

Catholic Parish of Blackfriars

Issue 8
13th January
Year B

Under the care of the Dominican Fathers



VERITAS



2nd Sunday in Ordinary Time

HOLY ROSARY CHURCH

Parish Priest
Fr Kieran Adams OP

Assistant Priests

Fr Rafael Cabezon OP
Fr Bernie Maxwell OP

Holy Rosary Church

Cnr Phillip Avenue &
Antill Street, Watson ACT

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Office Staff

Jacque Cortese
Jim Smith

Office Hours

Monday, Tuesday,
Thursday, Friday
9.00am—12.30pm

Parish Council

Andrew Blakey

Mass times

Wed 5.30pm
Tues & Thurs 6.45am
Fri 5.30pm

Saturday 5pm (Vigil)
Sunday 8am, 10am & 5pm

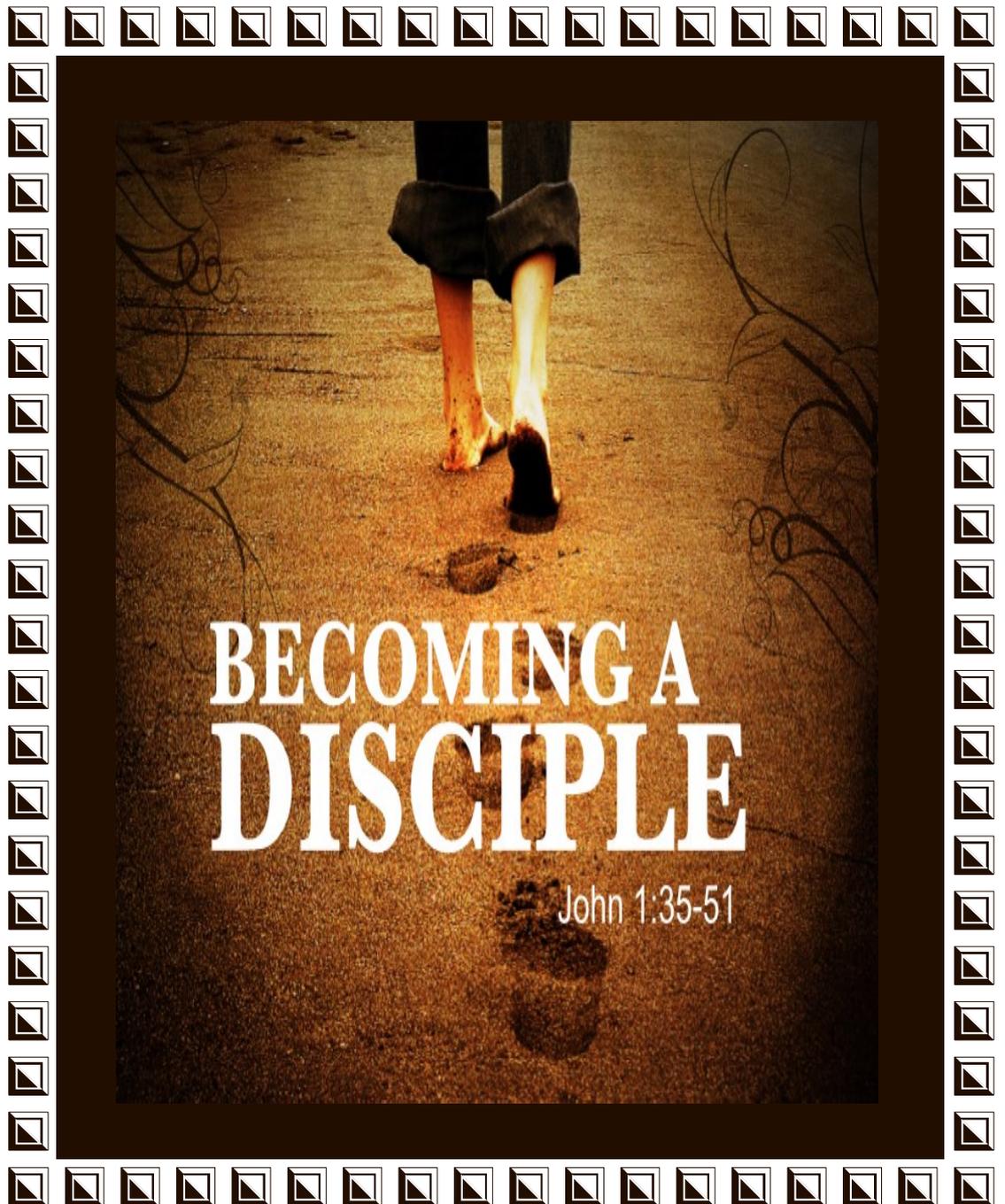
9am Mass Saturday & Public
Holidays
excluding Mondays

