heaven (Rev. 12), and her Coronation (cf. Rev. 12:1).

With the exception of the last two, each mystery is explicitly scriptural. True, the Assumption and Coronation of Mary are not explicitly stated in the Bible, but they are not contrary to it, so there is no reason to reject them out of hand.

The Origins of the Rosary

It's commonly said that St. Dominic, the founder of the Order of Preachers (the Dominicans), instituted the rosary. Not so. Certain parts of the rosary predated Dominic; others arose only after his death.

PRAYING in the SILENCE of the HEART

with Brother Roger of Taizé

Christ Jesus, Saviour of every life,
You suffer with all who experience hardships and
you always welcome any who entrust to you their
own burdens.

Centuries before Dominic, monks had begun to recite all 150 psalms on a regular basis. As time went on, it was felt that the lay brothers, known as the conversi, should have some form of prayer of their own. They were distinct from the choir monks, and a chief distinction was that they were illiterate. Since they couldn't read the psalms, they couldn't recite them with the monks. They needed an easily remembered prayer.

The prayer first chosen was the Our Father, and, depending on circumstances, it was said either fifty or a hundred times. These conversi used rosaries to keep count, and the rosaries were known then as Paternosters ("Our Fathers").

The rosaries that originally were used to count Our Fathers came to be used, during the twelfth century, to count Hail Marys—or, more properly, the first half of what we now call the Hail Mary. (The second half was added some time later.)

Both Catholics and non-Catholics, as they learn more about the rosary and make more frequent use of it, come to see how its meditations bring to mind the sweet fragrance not only of the Mother of God, but of Christ himself.

<https://www.catholic.com/tract/the-rosary>

Paying our debt together

We are very grateful to all our parishioners who always generously support our Parish.

FIRST COLLECTION supports the priests and deacons of the Diocese.

SECOND COLLECTION goes to the running costs of our church, ministry expenses and specially to pay off our church mortgage.

To help with the planning/budgeting of church expenses, we have a Planned Giving Program. We encourage parishioners to register for direct debit or credit card deductions as alternative to an envelope system. Support can be provided via the registration forms available at the church foyer or from the website or scan the QR Code.

scan this



TapnGo machines available by the entrances.

OUR PARISH SCHOOLS

Catholic Early Learning Centre

160 Perfection Ave Stanhope Gardens

☎ (02) 9852 0585

✉ celstanhope@parra.catholic.edu.au

🌐 www.celstanhope.catholic.edu.au

Holy Cross Primary

49 Meurants Lane, Glenwood

Principal: Louise O'Donnell

☎ (02) 8664 7100

✉ holycross@parra.catholic.edu.au

🌐 www.hcglenwood.catholic.edu.au

St John XXIII Catholic College

160 Perfection Ave Stanhope Gardens

Principal: Frank Climent

☎ (02) 9852 0500

✉ stmarks@parra.catholic.edu.au

🌐 www.stjohn23stanhope.catholic.edu.au

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.

The Lord says this:

Shout with joy for Jacob! Hail the chief of nations! Proclaim! Praise! Shout! 'The Lord has saved his people, the remnant of Israel! See, I will bring them back from the land of the North and gather them from the far ends of earth; all of them: the blind and the lame, women with child, women in labour: a great company returning here. They had left in tears, I will comfort them as I lead them back;

I will guide them to streams of water, by a smooth path where they will not stumble. For I am a father to Israel, and Ephraim is my first-born son.

Responsorial Psalm

Ps 125

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

When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter, on our lips there were songs. **R.**

The heathens themselves said: 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed we were glad. **R.**

Deliver us, O Lord, from our bondage as streams in dry land. Those who are sowing in tears will sing when they reap. **R.**

They go out, they go out, full of tears, carrying seed for the sowing; they come back, they come back, full of song, carrying their sheaves. **R.**



Second Reading

Hebrews 5:1-6

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

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: You are my son, today I have become your father, and in another text: You are a priest of the order of Melchizedek, and for ever.

The word of the Lord.

Thanks be to God

Gospel Acclamation

cf 2 Timothy 1:10

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.

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Communion Antiphon

Christ loved us and gave himself up for us, as a fragrant offering to God.

The best way to find yourself is to lose yourself in the service of others. Mahatma Gandhi
 We are in urgent need for volunteers to assist in the different pastoral ministries in our Parish.



