

# Catholic Parish of Blackiriars



Under the care of the Dominican Fathers



Issue 08  
9 January 2022  
Year C

## VERITAS



# 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 &  
Antill Street, Watson ACT

**Postal Address**

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**Office Hours -**  
Monday, Tuesday,  
Thursday, Friday  
9am to 12.30pm

**Office Staff**

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**Facebook:**

[www.facebook.com/Holy-Rosary-Parish-Watson](https://www.facebook.com/Holy-Rosary-Parish-Watson)

**Mass Times**

Monday - NO Mass

**Tuesday & Thursday**  
**8.00am**

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**

**Pray the Rosary**

Before 10am Mass on Sundays



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

*Face Masks are mandatory,*  
and encouraged for those 12 years and over.

## ENTRANCE ANTIPHON

### Entrance Antiphon - Cf. Mt 3: 16-17

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 40:1-5, 9-11

A reading from the prophet Isaiah

'Console my people, console them' says your God.  
'Speak to the heart of Jerusalem and call to her that her  
time of service is ended, that her sin is atoned for, that  
she has received from the hand of the Lord double pun-  
ishment for all her crimes.' A voice cries, 'Prepare in the  
wilderness a way for the Lord. Make a straight highway  
for our God across the desert. Let every valley be filled  
in, every mountain and hill be laid low. Let every cliff be-  
come a plain, and the ridges a valley; then the glory of  
the Lord shall be revealed and all mankind shall see it;  
for the mouth of the Lord has spoken.' Go up on a high  
mountain, joyful messenger to Zion. Shout with a loud  
voice, joyful messenger to Jerusalem.  
Shout without fear, say to the towns of Judah, 'Here is  
your God.'

Here is the Lord coming with power, his arm subduing all  
things to him. The prize of his victory is with him, his tro-  
phies all go before him. He is like a shepherd feeding his  
flock, gathering lambs in his arms, holding them against  
his breast and leading to their rest the mother ewes.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

### Responsorial Psalm - Psalm 103(104):1-4,24-25,27-30

*O, bless the Lord, my soul.*

Lord God, how great you are,  
clothed in majesty and glory,  
wrapped in light as in a robe!

You stretch out the heavens like a tent.

Above the rains you build your dwelling.

You make the clouds your chariot,  
you walk on the wings of the wind,  
you make the winds your messengers  
and flashing fire your servants.

How many are your works, O Lord!  
In wisdom you have made them all.

The earth is full of your riches.  
There is the sea, vast and wide,  
with its moving swarms past counting,  
living things great and small.

All of these look to you  
to give them their food in due season.

You give it, they gather it up;  
you open your hand, they have their fill.

You hide your face, they are dismayed;  
you take back your spirit, they die.  
You send forth your spirit, they are created;  
and you renew the face of the earth.

*O, bless the Lord, my soul.*

## SECOND READING

### Second reading - Titus 2:11-14,3:4-7

God's grace has been revealed, and it has made sal-  
vation possible for the whole human race and taught  
us that what we have to do is to give up everything  
that does not lead to God, and all our worldly ambi-  
tions; we must be self-restrained and live good and reli-  
gious lives here in this present world, while we are wait-  
ing in hope for the blessing which will come with the  
Appearing of the glory of our great God and saviour  
Christ Jesus. He sacrificed himself for us in order to *set us  
free from all wickedness and to purify a people so that  
it could be his very own* and would have no ambition  
except to do good. But when the kindness and love of  
God our saviour for mankind were revealed, it was not  
because he was concerned with any righteous actions  
we might have done ourselves; it was for no reason ex-  
cept his own compassion that he saved us, by means  
of the cleansing water of rebirth and by renewing us  
with the Holy Spirit which he has so generously poured  
over us through Jesus Christ our saviour. He did this so  
that we should be justified by his grace, to become  
heirs looking forward to inheriting eternal life.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

### Gospel Acclamation - Matthew 2:2

Alleluia, alleluia!

John said: He who is to come is mightier than I;  
he will baptise you with the Holy Spirit and with fire.

Alleluia!

