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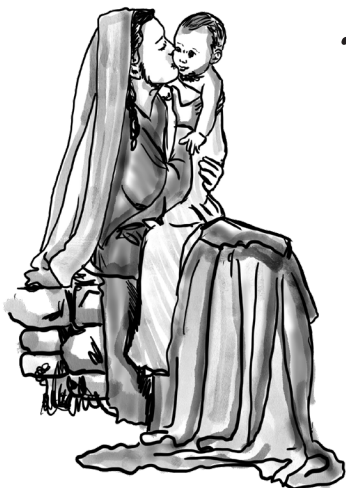
FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION
SYNOD 2021-2023



Year 25 No. 14

Memorial of Our Lady of the Holy Rosary (C)—White

October 7, 2022



Taking Chances On God

Fr. Marlon Fabros, SJ

Our first reading tells us that the true mark of the children of Abraham lies not in one's citizenship but in one's response to God's invitation. In the Old Testament when God revealed himself to Abraham, Abraham and his family left their homeland and went to a land that he did not know. Faith as seen in the life of Abraham means doing or going whatever or whenever God invites us to do or to be. Faith, just like what Abraham did, is an act of entrusting oneself completely to God.

Our Gospel narrates to us a completely different response to God's offer of friendship. In our Gospel, Jesus had just driven out a demon. Such an act reveals Jesus' mission: to free the people from anything that harms or pins them down. It was done perhaps with the intent of making people feel, especially the one possessed, that God was near them. Yet, such good work was met with cynicism and suspicion. In earlier chapters of Luke, we

found that it was because of Jesus' background as a son of a carpenter that people find it hard to believe him. Even with the evidence right before their eyes, the hearts of those who thought that Jesus healed by the power of Belzebul were already impermeable. They were already resolved that God cannot reach out to them through Jesus. And yet, despite the hardness of their hearts, Jesus continued to preach through words and deeds that God was with them, and that God's love will never be withdrawn. Just like the Father in the Parable of the Prodigal Son.

Our readings invite us to look at our selves and assess whether we are entrusting ourselves completely to our loving God. Such an act is faith. Faith is propelled by our conviction that our God is a good and loving God who desires nothing but our own good, and that he will stay close to us and will never abandon us. Faith does not mean that things will be easy for us, or that things will

go the way we want them to be. Rather, faith is building a relationship with God and being consoled by the fact that he will be with us in good and bad times.

Today, we celebrate the Memorial of Our Lady of the Rosary and when we look at Mary's life, we see that she lived with such courageous faith in God. She trusted God's plan for her to be the mother of Jesus even if she, perhaps, didn't know what that fully meant. She just banked on her conviction that God is faithful, and held onto that even, perhaps, on that moment when she was at a loss at the foot of the cross. Mary courageously gambled on God's goodness despite the many uncertainties that came with God's invitation. May God grant us the same audacity that Abraham and Mary had in responding with faith to God's invitation to follow Him and His ways to free others from anything that harms them and pins them down.

THE INTRODUCTORY RITES

Entrance Antiphon (Cf. Lk 1:28, 42)
(Recited when there is no opening song)

Hail Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb.

Greeting

(The sign of the cross is made here)

P—The Lord be with you.

All—And with your spirit.

Introduction

(The priest addresses the assembly with these or other similar words)

P—Today's celebration was instituted by Pope Pius V in 1573 to mark the victory of Christians over the Turks at Lepanto in Greece—a victory attributed to the praying of the Rosary. Pope Clement XI extended the feast to the universal Church in 1716.

Considered a "compendium of the entire Gospel" (Pius XII, Paul VI), the Rosary is an "an echo of the prayer of Mary," her perennial "Magnificat for the work of the redemptive Incarnation which began in her virginal womb." Pope St. John Paul II explains that the prayer is focused on the mystery of Christ: "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.

Penitential Act

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

All—I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, *(strike your breast)* through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

P—May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All—Amen.

P—Lord, have mercy.