WE NEED YOU

⇒ **SRE Teachers**

If you could spare an hour during weekdays to spread God's word teaching the scriptures to children, **WE NEED YOU**. We currently have 4 public primary schools and a high school in our parish where we hold scripture classes during school hours for 30 minutes during Mondays, Tuesdays, Wednesdays, Thursdays and Fridays. For more information please call Asoki 0430 020265 or Renuka 0414 795814. Training and resources will be provided.

⇒ **GARDENERS AND CLEANERS**

Now that the church is open for celebrations, its floors need to be swept of dust, cobwebs brushed off, candle stands cleaned and garden kept green. We would like to request all our volunteer cleaners and gardeners to come back and continue their ministry. For more information contact maintenance@john23rd.org.au or the parish office.

⇒ **MUSIC MINISTRY**

If your passion is music and are interested to assist with the music ministry, you are most welcome to join and make our liturgy celebrations more alive.

Please contact Neil Mascarenhas, our music ministry coordinator via email neil.mas@gmail.com



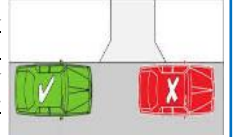
John McCabe
 Karen Green
 Julian Martin
 Suni Fernando

Mei Velasco
 Ajith Lobo
 Helen Festejo
 Rebecca Reynolds

DRIVEWAY/CARPARK SAFETY

For everyone's safety, please park **at least 1.8 meters** from the church's driveway entrance.

Your parked vehicle must **not block the flow of traffic** or **impair the vision of other drivers getting into or out of the parking lot**, basically **impeding vehicles from entering, exiting or turning** into or from the church's driveway.



Vehicle safety is more than just staying alert when parking your car. Let us not become a danger to other road users.

Remember to please always use the footpath on both sides of the church car park when walking around the church parking lot, again for safety reasons.

Please make sure when you come to Mass, let us consider our neighbours. Do not block the neighbours' driveway.



From The YOUNG AT HEART

Daniel Marucci's presentation on Estate Planning and Wills, Power of Attorney and Guardianship, last Friday, 18th of October, was very well attended and appreciated by about 35 seniors from our Parish, including Fr Jolly.



His talk went on for about 90 minutes, was very informative and many who had nagging questions were effectively answered by him.

Please refer to our parish bulletins in the next few weeks for information on more of such presentations on topics relevant to seniors which The Young at Heart will be organising.

ALPHA PROGRAM



I invite all Christians, everywhere, at this very moment to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them.

... The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realise that he is already there, waiting for us with open arms.' Pope Francis - Evangelii Gaudium #3

Register now - <https://tiny.cc/AlphaStJohnXXIII> Feel free to call Mei 0410 040 434 or email mei.donnie.velasco@gmail.com for any questions.

FLOWERS FOR THE CHURCH



If you wish to donate flowers for the altar, please contact James David on 0413 787596



The Young At Heart Seniors enjoy a day at the Benedictine Abbey at Jamberoo 23/10/2024

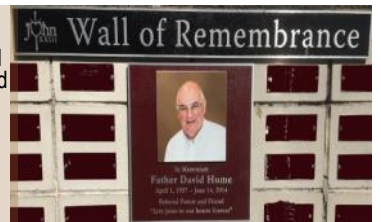
COLUMBARIUM

For our parishioners who are planning to buy a Niche, do so without delay, because we always want to prioritise members of our parish who wish to buy the Niches. For further information please contact the Parish Office.

MEMORIAL WALL
 The wall in front of the church is devoted to the memory of our deceased family and friends, especially if they are buried overseas.

For any enquiries please email columbarium@john23rd.org.au

The plaques cost \$600.00



Join and be part of the **Cake Angels**
 contact Madeline Huang
cakeangels-stjohn23@gmail.com

PRaise AND WORSHIP
 3rd Saturdays at 7:30pm
 SJ23rd Prayer Group

Young at Hearts Seniors Group contacts
theyoungatheart@john23rd.org.au

Vinnies
 join the good works
 Message Rose Franco 0401 387427

Community Events



As a community of St John 23rd, we invite our different cultural community to host a Saturday Vigil or Sunday mornings mini event after our mass celebrations for a full community involvement and encourage our parish community to support these mini endeavour.

Any other suggestions for church fanfare, fundraising activities or just availability of support are most welcome and greatly appreciated. Please contact either Nanette - 0404 465600 or Techie - 0438 201436.