Pray the Rosary

Wed & Fri before 5.30pm Mass
Saturday after 9am Mass
and First Saturday each month
3.30pm

Reconciliation

Saturday 12pm—12.30pm
and 4pm—4.30pm



If you are in Urgent need of
a Priest Call - 6248 8253

A warm welcome is extended to guests & parishioners celebrating our Eucharist today.

ENTRANCE	All the earth shall bow down before you, O God, and shall sing to you, shall sing to your name, O Most High!
GOSPEL ACCLAMATION	Alleluia, alleluia! We have found the Messiah: Jesus Christ, who brings us truth and grace. Alleluia!
COMMUNION	We have come to know and to believe in the love that God has for us.
READINGS	1 Samuel 3:3-10. 19 1 Corinthians 6:13-15. 17-20 Gospel: John 1:35-42

COME AND SEE

**AS DISCIPLES, WE ARE ENCOURAGED TO
'COME AND SEE'**

“...the Saviour has a personal call for each one of us to become his ‘disciple’... It is important that we seek that incomparable intimacy with the Saviour that is our birthright through baptism – not relating to him as a remote figure, but confidently sharing our lives, in all their complex tangles, with him. Today’s story of the two disciples encourages this trust and confidence. Encouraged by the Baptist, they approached Jesus; he gave them a warm welcome – ‘Come and see;’ and they spent the rest of the day with him.”

by Fr John Thornhill

RESPONSORIAL PSALM: 39:2, 4, 7-10

WHO'S CALLING

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

In the First Reading, Samuel, who was still young, was woken up by hearing his name called in the night. He thought that the person calling him was Eli, the old priest whom Samuel served. But Samuel was wrong in thinking this. It was the Lord calling.

It took three times of God calling before the experienced old priest Eli tumbled to the fact that it was God who was calling Samuel. It took four times of God calling before Samuel finally answered by saying, “Speak, Lord, your servant is listening.”

But if God’s voice can be confused with some ordinary voice, how does Eli know, how does Samuel know, how does anyone know that it is God calling? Who would believe this story? Wouldn’t you suppose that if God called you, you would know something very special had happened? Who would believe that God could call you and you wouldn’t recognize that you were having a wild, spooky, religious experience? Who would believe that you could get the voice of God confused with the voice of the old guy in the neighboring room? The answer is ‘Eli.’ That is, in the story, it is the wise old priest who believes these things. It is Eli who understands that you can be in direct contact with God and still not know that it is God who is talking to you.

But if God’s voice can be confused with some ordinary voice, how does Eli know, how does Samuel know, how does anyone know that it is God calling? The answer is that you can’t know until you are willing to listen. God doesn’t force monologues on the unwilling. He invites to conversation. When Samuel is ready to tell God that he is willing to listen, then the real connection between God and Samuel begins.

The connection that starts with that willingness of Samuel grows into a friendship that is rightly described this way: the Lord was with Samuel. At that point, no one at all could miss the fact that it was God who had called Samuel. And so here is one moral of the story. The voice of God can be anywhere, in any guise. It isn’t thunder and lightening or extraordinary psychic happenings that connect a person to God. Rather, it is the willingness to listen, to trust and obey, that makes the Lord known.

Eleonore Stump <http://liturgy.slu.edu/>

IMPORTANT

ORDINARY TIME

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.

