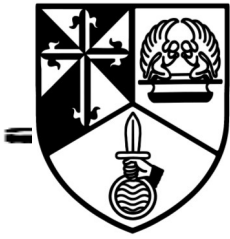


Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 19
27th March 2022
Year C

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
Telephone: Ph. 6248 5925

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

Office Staff
Jacquie Cortese
Jim Smith

Email:
watson@cg.org.au

Website:
www.cg.org.au/watson

Facebook:
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
Before 10am Mass on Sundays

Fourth Sunday of Lent



I once was LOST

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

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

ENTRANCE ANTIPHON

Entrance Antiphon - Cf. Is 66: 10-11

Rejoice, Jerusalem, and all who love her.
Be joyful, all who were in mourning;
exult and be satisfied at her consoling breast.

FIRST READING

First reading - Joshua 5:9-12

A reading from the book of Joshua

The Lord said to Joshua, 'Today I have taken the shame of Egypt away from you.'

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm - Psalm 33(34):2-7

Taste and see the goodness of the Lord.

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad.

Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free.

Look towards him and be radiant;
let your faces not be abashed.
This poor man called, the Lord heard him
and rescued him from all his distress.

Taste and see the goodness of the Lord.

SECOND READING

Second reading - 2 Corinthians 5:17-21

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

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work. It was God who reconciled us to himself through Christ and gave us the work of handing on this reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation - Luke 15:18

Praise and honour to you, Lord Jesus Christ!
I will rise and go to my Father and tell him:
Father, I have sinned against heaven and against you.
Praise and honour to you, Lord Jesus Christ!

GOSPEL

Gospel - Luke 15:1-3,11-32

A reading from the holy Gospel according to Luke

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.' So he spoke this parable to them:

'A man had two sons. The younger said to his father, "Father, let me have the share of the estate that would come to me." So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

'When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, "How many of my father's paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants." So he left the place and went back to his father.

'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son." But the father said to his servants, "Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found." And they began to celebrate.

'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. "Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound." He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, "Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening." ...'The father said, "My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to

Cont...life; he was lost and is found.”

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon – Cf. John 9:11, 38

The Lord anointed my eyes: I went, I washed,
I saw and I believed in God.

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BIBLE STUDY

Verbum: Bible study for Young Adults (18-35)

Monday nights at 6pm in the Parish Centre a group of young adults from around North Canberra come to study the scriptures and pray. Currently the group is looking at St Paul's Letter to the Philippians.

THE PRODIGAL SON



The story of the prodigal son is one of the bible's greatest parables because it reveals to us what God's mercy is really like.

The first thing to notice is that the young son who asks for his share of the inheritance is, in effect, wishing his father were dead. In normal circumstances the father would have had to pass away before the boy got his share. Perversely in this story the father gives the boy the inheritance money. The father doesn't mind that his son wishes him ill; all he wants to do is see his son happy. This is the way God works with us, he gives us the free will and the drive to do as we please even if it means no longer having a relationship with God.

When the boy goes off on his adventure, there is no doubt his father would have been anxious for him, but he lets him go. The young son discards the protection of home to take on a future filled with promise and with the hopes of a more enjoyable lifestyle. So too with us when we depart from the familiar yet at times straight-jacketing ways of faith for the glamour and lights of sin. The sad situation in all of this is that we think we know better than our father and go off thinking things will be better on our own.

The young son however soon realises that the world which he had pined for is not what it was cracked up to be. In squandering his money and taking for granted his father's kindness the boy hits rock bottom to discover where his bread is buttered. By feeding pigs, he has become impure and no longer worthy of entry to the father's house (this reference is made because the Jews believed that the pig was the dirtiest animal, hence they avoided eating it. Touching a pig would have made one impure and unable to worship in the temple).

The boy's revelation in the pig pen is yet another glimpse of this character's personality. Deep down the boy is still selfish:

“How many of my father's paid servants have more food than they want, and here am I dying of hunger”

It would seem the only motivation to go home is not because he loves his father or brother, or homeland, it is because he is starving. This scenario is also a lovely snapshot of God's mercy because it doesn't really

Cont...matter what situation brings us back home to the faith anything will do, even if it is awfully inadequate. The main element of conversion is that, for whatever reason, we need to pluck up the courage to leave the illusion of sin and return to the father. It is this decision, sometimes, which is the hardest because often we have habituated ourselves into certain ways of living. Shaking off the mud of vice and the pig pen of our own self-centredness is not as easy as it sounds, but sometimes, the allure of the father's house and the emptiness of our present situation motivates us.

The return of the son is one of the most heartwarming moments in the scriptures, not so much because of what the son does, he sort of just drags himself in and feigns sorrow, so he can get a feed (yes we can be still a bit cynical). It is the father we need to recall however, what does he do?

First, St Luke says that the father sees the boy at a distance and is moved to pity. So too is God the father moved immediately the moment we turn to him in repentance.

Next we notice the father running towards the son. This is an interesting gesture because it was not customary, nor deemed decent, for an elderly man to run, and certainly not to an inferior. Custom would have demanded that the son make obeisance to his father. Here St Luke reverses the customary order of things showing the father discarding protocol for the greater demand of affection.