UPCOMING EVENT/S | Save the dates in your diary

ALL SAINTS & ALL SOULS DAY



The month of November is a month where we remember all our departed brother and sisters.

It starts with the **Feast of all Saints** on the **1st of November**. We will have the Solemnity of all the saints celebrated at the **9.15am** Mass and a Vigil Mass at **7.30pm**. Through this feast we honour and seek the intercession of all the saints in heaven.

On the **2nd of November** we celebrate the feast of all the faithful departed at **9am**. In this celebrations, we remember and pray for all the faithful departed and also ask their prayers for us.

All our Masses in the month of November will be offered for the departed brothers and sisters.

It is our Christian tradition to offer masses in the month of November for our loved ones who have gone ahead of us.

MENARD GASPI'S ORDINATION TO PRIESTHOOD

Bishop Vincent will ordain Menard Gaspi to the Order of Priesthood on **Thursday 21st of November 2024** at St. Patrick's Cathedral, Parramatta. The ceremony will begin at **7.30pm**.

His first mass of Thanksgiving will be on Friday, 22nd November 2024 at his home parish, Mary Immaculate Parish, Bossley Park where he grew up. The ceremony will begin at 7pm.

His mass of thanksgiving for our parish community of St. John 23 will be on Saturday 23rd November 2024 at the 6pm vigil mass. This will be followed by dinner in the School Hall (bring a plate for sharing).

Please continue to prayer, encouragement and support Menard in his journey to priesthood.



October Church Calendar

Mon	28	<i>Saints Simon & Jude (F)</i> 8:30am - Mass
Tues	29	9:15am - Mass 7:00pm - Rosary & Novena prayer Our Lady of Perpetual Help
Wed	30	9:15am - Mass
Thurs	31	9:15am - Mass

November

Fri	1	<i>All Saints (S)</i> 9:15am - Mass 7:30pm—Mass for the
Sat	2	<i>The Commemoration of All the Faithful Departed</i> 9:00am - Mass 6:00pm - Mass
Sun	3	7:30, 9:00, 10:30am - Mass 6:00pm - Mass

VICTORY IN CHRIST

HEALING SERVICE

LEAD BY BRO. LALITH PERERA
at St. Luke's Catholic
Faith Community Marsden Park,
2768 New South Wales

01 NOV 7PM-9.30PM JOIN US FOR A NIGHT OF MIRACLES, HEALINGS & DELIVERANCE
"BY HIS WOUNDS, YOU ARE HEALED" 1 PETER 2:24

02 NOV 10AM-4PM JOIN US FOR A DAY OF PRAISE & WORSHIP, AND DIVING DEEP INTO THE FREEDOM JESUS OFFERS US
"THOSE WHO LOOK TO HIM ARE RADIANT; THEIR FACES ARE NEVER COVERED IN SHAME" PSALM 34:5

REGISTER NOW!
WWW.RISENLORDCOMMUNITY.COM.AU

THE ROSARY

The word rosary comes from Latin and means a garland of roses, the rose being one of the flowers used to symbolize the Virgin Mary. If you were to ask what object is most emblematic of Catholics, people would probably say, “The rosary, of course.”

After Vatican II the rosary fell into relative disuse. The same is true for Marian devotions as a whole. But in recent years the rosary has made a comeback, and not just among Catholics. Many Protestants now say the rosary, recognizing it as a truly biblical form of prayer—after all, the prayers that compose it come mainly from the Bible.

The rosary is a devotion in honor of the Virgin Mary. It consists of a set number of specific prayers. First are the introductory prayers: one Apostles’ Creed (Credo), one Our Father (the Pater Noster or the Lord’s Prayer), three Hail Mary’s (Ave’s), one Glory Be (Gloria Patri). See our guide to learn how to pray the Rosary.

The Apostles’ Creed

The Apostles’ Creed is so called not because it was composed by the apostles themselves, but because it expresses their teachings. The original form of the creed came into use around A.D. 125, and the present form dates from the 400s. It reads this way:

“I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he arose again from the dead. He ascended into heaven and is seated at the right hand of the Father. From thence he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.”

Traditional Protestants are able to recite the Apostles’ Creed without qualms, though to some lines they must give meanings different from those given by Catholics, who composed the creed. For instance, we refer to “the holy Catholic Church,” meaning a particular, identifiable Church on earth. Protestants typically reinterpret this to refer to an “invisible church” consisting of all “true believers” in Jesus. This is despite the fact that the term “Catholic” was already used to refer to a particular, visible Church by the second century and had already lost its broader meaning of “universal.”