## GOSPEL

### Gospel - Luke 3:15-16,21-22

A reading from the Gospel according to Luke

A feeling of expectancy had grown among the peo-  
ple, who were beginning to think that John might be  
the Christ, so John declared before them all, 'I baptise  
you with water, but someone is coming, someone who  
is more powerful than I am, and I am not fit to undo the  
strap of his sandals; he will baptise you with the Holy  
Spirit and fire. Now when all the people had been bap-  
tised and while Jesus after his own baptism was at pray-  
er, heaven opened and the Holy Spirit descended on  
him in bodily shape, like a dove. And a voice came  
from heaven, 'You are my Son, the Beloved; my favour  
rests on you.'

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## COMMUNION ANTIPHON

### Communion Antiphon - Jn 1: 32, 34

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

Text - Copyright © 1996-2020 Universalis Publishing Ltd

*A person's most beautiful asset is not a head full  
of knowledge, but a heart full of love, an ear ready  
to listen and a hand willing to help others.*

**If you wish to receive communion on the tongue please wait and join the end of the communion line.**

## THANK YOU

Fr Mannes, Fr Rafael, Br Francis and members of the Parish Team would like to thank all parishioners for your generosity and help during the year. We have a huge list of people to acknowledge.

'Thank You' to members of the Parish Finance Council. 'Thank You' to the Acolytes, Readers, Welcome Ministers, Musicians & Choir, Catechists, School of Religion, Counters & Collectors, Social Function, Pastoral Care, Altar Linen / Sacred Vessel Carers, Flower Ladies, Maintenance, St Vincent de Paul, Prayer, Reflection & Renewal Groups, Sausage Sizzlers, to Jim who works tirelessly away in the office and church attending to a myriad of chores and all the other quiet achievers who contribute to the life of our wonderful Parish!

★  
JOY  
NOEL  
ANGEL  
JESUS  
PEACE HOPE  
WISEMEN  
CHRISTMAS  
BELIEVE FAITH  
PRINCE OF PEACE  
THANK YOU

*We share with you the glory, the wonder,  
the miracle of this beautiful Holy Season.*

On the first Sunday following Epiphany every year, churches around the world observe something called *The Baptism of Our Lord*; and as soon as priests get those words out of their mouths, you can see the shades coming down for some folks. They are asking a couple of reasonable questions: "Isn't this just some ancient ritual on a liturgical calendar that really doesn't mean much to a modern world?" And the second question is just as serious: "In truth, in our world, why does Baptism even matter at all?" And so, Baptism gets relegated to funny stories or cute photo opps. A family is riding home from church on Sunday at noon. We all know the parental requests when the babies are brought forth in their new frilly white outfits which mum and dad call "christening dresses," despite the fact that most of us in the Catholic tradition don't "christen" at all. To "christen" is to give a name. We assume the parents have already done that. We "baptize." But it doesn't really matter because the requests are not theological, are they? They are instead, "Father, may we get a few pictures of you holding the baby?" "Christen," "Baptize," who cares? It's really a photo opp. So, if that's all, Baptism means any more--a source of stale jokes or family pictures--why waste a whole sermon on it?

The answer, at least one answer, is that when the gospel writers tell *The Jesus Story*, Baptism is crucial. Everything starts at the river where Jesus entered the waters and placed himself in the arms of his cousin John. "And the heavens were opened. And the Spirit descended upon him as a dove. And a Voice came from heaven saying, 'This is My beloved Son, with whom I am well pleased.'" And despite the beauties and sentiment of the birth narratives, in truth the ministry and teachings and trials and triumphs and almost all that make us remember Jesus took place after his baptism.

## ADOPTED CHILDREN

*Baptism of the Lord.  
Fr Dominic White OP helps us  
to understand what it means  
to be adopted Children of God.*

Religion is commonly blamed for two evils. The first is war. But while we can think of plenty of wars, some of them going on right now, in which religion has been invoked to stir people up, many wars have erupted without the help of religion. Hitler and Stalin slaughtered their millions and both were violently anti-religious.



