

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS



Issue 09  
17th January 2021  
Year B

## Second Sunday in Ordinary Time

**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**  
PO Box 900, Dickson  
Ph. 6248 5925

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

**Office Staff**  
Jacquie Cortese  
Jim Smith

**Email:**

[watson@cg.org.au](mailto:watson@cg.org.au)

**Website:**

[www.cg.org.au/watson](http://www.cg.org.au/watson)

**Facebook:**

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

**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

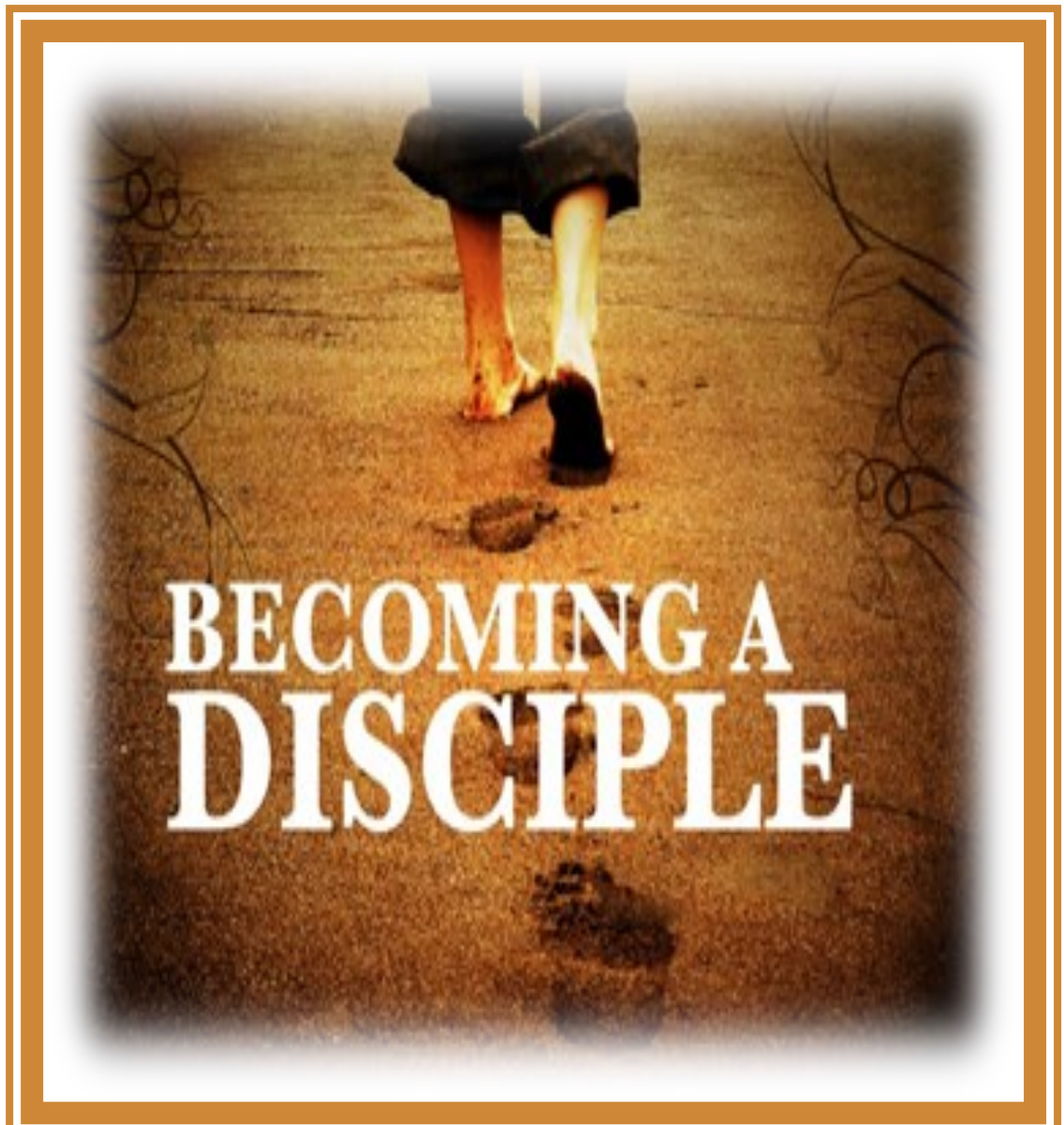
**Adoration - Holy Hour**

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

All the earth shall bow down before you, O God,  
and shall sing to you,  
shall sing to your name, O Most High!

