

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS



Issue 08

10th January 2021

Year B

# BAPTISM OF THE LORD

HOLY ROSARY CHURCH

*Parish Priest*

**Fr Mannes Tellis OP**

(To contact Please Text)  
0414 396 532

*Assistant Priest*

Fr Rafael Cabezon OP

**Dominican in residence**  
Br Francis McKinnon OP

**Holy Rosary Church**  
Cnr Phillip Avenue &  
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**Postal Address**

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**Office Hours -**

Monday, Tuesday,  
Thursday, Friday  
9am to 12.30pm

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**Mass Times**

Monday - NO Mass  
Tuesday & Thursday  
6:45am

Wednesday & Friday  
5:30pm

Saturday - 9:00am  
Vigil - 5:pm

Sunday - 8:00am, 10:00am,  
5:00pm

**Reconciliation**

Saturday 12pm-12.30pm  
and 4pm-4.30pm

**Adoration - Holy Hour**

Tuesday 12 Noon - 1:00pm

**Pray the Rosary**

First Saturday each month 3.30pm

If you are in Urgent need of a Priest  
out of office hours call - 6248 8253



**If you are feeling unwell please DO NOT come to church.  
Please scan the QR Code & record your name, alternatively please write  
your name and contact number on the register provided.  
PLEASE sanitise your hands on entering the foyer or parish centre.  
Please DO NOT return your bulletin to the basket, if you are not taking  
it home put it in the bin.**

## ENTRANCE ANTIPHON

After the Lord was baptised, the heavens were opened,  
and the Spirit descended upon him like a dove,  
and the voice of the Father thundered:  
This is my beloved Son, with whom I am well pleased.

## FIRST READING

### First reading

Isaiah 55:1-11

Come to me and your soul will live, and I will make an everlasting covenant with you.

Thus says the Lord: Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy. Pay attention, come to me; listen, and your soul will live. With you I will make an everlasting covenant out of the favours promised to David. See, I have made of you a witness to the peoples, a leader and a master of the nations. See, you will summon a nation you never knew, those unknown will come hurrying to you, for the sake of the Lord your God, of the Holy One of Israel who will glorify you. Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways – it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts. Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.

## RESPONSORIAL PSALM

### Responsorial Psalm

Isaiah 12

**R/:** You will draw water joyfully  
from the springs of salvation.

Truly, God is my salvation,  
I trust, I shall not fear.

For the Lord is my strength, my song,  
he became my saviour.

With joy you will draw water  
from the wells of salvation.

Give thanks to the Lord, give praise to his name!  
Make his mighty deeds known to the peoples!  
Declare the greatness of his name.

Sing a psalm to the Lord  
for he has done glorious deeds,  
make them known to all the earth!  
People of Zion, sing and shout for joy  
for great in your midst is the Holy One of Israel. **R/:**

## SECOND READING

### Second Reading

1 John 5:1-9

Jesus Christ came by water and blood

Whoever believes that Jesus is the Christ has been begotten by God; and whoever loves the Father that begot him loves the child whom he begets. We can be sure that we love God's children if we love God himself and do what he has commanded us; this is what loving God is – keeping his commandments; and his commandments are not difficult, because anyone who has been begotten by God has already overcome the world; this is the victory over the world – our faith. Who can overcome the world? Only the man who believes that Jesus is the Son of God: Jesus Christ who came by water and blood, not with water only, but with water and blood; with the Spirit as another witness – since the Spirit is the truth – so that there are three witnesses, the Spirit, the water and the blood, and all three of them agree. We accept the testimony of human witnesses, but God's testimony is much greater, and this is God's testimony, given as evidence for his Son.

## GOSPEL ACCLAMATION

Alleluia, alleluia!

John saw Jesus approaching him, and said:

This is the Lamb of God

who takes away the sins of the world.

Alleluia

## GOSPEL

### Gospel

Mark 1:7-11

'You are my Son, the Beloved; my favour rests on you'

In the course of his preaching John the Baptist said: 'Someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals. I have baptised you with water, but he will baptise you with the Holy Spirit.' It was at this time that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. No sooner had he come up out of the water than he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

## COMUNION ANTIPHON

Behold the One of whom John said:  
I have seen and testified that this is the Son of God.

<https://www.universalis.com/Australia/20210110/mass.htm>

## QR CODE - CHURCH CAPACITY

Please make sure you arrive before the start of Mass to register either by scanning our QR CODE with your mobile phone AND leaving your name on the register or writing your name and telephone number on the register. Our capacity has increased but we are still required to record numbers.

There is just one life for each of us; own it.

## BREAK OPEN THE WORD

In two distinct ways the feast of the Baptism of the Lord serves as a bridge. Firstly, it doubles up as the concluding feast of the Christmas season and as the First Sunday of Ordinary Time. Secondly, and much more significantly, it highlights a dramatic transition in Jesus' life. All three synoptic gospels identify Jesus' baptism as the event which plucks him out of obscurity and impels him into public ministry.

