

Catholic Parish of Blackiriars

Issue 18
22nd March 2020
Year A

Under the care of the Dominican Fathers



VERITAS



HOLY ROSARY CHURCH

Parish Priest

Fr Mannes Tellis OP

(To contact Please Text)

0414 396 532

Assistant Priest

Fr Rafael Cabezon OP

Holy Rosary Church

Cnr Phillip Avenue &
Antill Street, Watson ACT

Postal Address

PO Box 900, Dickson

Ph. 6248 5925

Email: watson@cg.org.au

Website: www.cg.org.au/watson

Office Staff

Jacque Cortese

Jim Smith

Office Hours

Monday, Tuesday,

Thursday, Friday

9.00am - 12.30pm

Parish Finance Council

Roger Paul

Mass times

Wed & Fri - 5.30pm

Tues & Thurs - 6.45am

Saturday 5pm (Vigil)

Sunday 8am, 10am & 5pm

9am Mass Saturday &

Public Holidays

excluding Mondays

Pray the Rosary

and First Saturday each month

3.30pm

Reconciliation

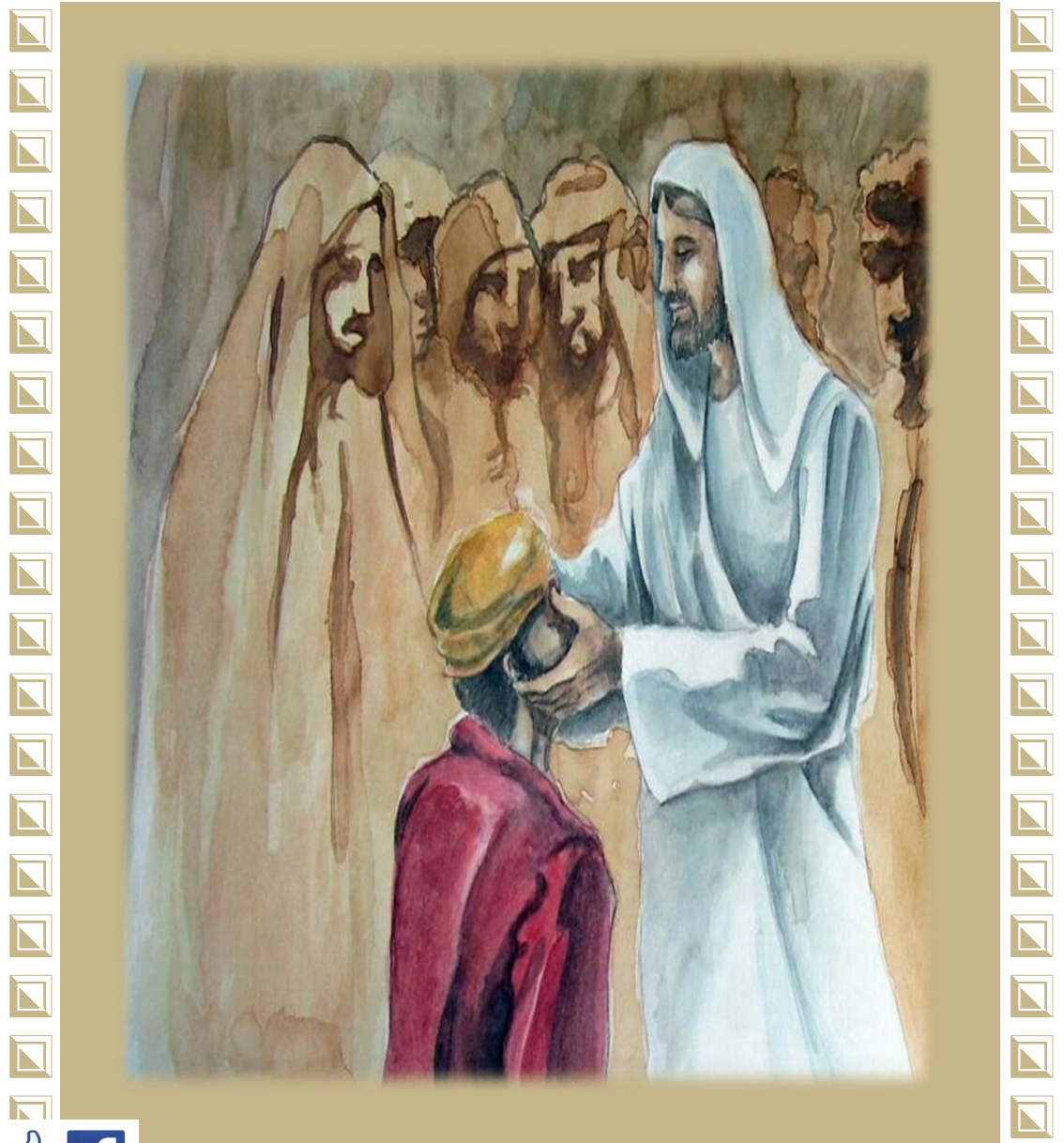
Saturday 12pm—12.30pm

and 4pm—4.30pm

ACU Chapel Signadou

Wednesday - Midday

Fourth Sunday of Lent



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

<https://www.facebook.com/Holy-Rosary-Parish-Watson-Canberra-105834614351072/>

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

FROM THE PARISH PRIEST

Dear Friends,

It has been a number of weeks since I have been in the parish assisting Fr Kieran and Fr Rafael, and finally I have assumed the role of your parish priest. I pay tribute to Fr Kieran's pastoral dedication and I hope to emulate him in that regard.

Just a bit of background from my side things and I present you with my CV:

Born: Adelaide, March 17th 1977

Schooled at St Ignatius College, Norwood and Athelstone 1985-1994

Studied at Flinders University of South Australia 1995-1998 BA (History, Philosophy, Latin and Theology)

Work career 1997-1999: Cleaning Services Glenside Psychiatric Hospital

Office assistant in the office of Senator Nick Minchin

Entered the Dominicans on 14th February 2000 at St Dominic's, Camberwell

Novitiate: 30th August 2000 at St Albert's Priory, Oakland, CA.

First Profession: 23rd September 2001 at St Dominic's, Camberwell

Solemn Profession 20th August 2006 at St Dominic's Camberwell

Ordination to the Diaconate: 22nd December 2007, Ordained by Bishop Anthony Fisher OP at St Dominic's Camberwell.

Ordination to the Priesthood: 20th December 2008 by Archbishop Philip Wilson at the Cathedral of St Francis Xavier, Adelaide.