## FIRST READING

**First Reading: 1 Samuel 3:3-10. 19**

A reading from the first book of Samuel

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, 'Samuel! Samuel!' He answered, 'Here I am.' Then he ran to Eli and said, 'Here I am, since you called me'. Eli said, 'I did not call. Go back and lie down.' So he went and lay down. Once again the Lord called, 'Samuel! Samuel!' Samuel got up and went to Eli and said, 'Here I am, since you called me.' He replied, 'I did not call you, my son; go back and lie down.' Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, 'Here I am, since you called me.' Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, 'Go and lie down, and if someone calls say, "Speak Lord, your servant is listening"'. So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, 'Samuel! Samuel!' Samuel answered, 'Speak, Lord, your servant is listening.'

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

**Responsorial Psalm: 39:2. 4. 7-10**

Here I am, Lord; I come to do your will.

I waited, I waited for the Lord  
and he stooped down to me;  
he heard my cry.

He put a new song into my mouth,  
praise of our God.

You do not ask for sacrifice and offerings,  
but an open ear.

You do not ask for holocaust and victim.  
Instead, here am I.

In the scroll of the book it stands written  
that I should do your will.  
My God, I delight in your law  
in the depth of my heart.

Your justice I have proclaimed  
in the great assembly.  
My lips I have not sealed;  
you know it, O Lord.

Here I am, Lord; I come to do your will.

## SECOND READING

**Second Reading: 1 Corinthians 6:13-15. 17-20**

A reading from the first letter of St Paul to the Corinthians

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up

## SECOND READING

Cont...the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

**Gospel Acclamation: John 1:41. 17**

Alleluia, alleluia!

We have found the Messiah:

Jesus Christ, who brings us truth and grace.

Alleluia!

## GOSPEL

**Gospel: John 1:35-42**

A reading from the holy Gospel according to John

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, 'Look, there is the lamb of God.' Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, 'What do you want?' They answered, 'Rabbi,' - which means Teacher - 'where do you live?' 'Come and see' he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, 'We have found the Messiah' - which means the Christ - and he took Simon to Jesus.

Jesus looked hard at him and said, 'You are Simon son of John; you are to be called Cephas' - meaning Rock.

The Gospel of the Lord.

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

## COMUNION ANTIPHON

We have come to know and to believe  
in the love that God has for us.

[Labora - Brisbane Liturgy](#)

## 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.

## CALLED BY CHRIST

As with the people in today's readings, we, too, are called by Christ: called to spend time with him; to work with him; to offer our bodies, hearts and minds in loving service of God's will.

The **First Reading** tells the delightful story of God's initiative in the life of the boy Samuel, who is open to the call of the Lord despite his youth, signalling the beginnings of a close relationship with God.



**Cont...**The Psalmist invites us to a personal knowledge of and intimate relationship with God. God desires 'an open ear', bidding us to make Samuel's prayer our own: 'Speak Lord, your servant is listening'.

Writing to those in Corinth, a city notorious for its vice, Paul emphasizes that both our bodies and our souls are meant for the glory of God. The physical body is a temple of the Holy Spirit, and we come together in unity as the cosmic body of Christ

### (Second Reading).

John the Evangelist describes the call of the first disciples, where Jesus asks the searching question addressed to every reader of the Gospel: 'What do you want?' Here begins the journey of getting to know Jesus, as the disciples (and we ourselves) follow on the path of deepening faith towards an understanding of who is Jesus Christ.

This week, we, too, may ask for the grace of an open ear and an open-hearted response to Jesus's invitation to 'Come and see'. We also remember those of our sisters and brothers who, as with Samuel, as yet have 'no knowledge of the Lord', and ask that they may come to know the safety and peace such knowledge can bring in an uncertain world.