More's the pity that this feast - like that of the Holy Family and of the Epiphany - occurs during the Australian summer holiday season. Not one of the gospel stories from these festivals is ever read on another Sunday, except on the rare occasion when the feast of the Presentation of the Lord falls on a Sunday.

The gospel accounts of Jesus' baptism are brief but rich in meaning. They reveal him as God's beloved Son and envoy; they provoke us to a fresh awareness of the mission to which we are called as the baptised.

## THE DESERT BECOMES A CITY

### *Baptism of the Lord.*

*Fr Timothy Calvert OP sees the holiness of Jesus spilling into the streets.*

Mark begins his Gospel in the desert, where John baptises and where Jesus will be tested by Satan. The desert is a place at the fringes of social order, neither town nor country. But when John comes preaching repentance the normal order is turned inside out: Mark tells us that *all the country of Judaea, and all the people of Jerusalem go out to him confessing their sins. So the far away deserted place becomes a centre of life, full of the bustle and noise of human beings clamouring for attention.* In his poem *An Absolutely Ordinary Rainbow*, Les Murray speaks of the effect one man's weeping has on a busy town: The crowds are edgy with talk and more crowds come hurrying.

Many run in the back streets which minutes ago were busy main streets pointing...The desire to see one man express something true inverts the usual order of things: empty places suddenly become full, and the full empty. So all of Judaea empties itself into the wilderness to come to John for baptism. Those who come are ready to accept a new life, are open to the gift of repentance and the conversion it requires. In this crowd, pushing and surging forward as the Baptist draws sinners into the water, in this mob of those hungry for forgiveness and healing we find the Saviour, the sinless one, the Lamb of God who takes away the sins of the world. This is where we first encounter Jesus in Mark's Gospel. Not as a child wrapped in swaddling clothes or as a refugee fleeing the wrath of Herod, but as a man in a crowd. Jesus lines up with all the sinners on the bank of the Jordan River, waiting his turn to wade into the cooling waters and stand before John. So the ministry of Jesus begins with the inversion of the social order: the desert becomes a city. It also begins with the complete transformation of the order between God and his people: the holiness of God that provokes awe and terror is to be found among the mass of sinful men and women.

## THE DESERT BECOMES A CITY

Cont...The holy of holies, the centre of the Temple where is darkness and silence, which can only be entered once a year was all along pointing forward to our brother Jesus who brings the holiness of God out into the streets.

It is at this moment, when Jesus most identifies himself with sinful hungry humanity, that the heavens are torn open, and the Spirit descends in the form of a dove. The Spirit will fill Jesus throughout his ministry, as he comes to bring health to those who are sick, as he touches the leper bringing him back into the community of Israel, and as he eats with prostitutes and tax collectors. That which makes Jesus seem so different from us, his being without sin, is really that which makes him identify with us so deeply as to stand in the midst of us. Sin can never be solidarity. It is the fragmenting of the human race, what makes us stand apart from each other in loneliness and suspicion. To have no sin *means* to love sinners, to want to be with sinners and set them free, to eat and drink and die for sinners through the inspiration of the Holy Spirit.

This same Spirit will break like flames upon the apostles on the day of Pentecost, sending them from the upper room out into the bustle of the morning street, to turn the desert of the world into the city of God. In his baptism we see Jesus identify with us completely and totally.

It can be hard to be loved like this, so completely and without reservation. Faced with this love we can seek to withdraw into the desert of hearts closed off from God and each other. But today's feast is our hope. Jesus the Saviour stands among us. He is not afraid to be labelled 'just another sinful face in the crowd.' As St Paul says 'God made him to be sin who knew no sin, so that in him we might become the righteousness of God.'

<http://english.op.org/torch>

## WILL POWER ALONE IS NOT ENOUGH

John the Baptist is aware of both his strength and his impotency. He can point out what's wrong and what should be done, but after that, he's helpless, with nothing to offer in terms of the strength needed to correct the wrong. In essence, that's what we bring to any situation when we criticize something. We are able, often with brilliance and clarity, to show what's wrong. That contribution, like John the Baptist's, is not to be undervalued. The gospels tell us that, next to Jesus, there isn't anyone more important than John the Baptist. But, like John, criticism too is only a half-job, a half-prophecy: It can denounce a king, by showing what's wrong, and it can wash the soul in sand, by blasting off layers of accumulated rust and dirt, but ultimately it can't empower us to correct anything. Something else is needed. What? Sadly, many of us, who are solid believers, still haven't grasped the lesson. We're still trying to live out our lives by John's baptism alone, that is, by our own willpower. That makes us wonderful critics but leaves us mostly powerless to actually change our own lives. What we are looking for, and desperately need, is a deeper immersion into the baptism of Jesus, that is, into community and grace.