The second evil is infantilisation – turning grown adults into helpless children. Again, I can think of plenty of cases where this is simply untrue. I have been privileged to work in parishes with people who are not only able and gifted but often hold their families and local communities together – and it's quite clear that it's their faith that makes them what they are. But I have also seen capable adults behaving, in church, quite helplessly. I remember once celebrating Mass and one of our parishioners was going blind. After receiving Holy Communion she stumbled around trying to find her way back to her place, nearly falling over. As I was giving out the Holy Eucharist I gestured to people and tried to catch their eyes to help her. They just stood and stared, frozen, as if having the Lot's Wife Experience. In the street they would have rushed to help her. Why not in church?

We hear a lot about being God's children, even if we're 90. We are the lost sheep, and, as Isaiah tells us, God gathers lambs in his arms like a shepherd, showing us compassion. We pray as 'poor, banished children of Eve'. But is this really helping us grow up? Doesn't it just make us dependent – especially on the priest whom we call Father?

In the world Jesus grew up in, being a child of God was understood very differently. Being someone's child – especially the first-born son – meant inheriting what your father had. So to be God's child means that we inherit what God has – what He is, indeed. This comes out very clearly in today's Gospel. Jesus' Heavenly Father sends down the Holy Spirit on him at his baptism, a sign that 'You are my Son, the Beloved; my favour rests on you.' So Jesus receives everything the Father has and is.

And what is true of Jesus is true of us, his adopted brothers and sisters by grace. When we were baptised, we were anointed not as useless, but as priest, prophet and King. Most of us were anointed as babies, so as we grew physically, we could be expected to grow into these three great roles by the grace of the Holy Spirit, to share in God's nature.

So do we just need to 'grow up'? God is not as harsh as this. Many people put on a shiny face every morning but are struggling to cope. They have wounds that have not been healed – and may not know where to turn for healing. God comes to console a broken and wounded people. In comparing them with sheep, Isaiah is not making them out to be useless: sheep are curious, and this curiosity is sometimes misplaced and leads

*Cont...*them to get lost and trapped. Like us.

The Scriptural word for salvation also means healing. God comes to heal us. It may be, that when we enter God's house, we at last find a space where we can just be where we are in our lives at that moment. We can own the broken and wounded part of us. That may mean that we suddenly feel unable to cope. God's house, the community which is the Body of Christ, is a place where it's OK not to be OK – provided we're willing to let God heal us and raise us up. In the Christian faith, Jesus offers us something much better than a prop. He offers us a transforming share in God's nature, so that we can be a priest, prophet and king – the person who is truly us, the person beyond our wildest dreams. [Fr Dominic White O.P.— http://english.op.org/torch](http://english.op.org/torch)

### WHY DID JESUS CHOOSE TO BE BAPTISED?

'Why did Jesus choose to be baptized by John? One answer we might give lies in the revelation of divine humility. The Son of God not only washed the feet of sinners, he allowed himself to be numbered with them. It is significant that here, at the beginning of Christ's ministry, the revelation of his divine sonship is also the revelation of the Father and the Holy Spirit.

'There is a gentle approval in the tender words of the Father and the presence of the Spirit in the form of a graceful dove, as the Son of God submits to baptism with a loving humility. The Christmas season began with the Incarnation which shows God's love for our humanity. It ends with the feast of Christ's baptism in which Christ publicly identifies with sinners to the approval of Father and Spirit. He will keep company with sinners to the very end of his life on the cross.'

[Excerpt from a reflection by Fr John Kenrick OP](#)

### NOTES ON THE TEXT

Unlike the accounts found in Mark and Matthew, Luke simply recorded the fact that Jesus had been baptized (past tense). The revelation of the Trinity occurs during Jesus' prayer, not as he rose out of the water. This reflected Luke's emphasis not on historical event, but upon the revelation of its importance. For Luke, it was not when an event 'happens to me'; it is the moment I 'get it', I make the connection. For Luke, prayer was *the time* of revelation and insight; Luke portrayed Jesus in prayer before the major decisions of his ministry. For Luke, prayer was the time for grace, God with us. This could not be underestimated. Luke used the images of an actual dove and an actual voice to communicate the concrete reality of God's grace with us. The heavens were torn open, so there was no barrier between God and his people. [21-22] Grace was now present; the time of realization was in prayer.