The Lord’s Prayer

The next prayer in the rosary—the Our Father or Pater Noster (*from its opening words in Latin*), also known as the Lord’s Prayer—is even more acceptable to Protestants because Jesus himself taught it to his disciples.

It is given in the Bible in two slightly different versions (*Matt. 6:9-13; Luke 11:2-4*). The one given in Matthew is the one all Christians say.

The Hail Mary

The next prayer in the rosary, and the one that is really at the center of the devotion, is the Hail Mary. Since the Hail Mary is a prayer to Mary, many Protestants assume it’s unbiblical. Quite the contrary—let’s look at it.

The prayer begins, “*Hail Mary, full of grace, the Lord is with thee.*” This is nothing other than the greeting the angel Gabriel gave Mary in Luke 1:28 (Confraternity Version). The next part reads this way:

“Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.” This was exactly what Mary’s cousin Elizabeth said to her in Luke 1:42. The only thing that has been added to these two verses are the names “Jesus” and “Mary,” to make clear who is being referred to. So the first part of the Hail Mary is entirely biblical.

The second part of the Hail Mary is not taken straight from Scripture, but it is entirely biblical in the thoughts it expresses. It reads:

“Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

Some Protestants do object to saying “Holy Mary” because they claim Mary was a sinner like the rest of us. But Mary was a Christian (the first Christian, actually, the first to accept Jesus; see Luke 1:45), and the Bible describes Christians in general as holy. In fact, they are called saints, which means “holy ones” (*Eph. 1:1, Phil. 1:1, Col. 1:2*). Furthermore, as the mother of Jesus Christ, the incarnate Second Person of the Blessed Trinity, Mary was certainly a very holy woman.

Some Protestants also object to the title “Mother of God,” but the title doesn’t mean Mary is older than God; it means the person who was born of her was a divine person, not a human person. (Jesus is one person, the divine, but has two natures, the divine and the human.) The denial that Mary had God in her womb is a heresy known as

Nestorianism (which claims that Jesus was two persons, one divine and one human), which has been condemned since the early 400s and which the Reformers and Protestant Bible scholars have always rejected.

Another Mediator?

The most problematic line for non-Catholics is usually the last: “*pray for us sinners, now and at the hour of our death.*” Many non-Catholics think such a request denies the teaching of 1 Timothy 2:5: “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” But in the preceding four verses (1 Tim. 2:1-4), Paul instructs Christians to pray for each other, meaning it cannot interfere with Christ’s mediatorship: “I urge that prayers, supplications, petitions, and thanksgivings be made for everyone.... This is good, and pleasing to God our Savior.”

We know this exhortation to pray for others applies to the saints in heaven who, as Revelation 5:8 reveals, intercede for us by offering our prayers to God: “The twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints.”

The Glory Be

The fourth prayer found in the rosary is the Glory Be, sometimes called the Gloria or Gloria Patri. The last two names are taken from the opening words of the Latin version of the prayer, which in English reads:

“Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.” The Gloria is a brief hymn of praise in which all Christians can join. It has been used since the fourth century (though its present form is from the seventh) and traditionally has been recited at the end of each Psalm in the Divine Office.

The Closing Prayer

We’ve covered all the prayers of the rosary except the very last one, which is usually the Hail Queen (Salve Regina), sometimes called the Hail Holy Queen. It’s the most commonly recited prayer in praise of Mary after the Hail Mary itself, and was composed at the end of the eleventh century. It generally reads like this (there are several variants):

“Hail holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this vale of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.”

So those are the prayers of the rosary. Between the introductory prayers and the concluding prayer is the meat of the rosary: the decades. Each decade - there are fifteen in a full rosary (which takes about forty-five minutes to say) - is composed of ten Hail Marys. Each decade is bracketed between an Our Father and a Glory Be, so each decade actually has twelve prayers.

Each decade is devoted to a mystery regarding the life of Jesus or his mother. Here the word mystery refers to a truth of the faith, not to something incomprehensible. The fifteen mysteries are divided into three groups of five: the Joyful, the Sorrowful, the Glorious. When people speak of “saying the rosary” they usually mean saying any set of five (which takes about fifteen minutes) rather than the recitation of all fifteen mysteries. Let’s look at the mysteries.