Last week we began what is called "Ordinary time" in the Church calendar. Ordinary does not mean plain or simple. It means "numbered" as in first, second, etc, the ordinal numbers. This was the original sense of the word. Since we are not celebrating major feasts like Christmas or Easter, this title has come to represent a less spectacular or more "average" period in Church celebrations. Because of the feast of the Baptism of the Lord, we do not hold a specific 1st Sunday in Ordinary time. It is used for the weekday Masses

where no feast or memorial is observed. The numbers are meant to remind us that we are working toward a goal. Our life has a purpose. We are moving toward an ultimate Sunday. That will be observed in heaven when we are joined with the whole company of the saints and angels.

Fr R. Lonsdale
www.4catholiceducators.com/lonsdale

In Your Prayers please remember those in our community who are ill:	Elizabeth Cronin, Mary Bui, Fr Ellis Clifford, Philip Bailey, Dion Convine, Edith Jensen, Philip Bailey, Patricia Zorzi, Maureen Blood, Charles Ryan, Barbara Wilson, Anne Corver, Awny El-Ghitany, Joebert Tabiola, Elsie Laughton, Beth Delos Santos, Rosa Maria Santos, Rosemary Denmead, Maria Martiniello, Elizabeth Webster, Alexia Harris, Mimma Giampietro, Joe Schimizzi, Zelma McManus Lynn & Richard Bale
Remember our deceased	Mary Harrigan, Fr Kevin Muldoon, Lorna Healy, Fernande Michel, Fr Peter Galvin OP
In Loving Memory	John Collett, Violeta Tabiolo, Saturnine Tabiolo

BECOMING WHAT WE ARE

*Second Sunday of the Year.
Fr Euan Marley OP tells us what it means
when Jesus calls Peter - and us - by our names.*

And this is the testimony of John, when the Jews sent Priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, he did not deny, but confessed, "I am not the Christ." (John 1:19-20) It sounds odd to hear a negative phrase, 'I am not' described as a confession, yet the word is used twice. He confessed and did not deny. Yet when John says what he is not, he is saying this in view of the Christ who is to come. It is only the Christ, who can truly say 'I am'.

John is confessing the inadequacy of his humanity to say who he is. He can only say who he is not, and the priests and Levites are asking a deeper question than they know. Jesus says 'I am' and the implication of his divinity is unmistakable to any Jew. Only God can say 'I am', the words with which he reveals himself to Moses from the burning bush in chapter three of the Book of Exodus. The 'I am not' of John the Baptist is revealed to be truly a confession of the 'I am' of Jesus the Christ. It is not a denial but the affirmation of the truth.

As created human beings, we can never truly say who we are. We are always prone to change, we can fall into sin at any time, we can rise from sin at any time, we are weaker than we know but sometimes we are stronger than we would believe. John learned this harsh truth in the desert, that until the one who is to come has been revealed, even his own identity is hidden from him. Yet when this one comes, he does more than reveal his own self. He begins the long process of teaching us who we are, and he begins with Peter. He tells Peter that he will be called Rock. A little later he will proclaim Nathanael as an 'Israelite in whom there is no guile'. As the Gospel makes clear, he always knew what was in the human being.

Peter has less wisdom than John. He thinks he knows himself but no-one can know themselves unless they know not only what they are now but what they will be. To know oneself, it is necessary to know our whole life -- something we cannot do, because no-one can stand outside of their own life.

So Peter insists that he will lay down his life for Jesus, but Jesus replies that before the cock crows three times, he will betray him. Of course we know that he does. Yet Jesus also tells Peter that though he cannot follow him now, he will follow him later. There is an important truth here. Jesus reveals Peter to himself, not because self-knowledge is interesting, but because he has a purpose which he intends to fulfil. He will bring Peter to be the Rock. The rock is who he truly is, yet also what he is to become. The best of a human being is what they truly are, and salvation is becoming what we truly are -- as long as we remember that what we truly are is what is to be revealed by God. Salvation is becoming what is prepared for us by the grace of God, while damnation is an alienation from our own selves.