## GOSPEL OF JOHN

John's gospel is different from the others. There is no genealogy, no manger scene, no boyhood, no temptation, no Mount of Transfiguration, and no Gethsemane. There are only a few special miracles chosen by John as "signs." We have the famous "I AM" sayings of Jesus and many discourses found nowhere else. There are no scribes, no lepers, no publicans, and no demoniacs. There are no parables. It would almost seem that John sits with a copy of Luke's gospel open before him, deliberately leaving out things Luke puts in and putting things in that Luke leaves out. Luke wrote to show Jesus is the Son of Man. John wrote to show Jesus is the Son of God.

John was most likely around 80 plus years old when he wrote this book. Keep in mind he wrote other books including I, II, III. John and the book of Revelation. John was a pastor and he was faced with the problem of false teachers.

Gnosticism was one of the main problems that John addresses. He hit it on the head on by stating that Jesus is God and He became flesh and dwelt with us.

## OPEN YOUR MIND

*Second Sunday of the Year.*

*Fr David Rocks OP has been given something to think about by secularist students.*

Walking around a university campus during 'Freshers' Week' I was approached by a group of students who asked me if I was a priest. Replying in the affirmative, they provided me with one of their leaflets and invited me to open my mind.

They were busy promoting meetings and discussions for atheist, secularist and other such groups. They wanted to achieve precisely the opposite to my goals; they wanted intellectual discussions in the heart of the University about the non-existence of God, about the futility of belief, about the irrationality of religion. In the heart of this institution of learning, we were rivals. My presence and what I hold dear was a challenge to them, as theirs is to me. They did not engage me in conversation, they did not abuse or insult me. They calmly and firmly issued their challenge: 'Open your mind'. I'm not one who will easily shy away from argument. So when the challenge was issued, I gave my retort: 'Open your mind'.

Thus we parted. But the brief encounter remained with me.

What does it mean to be open-minded? Of course, I know what

## OPEN YOUR MIND

Cont...those young people were getting at. It isn't pleasant to be considered closed-minded, much less to be so. Our freedom is inhibited when our minds are closed.

This week's Gospel passage comes from the early part of the Gospel of St John. Jesus is gathering to himself people who believe in him, although their faith is not without its flaws. Even so, they are called and chosen to follow the Lord, freely. They will be tested, for at the end of his ministry, they will witness the rejection of the Lord by those whose hearts are hardened, those whose minds are closed to who he is. Aware that they are following him, the Lord turns to ask them, 'What do you seek?' It is a question without words for an answer. It isn't that they don't know, it's more that they can't express it. So they ask him where he is staying, while he invites them: 'Come and see'. And what an invitation! They would see the Lamb of God enacting the drama of salvation. They would look into the heart of the Messiah.

The Lord's words are addressed to all of us: Come and see. Truly living our faith means staying close with Jesus and dwelling with him with an open mind, an open heart. Free of preoccupations and agendas of our own, he gently reveals himself to us and teaches us how to live in the truth. God calls us to greatness, but it is not a greatness of our own making. What truly makes us great in God's eyes is what he accomplishes in us. The first disciples were weak and inadequate in many ways. Surely the Lord, when he appeared, could have chosen more talented, competent and dazzling men to spread the Gospel through all the nations. But he didn't. He chose ordinary folk and invited them to come and see. He asked them to open their minds, to open their hearts. He revealed himself to them, and that transformed them. They became humble preachers of the Gospel and carried out their task, undaunted. They did not hanker after self-glory or a sense of personal achievement. They had looked into the heart of God. They desired to make him known.

Those students I encountered in 'Freshers' Week' made me think. Not so much about arguments for the existence of God, but about the reality of the continuous challenge of the Gospel and how we must always seek the Lord with an open heart, an open mind. It is all too easy to be distracted by the quest for our own glory. So I'll pass on the challenge right here. Open your mind.