Whilst the young man makes his confession we observe that the father does not even listen to what the boy is saying, he is too busy reincorporating the child back into the family circle. This situation reveals that, although our sins deserve punishment and a lower station in God's kingdom, in fact it is the opposite. Not only is the sinner welcomed but they are restored to their position, the position they vacated when they departed for the distant land of vice. The symbols of the robe, the ring and the sandals stand for honour and admittance to the family. The ring particularly symbolises a marriage, a joining into the life of the home. The importance of the sandals, too, is not to be overlooked as only the family members wore sandals whilst the workers worked bare-foot. The father puts shoes on the son despite the son's request to be accepted only as a servant. Once more the mercy of God is on display. God, in Jesus, welcomes us back not as servants but as friends. This motif is evocative of Jesus' own teaching to the disciples “I do not call you servants anymore, but friends” (Jn 15:15)

Lastly, the feast of the fatted calf is evocative of the marriage feast of God's reign. There is an abundance at this feast. A fatted calf not only fed the family but the workers and other villagers as well. Thus we see then that once those who have been cleansed and welcomed back into the home can duly partake of the Supper of the Lamb. This symbolism articulates the Church's practice of only admitting those in a state of grace to the Eucharist. To be eligible one needs to go back to the father first, confessing their sin and in doing so is then incorporated into the family of the Church.

The postscript to this story is the story within the story and the subtext of the tale; the position of the older son.

The older son is indignant that the rebellious younger brother is being treated like some kind of hero.

Cont... Interestingly in this short story at the end the father does the same thing as he does for the younger son. We notice the father goes out to meet his son in the fields, the father goes to him. The older boy recounts his fidelity to his father but notices that he does not get a reward. This exclamation is flawed however because the older boy believes he should be rewarded for behaving himself whilst failing to realise that being part of the family already ensures his comfort and future wellbeing. The older son's failure is to see the blessings he already receives. Furthermore, this boy's other sin is jealousy. In this short story at the end we can also see ourselves. Do we fail to see the blessings in our own lives or do we envy others? Do we think we need to earn God's mercy or do we see it as something God will give if we humbly ask? Do we see our faith as slavery or a loving relationship?

Lent then is about coming back to the father with all our heart and realising that as soon as we turn back we are forgiven. When we humble ourselves before the lord he prepares the banquet for us restoring us to our station as true sons and daughters of a merciful god.

God love you all. You're all in my prayers. Fr Mannes OP

Are you inside with the younger brother joining in the celebration of Gods' mercy or does anger and resentment keep you stamping your foot with the older son outside?

PROJECT COMPASSION

Please donate to Project Compassion 2022 and help people to succeed in the future, providing hope For All Future Generations.

Together, we can help vulnerable communities face their challenges today and build a better tomorrow **For All Future Generations**. You can donate through Project Compassion donation boxes and envelopes available from your Parish, by visiting lent.caritas.org.au, or by calling 1800 024 413.



HOLY WEEK SINGING

Last week's Bulletin highlighted the importance of singing in the Church since earliest times. Singing is especially important for the liturgies of Holy Week which recall and celebrate Christ's triumphal entry into Jerusalem (Palm Sunday), His Last Supper with the apostles (Holy Thursday), his Passion and Death (Good Friday) and finally his Resurrection (Easter Sunday). It is the core of our Faith, certainly the BIGGEST week in the Liturgical Year, and involves about 50 pieces of music. If you want to enrich your Holy Week experience by singing with the choir, please join us for practice on Monday nights in the church at 7.30 pm. New voices always welcome. Enquiries: 61617100

CALVARY HOSPITAL AUXILIARY will be the featured charity at Canberra Theatre Centre's Music at Midday Concert at 12 pm, Tuesday 12 April 2022. The Band of the Royal Military College Duntroon will play their take on modern hits as well as some old favourites. Entrance by gold coin donation. All proceeds go towards the purchase of medical equipment for the care and comfort of Calvary Public Hospital patients and staff. Patrons are advised to book their free tickets from the Canberra Theatre Centre Box Office, phone 62762700. All welcome!

CHRISM MASS – Join the Archbishop and the Clergy of the Archdiocese on Monday 11 April at 5.00pm in St Christopher's Cathedral, Forrest for this most important Holy Week ceremony. It is this Mass that the **Holy Oils** used in the various Sacramental Rites of the Church are blessed and consecrated. Everyone is most welcome.

PRAYERS

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

RECENTLY DECEASED

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

Sr Val Grison OP, Paul Smith, Ken Evans, Anna Di Prinzi, Ken O'Brien, Brian Leader, Billy Gibson, Joan Waldren, Joyce Cheyne

IN LOVING MEMORY

Noel Leo Dawes, Bernard Slammon, Felipe Miragaya, Anthony Biggerstaff, Richard Dobrowolski

HOLY ROUNDABOUT YOUTH GROUP Sundays 3.30 - 5.00pm weekly Sunday afternoon youth group for 11-17 years at Holy Cross Church Hackett.

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 on Wednesdays.

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

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 in the church Office

ROSTER 2 / 3 April 2022

Saturday 5.00pm	- Acolyte - M. Tran
	Reader - J. de Riva O'Phelan
Sunday 8.00am	- Acolyte - K. Linard
	Reader - N. Clarke, G Thompson
Sunday 10.00am	- Acolyte - H. Beasley
	Reader - M. Fitzgerald, K. McCluskey
Sunday 5.00pm	- Acolyte - P. Tran
	Reader - J. Curnow, K. Watson

THE MILITARY ORDINARIATE OF AUSTRALIA - Invites members of your parish community to The National ANZAC Day Mass at St Christopher's Cathedral at 8:00am on Monday 25 April. Guests are asked to be seated by 7:45am.

The Ensign Party will enter the Cathedral before 8:00am.

PART TIME PARISH SECRETARY - People are invited to apply for the position Parish Secretary for Campbell Parish. This is a part-time permanent position (10 hours per week). Please phone Fr Emil 0414 523 036 for a copy of the duty statement. Applications addressing the Selection Criteria to Fr Emil to be received by 19 April.