2008-2013 Chaplain to Blackfriars Priory School

2014-2018 Chaplain to the University of Sydney

2019 Chaplain to the Australian National University

2020- Appointed Parish Priest, Our Lady of the Rosary Church, Watson.

I look forward to being with you all in the parish and assisting you in your spiritual needs. Please do not hesitate to contact the Parish Office, or me personally at mannes.tellis@op.org.au.

In this confusing and distressing time may we pray to the Lord and to Our Lady Health of the Sick for those who have been affected by the Coronavirus. We pray that this scourge may subside and that those who are ill may have their recovery hastened.



FIRST READING

First Reading 1 Samuel 16:1b, 6-7, 10-13a

The LORD said to Samuel:

"Fill your horn with oil, and be on your way.

I am sending you to Jesse of Bethlehem, for I have chosen my king from among his sons."

As Jesse and his sons came to the sacrifice, Samuel looked at Eliab and thought, "Surely the LORD's anointed is here before him."

But the LORD said to Samuel:

"Do not judge from his appearance or from his lofty stature, because I have rejected him.

Not as man sees does God see, because man sees the appearance but the LORD looks into the heart."

In the same way Jesse presented seven sons before Samuel, but Samuel said to Jesse, "The LORD has not chosen any one of these."

Then Samuel asked Jesse, "Are these all the sons you have?" Jesse replied,

"There is still the youngest, who is tending the sheep."

Samuel said to Jesse, "Send for him; we will not begin the sacrificial

banquet until he arrives here."

Jesse sent and had the young man brought to them.

He was ruddy, a youth handsome to behold and making a splendid appearance.

The LORD said, "There—anoint him, for this is the one!"

Then Samuel, with the horn of oil in hand, anointed David in the presence of his brothers; and from that day on, the spirit of the LORD rushed upon David.

PSALM: 22

The Lord is my shepherd;
there is nothing I shall want.

The Lord is my shepherd;
there is nothing I shall want.
Fresh and green are the pastures
where he gives me repose.
Near restful waters he leads me,
to revive my drooping spirit.

He guides me along the right path;
he is true to his name.

If I should walk in the valley of darkness
no evil would I fear.

You are there with your crook and your staff;
with these you give me comfort.