[Excerpt from www.word-sunday.com](http://www.word-sunday.com)

### THE HOLY FAMILY

There is a gentleness about the dove that has earned for this bird a universal association with peace. But the dove also has a wail that reminds one of the wail of someone suffering, as in poverty or childbirth. The dove, therefore, joins together the themes of justice and peace, of compassion for the poor as well as harmony among people.

Luke makes clear that the descent of the Spirit in the form of a dove takes place as Jesus was at prayer.

*Cont...*In other words, Jesus was open to the action of the Spirit. There is certainly a message in that for us.

Peace and justice will enter our lives only if we are open to the action of the Spirit, if we make time and space for the voice from heaven to be heard within our hearts. If we make that time and space, then "the Lord will bless his people with peace."

[Excerpt Gerard Darring http://liturgy.slu.edu/](http://liturgy.slu.edu/)

**In Your Prayers please remember those in our community who are ill: Greg O'Neill, Ruth Burke, Frank Zobec, Carol Hallam, Mary Martin, Barbara Wilson, June Pollard, Anne Corver, Ursula Ramsay, Edith Jensen, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Bob Hackett, Awny El-Ghitany, Joe Schimizzi, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Elizabeth Webster, Una Bell, Peter Catlin, Pamela Sandy, Maureen Blood, Beth Delos Santos, Terry Stephens, Bernard Druett, Denis Lawrence, Veronica & Paul Cornelly, Patricia Zorzi, Gwen Gleeson, Neville David Caulfield**

**Recently Deceased: Dominic Strangio, Stephen Medza, Matty Hurley (Boorowa)**

**PRAY THE ROSARY** Sunday Mornings prior to 10.00am Mass the Rosary will be recited. You are welcome to join in.

**HOLY MARY MOTHER OF GOD PRAYER GROUP** meets 2.00pm 1st, 2nd & 4th Thursdays in the Parish Centre. Contact the Office for information.

**CRAFT GROUP** meets noon - 4.00pm in the Parish Centre every Wednesday.

**DOMINICAN LIBRARY** will open **Saturday** mornings, 9.30am - 12.00 noon in the Parish Centre. All welcome.

**BLACKFRIARS MEDITATION GROUP** meets on Thursday evenings in the 7.30pm Parish Centre. Enquiries John Jarvis 6296 2001 or Michael Flynn 6257 1038 - [www.wccm.org](http://www.wccm.org)

**WEEKLY READER FORMATION** - Formation sessions are on Wednesday evenings. These sessions provide reflection on the Scripture readings for the following Sunday. All parishioners are invited. - Meet at the door of the office at 7.30pm OR join us online using Zoom. Zoom details are - <https://zoom.us/j/91493407836> [pwd=eVBQR0hnZ05CL1YzWU93YmJLNm53UT09](https://zoom.us/j/91493407836) The Meeting ID is 983 138 1937 and the passcode is 815443.

### ROSTER 15 / 16 January 2022

#### Saturday 5.00pm

Acolyte - T. Johnson, Reader - Sr Veronica, M. Dawes

#### Sunday 8.00am

Acolyte - K. Linard, Reader - M. Falk, T. Klekner

#### Sunday 10.00am

Acolyte - R. Tanzer, Reader - M. Fitzgerald, K. McCluskey

#### Sunday 5.00pm

Acolyte - S. Sedgwick, Reader - K. Watson, J. Curnow

### WELCOME A FOREIGN STUDENT

The Australian National University has many students from other nations. Often they find themselves quite isolated during their studies. It is interesting and mutually enriching for foreign students and Canberra residents to meet. ANU Chaplaincy is facilitating these contacts. If you would like to welcome a foreign student or students to your home for a meal or some other occasion then please contact us under the heading: Foreign Student Hospitality on email [chaplaincy@anu.edu.au](mailto:chaplaincy@anu.edu.au). Then we will coordinate and introduce you to the student(s) who would enjoy accepting your invitation.