It might seem that the final chapter of the Gospel of John belies this claim because here the Risen Jesus asks Peter to make a statement about himself. He asks him if he loves him more than these. Yet all three times, Peter answers not in terms of his own knowledge but in terms of Jesus and his knowledge: 'You know that I love you', twice and then a final, 'Lord, you know all things, you know that I love you.'

Jesus then goes on to show that his knowledge of Peter is more than a knowledge of his personality because he predicts the nature of his death -- the death by which Peter would give glory to God. When Our Lord tells Peter how he would die, he reveals to him a love which is more than a particular feeling he has at the time. It is the love which will shape his life, which will bring him to his true self.

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

PERFECTED REVELATION

The prayers indicate that peace is a focus of today's liturgy. The opening prayers ask that God "show us the way to peace in the world" and that God's truth "reflect peace to those who believe in your love." The prayer after communion asks that the Lord "make us one in peace and love."

The First Reading is about the call of Samuel. The key moment is when Samuel learns to open himself up to God's message: "Speak, Lord, for your servant is listening."

The Gospel is about another call, the call of the apostles. Jesus challenges the two disciples with the question: "What are you looking for?" What are we looking for in our world today? Are we looking for peace? If we are looking for peace, are we listening to what the Lord is telling us about the Spirit of peace dwelling within us? Perhaps a radical change must take place within us in order for there to be peace. The changing of Simon's name could be symbolic of the challenge to change issued by Jesus when he calls us to follow him. Let the Christian who listens to the word of the living God, uniting work with prayer, know the place that his work has not only in earthly progress but also in the development of the kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the Gospel.

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

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 demons. 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 head on by stating that Jesus is God and He became flesh and dwelt with us.

HAPPY BIRTHDAY ~ FR BERNIE

May your birthday be full of blessings and God's graces. May you find happiness in everything you do. Wishing you a happy birthday.



The nicest place to be is in someone's thoughts,
the safest place to be is in someone's prayers,
and the very best place to be is in the hands of God.

HOLY ROSARY CHURCH ACTIVITIES

CATECHISTS FOR 2018

Our Parish is looking for Catechists for 2018 to assist our team currently teaching School of Religion classes on Sunday mornings. No prior experience is necessary, other than an interest in teaching Primary school-aged children about their Catholic faith. A commitment is required of approximately 2-hours each week during school term time. Classes begin 11 February 2018. Training and support is offered by the Archdiocese. Please contact Jacquie Cortese at the Parish Office if you'd like more information.

BLACKFRIARS MEDITATION GROUP meets on **Thursday** evenings in the Parish Centre at 7.30pm. Enquiries John Jarvis 6296 2001 or Michael Flynn 6257 1038 Explore at www.wccm.org

CARDS Play social style 'Cards for fun', **Monday** 10am-1pm in the Parish Centre. All welcome!!!

COFFEE GROUP Our monthly coffee group will meet at Wilbur's, Hackett on the **third Thursday** of each month at 10.30 am. We look forward to seeing our usual friends, and newcomers most welcome.

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.

HOLY MARY MOTHER OF GOD PRAYER GROUP Divine Will Prayer Group meets 2.00pm **Thursdays** in the church. Details Heather 6247 7775.

WEEKLY READER FORMATION Reflections on the readings for the following Sunday are held **Wednesday** evenings at 7.30pm in the Parish Centre. All Parishioners welcome.

PRAY THE ROSARY will be held the First Saturday of every month at 3.30pm in the Church. Confessions available afterwards followed by refreshments in the parish centre. Please bring a plate to share. For more information call Letty on 0418 518 033

CARE OF THE SICK If you know of anyone who is unable to get to Mass and who would like the Eucharist brought to them, please let the office know. If someone is in need of prayer or a visit at home, in hospital or by the Parish Priest - please, let us know.

COELIACS Parishioners who are coeliac (intolerant to Gluten) If you wish to receive a gluten free host at Mass you should advise the Celebrant or Acolyte prior to Mass.

Holy Rosary Church is fitted with an audio loop. It is accessible in all seats by using T-switch on your hearing aid.