All—Lord, have mercy.

P—Christ, have mercy.

All—Christ, have mercy.

P—Lord, have mercy.

All—Lord, have mercy.

Collect

P—Let us pray. *(Pause)*

Pour forth, we beseech you, O Lord, your grace into our hearts, that we, to whom the Incarnation of Christ your Son was made known by the message of an Angel, may, through the intercession of the Blessed Virgin Mary, by his Passion and Cross be brought to the glory of his Resurrection.

Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen.

LITURGY OF THE WORD



First Reading (Gal 3:7–14) *(Sit)*

Paul reminds the Galatian Christians that since Abraham was made righteous by faith and not by works, Abraham was therefore the father of everyone who believes God and is accounted righteous.

A reading from the Letter of Saint Paul to the Galatians

BROTHERS AND SISTERS: Realize that it is those who have faith who are children of Abraham. Scripture, which saw in advance that God would justify the Gentiles by faith, foretold the good news to Abraham, saying, *Through you shall all the nations be blessed.* Consequently, those who have faith are blessed along with Abraham who had faith. For all who depend on works of the law are under a curse; for it is written, *Cursed be everyone who does not persevere in doing all the things written in the book of the law.* And that no one is justified before God by the law is clear, *for the one who is righteous by faith will live.* But the Law does not depend on faith; rather, *the one who does these things will live by them.* Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, *Cursed be everyone*

who hangs on a tree, that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.

—The Word of the Lord.

All—Thanks be to God

Responsorial Psalm (Ps 111)

R—The Lord will remember his covenant for ever.

1. I will give thanks to the LORD with all my heart/ in the company and assembly of the just./ Great are the works of the LORD,/ exquisite in all their delights. **(R)**

2. Majesty and glory are his work,/ and his justice endures forever./ He has won renown/ for his wondrous deeds;/ gracious and merciful is the LORD. **(R)**

3. He has given food to those who fear him;/ he will forever be mindful of his covenant./ He has made known to his people/ the power of his works,/ giving them the inheritance of the nations. **(R)**

Alleluia (Jn 12:31b–32) *(Stand)*

All—Alleluia, alleluia. The prince of this world will now be cast out, and when I am lifted up from the earth I will draw all to myself, says the Lord. Alleluia, alleluia.

Gospel (Lk 11:15–26)

P—A reading from the holy Gospel according to Luke
All—Glory to you, O Lord.

WHEN JESUS had driven out a demon, some of the crowd said: "By the power of Beelzebul, the prince of demons, he drives out demons." Others, to test him, asked him for a sign from heaven. But he knew their thoughts and said to them, "Every kingdom divided against itself will be laid waste and house will fall against house. And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons. If I, then, drive out demons by Beelzebul, by whom do your own people drive them out? Therefore they will be your judges. But if it is by the finger of God that I drive out demons, then the Kingdom of

God has come upon you. When a strong man fully armed guards his palace, his possessions are safe. But when one stronger than he attacks and overcomes him, he takes away the armor on which he relied and distributes the spoils. Whoever is not with me is against me, and whoever does not gather with me scatters.

"When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, 'I shall return to my home from which I came.' But upon returning, it finds it swept clean and put in order. Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that man is worse than the first."

— The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily (*Sit*)

Prayer of the Faithful (*Stand*)

P—Father, when praying the Rosary, we celebrate the mysteries of your Son, Jesus, and dispose ourselves to receive the eternal life he brings. Full of confidence, we pray:

R—Father, through Mary's intercession, hear our prayer.

C—That by praying the Rosary we may increase our understanding and love of the Eucharist and help us experience its transforming power. We pray: (**R**)

C—That in meditating the mysteries of the Rosary, we may come to know the mysteries of the kingdom, and imitate what they contain. We pray: (**R**)

C—That in union with Mary, we may be constant in prayer and in seeking to fulfill God's plan of salvation. We pray: (**R**)

C—That through Mary's motherly care, the sick and the sorrowing may find healing and consolation. We pray: (**R**)

C—That the faithful departed may enjoy the vision of everlasting life. We pray: (**R**)

C—Let us pray for the urgent concerns of our community and

our personal intentions (*pause*). We pray: (**R**)

P—Loving Father, we thank you for the Rosary and the message of peace that Mary brings to our world.