Meditation the Key

When Catholics recite the twelve prayers that form a decade of the rosary, they meditate on the mystery associated with that decade. If they merely recite the prayers, whether vocally or silently, they’re missing the essence of the rosary. Critics, not knowing about the meditation part, imagine the rosary must be boring, uselessly repetitious, and meaningless. Christ forbade meaningless repetition (Matt. 6:7), but the Bible itself prescribes some prayers that involve repetition. Look at Psalms 136, which is a litany (a prayer with a recurring refrain) meant to be sung in the Jewish Temple. In the psalm the refrain is “His mercy endures forever.” Sometimes in Psalms 136 the refrain starts before a sentence is finished, meaning it is more repetitious than the rosary, though this prayer was written directly under the inspiration of God.

It is the meditation on the mysteries that gives the rosary its staying power. The Joyful Mysteries are these: the Annunciation (*Luke 1:26-38*), the Visitation (*Luke 1:40-56*), the Nativity (*Luke 2:6-20*), the Presentation of Jesus in the Temple (*Luke 2:21-39*), and the Finding of the Child Jesus in the Temple (*Luke 2:41-51*).

Then come the Sorrowful Mysteries: the Agony in the



For more events please go to <https://parracatholic.org/connect/events/> or <https://catholicoutlook.org/>

Special Intentions

Born to eternal life:

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they, through the mercy of God, rest in peace. Amen

Salomie Joseph

Remembrances:

Ireneo Ian Encomienda III

Anniversary:

Edgardo Angeles, Ireneo Encomienda Jr

Sick: Names published with permission.

Lord Jesus, heal me. Heal in me whatever You see needs healing. Heal me of whatever might separate me from You. Heal my memory, heal my heart, heal my emotions, heal my spirit, heal my body, heal my soul. Lay Your hands now gently upon me and heal me through Your love for me. Amen.

Brian McCunnie, Geoff Roney, Emma Matoza, Dr Bronwyn Andrews, Rosanna John Pellissery, Carlo Bueno, Maria Romeo, Christina Properzi, Froilan De Jesus, Cindy Dadvias, Jerry Bondoc, Lino Matteazi, Margaret Harrison, John Tipton, Manuel Sarris, Ksenija Bosnic, John Todhunter, Elizabeth Langley, Peter Dawson, Lucas Colleta Dudley Francis, Cathie Christie, Marilyn Nalapo Isagani Ocampo, Louise Smith, Charlie Busuttill, Carrie Conolly, Troy James, Geoffrey Robinson Joshua McCarroll, Adrian Von Hart, Bev Lewis, Virginia Santos, LB Corpus, Raymond Lanzona Jonathan Gemin, Victor Pons, Perla Magculang, Peter McArdle, Hilary Regan, Florentina Elisura Jakov&Marija Franich, Jovita Castillo, Zoey Illic Jerwin McCarron, Paco Matias, Valeria Laureta, Obet Dionisio, Myrna Manalili, Natasha Leitao, Jude Newnes, Elsie Knapp, Barbara Thompson Helen West, Mary Phillips, Lenka Olivier Talija, Emma Q Fernando, Elizabeth Candame, Virginia Villanueva, Ben & Etta Benesa, Brendan Prideaux, Bev Osborn

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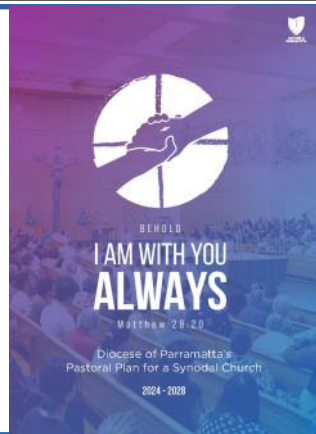
Luis Miguel R Palatox

If you or a family member is homebound and would want to receive communion in your home please contact the parish office.

From the Pastoral Plan 2024-2028: 'Behold, I Am With You Always'

"The People of God have shared their hopes, fears, dreams and anxieties. These have now gained shape and form this Pastoral Plan. Our pastoral plan invites every person to become co-creators in the building up of the Kingdom of God. We take heart, trusting in God who loves us unconditionally and without limits, allowing the words of Jesus to echo in our hearts 'Behold, I am with you always' – Matthew 28:20." (Pg. 7, Diocesan Pastoral Plan).

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TIME: 7:00 - 9:30pm
WHERE: St John XXIII College Staffroom



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