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

## WHAT DO YOU TRULY SEEK?

*Second Sunday of the Year.*

*Fr John Patrick OP show how in searching for God we come to know who we are.*

God communicates with us in various ways. Sometimes he communicates through a human voice. When I was a student an elderly philosopher in the congregation would occasionally read at Mass. He read the scriptures so beautifully you felt as though you were hearing them for the first time. If many people were challenged by his philosophical arguments for the faith, I'm sure just as many were moved by the way he read in church. As a young boy, the prophet Samuel hears God calling in such a familiar human way that he assumes it is the voice of Eli. Eli realizes that it must be God speaking directly to the boy. His advice is to be attentive to God's word and we are told that Samuel's attention to the voice of God is rewarded with His abiding presence - 'the Lord was with him'. There is a context for this communication from God; Samuel's mother Hannah has already demonstrated her devotion to God and that is why Samuel has his home in God's sanctuary. He is actually sleeping near to the ark of the covenant in which God chose to dwell. God usually speaks to us through more than one human agent.

## WHAT DO YOU TRULY SEEK?

Cont...When Jesus speaks to the disciples it is the Son of God speaking. But they come to him at the prompting of John the Baptist. There is no hard evidence that Jesus was part of John's group of devotees. That makes it all the more striking that he is able to recognize Jesus 'as the lamb of God'. Those words are inspired and prophetic. John the Baptist can't possibly have guessed at the resonance these words would have in the light of the crucifixion. He is a reminder that we need the witness of holy men and women.

The man of God is able to draw others to God. He doesn't try to persuade the disciples with arguments drawn from the scriptures. He just informs them but his words are so effective that the disciples immediately turn their attention to Christ.

That meeting with Christ is itself worthy of reflection. Jesus asks the disciples 'what do you want?' At this point all the disciples want is to get to know Jesus and so they give this almost childish reply, 'we want to know where you are staying'. They would certainly have been disappointed if Jesus had just supplied them with his address! The word translated as staying (meneis) is a key word in St John's theology. John uses this verb to describe God dwelling within us and there are already hints of that meaning in this passage. This visit to Jesus' home is just the beginning. Later on Jesus will speak of the need to dwell in him so that He can dwell in His disciples. Discipleship will mean more than listening to his teaching or following him around, it will mean discovering their own mission to be temples of the Holy Spirit, - which we are also meant to be as St Paul reminds us today.

The question 'what do you seek?' is not an easy one to answer. But it is a good place from which to start. All people seek something - knowledge, happiness, security, love; but as St Augustine tells us, we are made to be with God and so our hearts are restless until we rest in Him. Learning what we need and so what we truly want is a gradual process and it is connected to discovering what we are, who we truly are. Simon Peter is a headstrong man who will discover just how weak he is when Jesus is arrested. But Jesus can see the rock of faith that he is destined to be. That is his true identity.

God knows us better than we know ourselves and the more we search for God the more we discover just who we truly are. Whether we are atheists or believers the mistake is to assume that the search is over. Even when we pray, it is so much easier to talk at God and rush away, than to stay and listen. 'What do you truly seek?' That is the question to keep asking ourselves.

## PARISH

**PARISH SCHOOL OF RELIGION** - Parish School of Religion is in recess. Families wishing for children to receive Sacramental preparation should contact Nicole Webb on 0414139170.

**MASS INTENTION** - please email or phone the Parish Office.

**PRAY THE ROSARY** - First Saturday each month 3.30pm

**HOLY MARY MOTHER OF GOD PRAYER GROUP** meets 2.00pm **Thursdays** in the Parish Centre. Contact the Office for information.

**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)

**CRAFT GROUP** meets noon - 4.00pm in the Parish Centre on the **first, second and fourth Wednesdays** of the month .

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

**PARISH BULLETIN - DEADLINE for notices is NOON TUESDAY**  
Ph. 6248 5925 or Email: [watson@cg.org.au](mailto:watson@cg.org.au)

## 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.

### In loving Memory

Maureen Dawes , John Collett

## 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.

**ACCEPT WHAT IS, LET GO OF WHAT WAS, AND HAVE FAITH IN WHAT WILL BE.**

### ROSTER 23 / 24 January 2021

#### Saturday 5pm

Acolyte / Server	M. Tran	
Readers	K. Markcrow	M. Kraaz

#### Sunday 8am

Acolyte / Server	J. Smith	
Readers	T. Klekner	M. Falk

#### Sunday 10am

Acolyte / Server	Q. Vu	
Readers	C. Barbaro	P. McDonald

#### Sunday 5pm

Acolyte / Server	P. Tran	
Readers	J. Swinghamer	T. Malone
Counters	W. Wade	J. Smith