Through Christ our Lord.

All—Amen.

LITURGY OF THE EUCHARIST



Presentation of the Gifts (*Stand*)

P—Pray, brethren...

All—May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

P—Grant, we pray, O Lord, that we may be rightly conformed to these offerings we bring and so honor the mysteries of your Only Begotten Son, as to be made worthy of his promises.

Who lives and reigns for ever and ever.

All—Amen.

Preface (*Blessed Virgin Mary II*)

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, to praise your mighty deeds in the exaltation of all the Saints, and especially, as we celebrate the memory of the Blessed Virgin Mary, to proclaim your kindness as we echo her thankful hymn of praise.

For truly even to earth's ends you have done great things and extended your abundant mercy from age to age: when you looked on the lowliness of your handmaid, you gave us through her the author of our salvation, your Son, Jesus Christ, our Lord.

Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim:

All—Holy, Holy, Holy... (*Kneel*)

Acclamation

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

THE COMMUNION RITE

The Lord's Prayer (*Stand*)

All—Our Father...

P—Deliver us...

All—For the kingdom, the power, and the glory are yours, now and for ever.

Invitation to Peace

Invitation to Communion

(*Kneel*)

P—Behold the Lamb of God...

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon (Lk 1:31)

Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.

Prayer after Communion

(*Stand*)

P—Let us pray. (*Pause*)

We pray, O Lord our God, that, just as we proclaim in this Sacrament the Death and Resurrection of your Son, so, being made partakers in his suffering, we may also merit a share in his consolation and his glory.

Who lives and reigns for ever and ever.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Prayer over the People

P—Bow down for the blessing. (*Pause*)

May your people receive your holy blessing, O Lord, we pray, and, by that gift, spurn all that would harm them and obtain what they desire.

Through Christ our Lord.

All—Amen.

P—And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come down on you and remain with you for ever.

All—Amen.

Dismissal

P—Go in peace.

All—Thanks be to God.



PRAYER TO THE **SACRED HEART** *of Jesus*

Divine Jesus, you have said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me kneeling at your feet, filled with a lively faith and confidence in the promises dictated by your Sacred Heart and pronounced by Your adorable lips. I come to ask these favors: *(Here, silently mention your petitions).*

To whom can I turn if not to you whose Heart is the source of all graces and merits? Where should I seek if not in the treasure which contains all the riches of your kindness and mercy? Where should I knock if not at the door through which God gives himself to us and through which we go to God? I have recourse to you, Heart of Jesus. In you I find consolation when afflicted,

protection when persecuted, strength when burdened with trials, and light in doubt and darkness.

Dear Jesus, I firmly believe that you can grant me the grace I implore, even though it should require a miracle. You have only to will it, and my prayer will be granted. I admit that I am most unworthy of your favors, but this is not a reason for me to be discouraged. You are the God of mercy and you will not refuse a contrite heart. Cast upon me a look of mercy, I beg of you, and your kind Heart will find in my miseries and weaknesses a reason for granting my prayers.

O Sacred Heart, whatever may be your decision with regard to my request, I will never stop adoring, loving, praising, and serving you. My Jesus, be pleased to accept this my act of perfect resignation to the decrees of your adorable Heart which I sincerely desire may be fulfilled in and by me and all your creatures forever.

Sacred Heart of Jesus, I know that there is but one thing impossible to you: to be without pity to those who are suffering or in distress. Look upon me, I beg of you, dear Jesus, and grant me the grace for which I humbly implore you through the Immaculate Heart of your most sorrowful Mother. You have entrusted me to her as her child, and her prayers are all-powerful with you. Amen.

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