Fr. Ron Rolheiser



## BAPTISM MARKS THE BEGINNING OF MISSION

"The baptism by John in the river Jordan would not have been easy for the first Christians to understand. On the face of it, this undergoing of a ritual of repentance did not seem to make sense. It can only have been included in the Gospel tradition because it really happened. However, the account we have in Mark's Gospel shows us that reflection upon this event led to an understanding of its great significance - as the defining inauguration of the mission of Jesus. It was the Father's authorisation of the public role he was about to assume, and a prefiguring of the climax to which his career would lead - the Paschal Mystery - which he was later to look forward to as 'a baptism' (Lk 12:50). "The destiny of each of us has its origin in the Father's decision, before time began, to create us and to call us to a unique place in the divine plan of creation. Our response to God's call is made as we take up the issues of our lives. Because he 'has been put to the test in exactly the same way as we ourselves are, apart from sin' (Heb 4:15), the Eternal Son's life among us followed the same pattern as ours. His baptism by John was a decisive moment in his human life. Come to carry forward the designs of God among the chosen people, Jesus came and mingled with the enthusiastic crowd listening to John's preaching. Submitting to John's baptism was a moment of compassionate solidarity that he would have prayerfully shared with the Father. Suddenly, Mark's account takes an unexpected turn - 'the heavens are torn open' and a Trinitarian drama unfolds as the presence of God's Spirit is made manifest, and the incarnate Son receives a commission from the Eternal Father, indicating what is in store for him in the public mission he will undertake: 'You are my Son, the Beloved; my favour rests on you'."

An extract from a homily by Fr John Thornhill  
<http://www.theemmausseries.com/bbaptjesus.html>

## PEACE AND JUSTICE

The progression from the First to the Second Reading is from justice to peace. The servant prophesied by Isaiah "shall bring forth justice to the nations and establishes justice on the earth: I, the Lord, have called you for the victory of justice."

The response announces that "The Lord will bless his people with peace," and a reading from Acts follows which characterizes God's message to the people of Israel as "the good news of peace." The Gospel includes the image of the dove, a symbol of peace.

Catholic social morality has always linked peace with justice. Perhaps this would be a good time to remind ourselves of the connection between good order in national and international relations (peace) and good order in all human relations (justice).

As "children born of water and the Spirit, we share in the sonship of Christ" and in a calling to "follow in his path of service" by promoting the peace that flows from justice.

Peace results from that order structured into human society by its divine Founder, and actualized by people as they thirst after ever greater justice.

Gerard Darring <http://liturgy.slu.edu/>

## SOCIAL DISTANCING

Please check the notice board in the foyer for Covid 19 rules for the Church.

### In Your Prayers please remember those in our community who are ill:

Alexia Harris, Maria Martiniello, Greg O'Neill, Moya McGrath, Carol Hallam, Mary Martin, Barbara Wilson, Marion Bolin, Ursula Ramsay, Edith Jensen, Frank Zobec, June Pollard, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Zelma McManus, Elizabeth Webster, Bob Hackett, Elsie Loughton, Paul Neddrie, Pamela Sandy, Beth Delos Santos, Terry Stephens, Maureen Blood, Joe Schimizzi, Anne Corver, Anna Linard, Bernard Druett,

### Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Mary Bogue, Corazon Ronas

### In loving Memory

Dr James McCarthy, Clarence Willey, Paul Butz

## PARISH

PARISH GROUPS ARE NOW IN RECESS UNTIL JANUARY 2021. WATCH THIS SPACE PARISH BULLETIN DEADLINE for notices is **NOON TUESDAY** Ph. 6248 5925 or Email: [watson@cg.org.au](mailto:watson@cg.org.au)

## IMPORTANT

It is important that you contact the office by email or in writing (even a note on the collection plate) if you require a booking - for a Mass Intention, Booking of the Church or Parish Centre, Weddings (6mths) and Baptisms. **It is difficult to keep track of Parishioners requests if they do not come through the Office.**

If you would like to add a name to the prayers for the sick, anniversary or death list in the *Bulletin*, details must be with the Parish Office **NO** later than **Tuesday** of that week. For all other bookings Mass for an Anniversary or to use the Parish Centre etc. a minimum two weeks notice is required. If communion is required for a sick or elderly parishioner please contact the office with details.

The fragrance always stays in the hand that gives the rose.

ROSTER 17 / 18 January 2021		
Saturday 5pm		
Acolyte / Server	I. Buckley	
Readers	Sr Veronica	J. de Riva O'Phelan
Sunday 8am		
Acolyte / Server	F. Bertrand	
Readers	Webb Family	
Sunday 10am		
Acolyte / Server	J. Wade	
Readers	A. O'Donnell	L. Fardel
Sunday 5pm		
Acolyte / Server	S. Sedgwick	
Readers	M. Brotohusodo	T. de Luca