PARISH BULLETIN - DEADLINE for notices is **NOON TUESDAY** Please contact Jacquie in the office Ph. 6248 5925 Fax.6248 7564 or Email: watson@cg.org.au

CARITAS KITCHEN

JOIN US to raise awareness and funds for Project Compassion With Special guest speaker: Michael Maguire, a former Australian professional rugby league football coach for the South Sydney, visited Caritas Programs in Zimbabwe in October 2017. Michael will share his experience with us.

Shrove Tuesday 13 February 2018 at 6pm
St. Christopher's Pastoral Centre 55 Franklin Street, Forrest
Register Online by 9 February

<http://my.caritasfundraising.org.au/LuluMitshabu2018>



EVENTS

ST VINCENT DE PAUL

Our St Vincent De Paul Congress is looking for new members. if you have time and are able to volunteer to this worthy group the next meetings will be on Monday the 22 January and 5 February. Please give some thought to joining these wonderful volunteers in the endeavours to help the disadvantaged.

18 - January "Ceremony of Lament, Acknowledgement & Prayer"

Parishioners are invited to attend a ceremony of lament, acknowledgement and prayer at the Australian Centre for Christianity and Culture at Barton commencing at 6.00pm. Contact: Rev Hazel Davies hazelmdavies@gmail.com or Rev Katherine Rainger k_rainger@hotmail.com for further information.

9 - 11 February - SEEKING THE MIND OF CHRIST

Parishioners are invited to a living encounter and a life transforming experience with the Lord Jesus and the Holy Spirit .

9 February - St Monica's Church: Evatt from 7.00pm to 9.00pm.

10 February - St Brigid's Church: Dickson from 10.00am to 5.00pm.

11 February - St Brigid's Church: Dickson from 10.30am to 5.30pm. Conducted by Brother Lalith Perera, Archbishop Christopher Prowse and Father Ken Barker with support from Fr Bernie Patterson and Loi Vivicente. Contact: Shan 0412 310364; Karen 0402 160401; Sean 0448 510237.

27 - February "Chamber Philharmonia Cologne"

"Classical music the world over" is the motto of the Chamber Philharmonia Cologne who wish to inspire as many people as possible across all generations to enjoy classical music. The popularity of the ensemble is reflected in the fact that the Chamber gives around 300 concerts a year and on the 27 February at 8.00pm they will be performing at St Christopher's Cathedral. The Chamber was founded in Cologne but is at home all over the world. www.ticketmaster.com.au

2018 Lenten Video Resource: "Good News in Tough Times"

This resource is perfect for parish-based groups, families and individuals and presents a great opportunity for all to withdraw from the week-in, week-out busyness.

To pre-order online: www.faithresources.org.au or call the Bookshop 02 6239 9888

TRIBUNAL OF THE CATHOLIC CHURCH

Marriage breakdown is usually a traumatic experience for all those concerned with many divorcees unsure of the validity of this marriage within the Catholic Church. The Church reaches out in support of those whose marriage has broken down, while upholding the permanence of a true Christian marriage. If you are divorced or in the process of finalising your divorce and would like information about the annulment process, please contact the Tribunal on 6239 9813 or tribunal@cg.org.au. All enquiries remain confidential to the Tribunal.

ROSTERS 20 / 21 January 2018

ROSTERS 20 / 21 January 2018		
Saturday 5.00 pm Holy Rosary		
Acolyte / Server	I. Buckley	
Readers	T. Dennis	J. Maclean
Presentation of Gifts	N. Higgins	
EMOE	K. Murphy	A. Moore
Sunday 8.00am Holy Rosary		
Acolyte / Server	N. McGahey	
Readers	N. Clarke	G. Thompson
Presentation of Gifts	Flynn Family	
EMOE	M. Falk	
Sunday 10.00am Holy Rosary		
Acolyte / Server	T. Johnson	
Readers	C. Rheinberger	H. Pham
Presentation of Gifts	Lestone Family	
EMOE	R. Zochling	J. Munro
Sunday 5.00pm Day Holy Rosary		
Acolyte / Server	E. Kralikas	
Readers	M. Brothosodo	K. Kralikas
Presentation of Gifts	T. Ryan	
EMOE	M. Proctor	V. Van der Sanden
Counters	T. Ryan	R. Walpole