You have prepared a banquet for me
in the sight of my foes.
My head you have anointed with oil;
my cup is overflowing.

Surely goodness and kindness shall follow me
all the days of my life.
In the Lord's own house shall I dwell
for ever and ever.

The Lord is my shepherd;
there is nothing I shall want.



SECOND READING

Second Reading

Ephesians 5:8-14

Brothers and sisters:

You were once darkness, but now you are light in the Lord.
Live as children of light, for light produces every kind of
goodness and righteousness and truth.
Try to learn what is pleasing to the Lord.
Take no part in the fruitless works of darkness;
rather expose them, for it is shameful even to mention
the things done by them in secret;
but everything exposed by the light becomes visible,
for everything that becomes visible is light.
Therefore, it says:
“Awake, O sleeper, and arise from the dead,
and Christ will give you light.”

GOSPEL ACCLAMATION

Glory to you, Word of God, Lord Jesus Christ!
I am the light of the world, says the Lord;
whoever follows me will have the light of life.
Glory to you, Word of God, Lord Jesus Christ!

GOSPEL

Gospel

John 9:1-41 or 9:1, 6-9, 13-17, 34-38

As Jesus passed by he saw a man blind from birth.
His disciples asked him,
“Rabbi, who sinned, this man or his parents,
that he was born blind?”
Jesus answered, “Neither he nor his parents sinned;
it is so that the works of God might be made visible
through him.
We have to do the works of the one
who sent me while it is day.
Night is coming when no one can work.
While I am in the world, I am the light of the world.”
When he had said this, he spat on the ground
and made clay with the saliva,
and smeared the clay on his eyes,
and said to him,
“Go wash in the Pool of Siloam”—which means Sent—.
So he went and washed, and came back able to see.
His neighbours and those who had seen him earlier
as a beggar said,
“Isn’t this the one who used to sit and beg?”
Some said, “It is,”
but others said, “No, he just looks like him.”
He said, “I am.”
So they said to him, “How were your eyes opened?”
He replied,
“The man called Jesus made clay and anointed my eyes
and told me, ‘Go to Siloam and wash.’
So I went there and washed and was able to see.”
And they said to him, “Where is he?”
He said, “I don’t know.”
They brought the one who was once blind to the Pharisees.
Now Jesus had made clay and opened his eyes on a Sabbath.
So then the Pharisees also asked him how he was able to see.
He said to them,
“He put clay on my eyes, and I washed, and now I can see.”
So some of the Pharisees said,
“This man is not from God,
because he does not keep the Sabbath.”
But others said,
“How can a sinful man do such signs?”

Cont....

GOSPEL

And there was a division among them. So they said to the
blind man again, “What do you have to say about him,
since he opened your eyes?”
He said, “He is a prophet.”

Now the Jews did not believe that he had been blind and
gained his sight until they summoned the parents
of the one who had gained his sight.
They asked them, “Is this your son, who you say was born
blind? How does he now see?”
His parents answered and said,
“We know that this is our son and that he was born blind.
We do not know how he sees now,
nor do we know who opened his eyes.
Ask him, he is of age; he can speak for himself.”
His parents said this because they were afraid of the Jews,
for the Jews had already agreed
that if anyone acknowledged him as the Christ,
he would be expelled from the synagogue.
For this reason his parents said,
“He is of age; question him.”

So a second time they called the man who had been blind
and said to him, “Give God the praise!
We know that this man is a sinner.”
He replied, “If he is a sinner, I do not know.
One thing I do know is that I was blind and now I see.”
So they said to him, “What did he do to you?
How did he open your eyes?”
He answered them,
“I told you already and you did not listen.
Why do you want to hear it again?
Do you want to become his disciples, too?”
They ridiculed him and said, “You are that man’s disciple;
we are disciples of Moses!
We know that God spoke to Moses,
but we do not know where this one is from.”
The man answered and said to them,
“This is what is so amazing, that you do not know
where he is from, yet he opened my eyes.
We know that God does not listen to sinners,
but if one is devout and does his will, he listens to him.
It is unheard of that anyone ever opened the eyes of a person
born blind. If this man were not from God, he would not be
able to do anything.”
They answered and said to him, “You were born totally in
sin, and are you trying to teach us?”
Then they threw him out.

When Jesus heard that they had thrown him out,
he found him and said, “Do you believe in the Son of
Man?”
He answered and said,
“Who is he, sir, that I may believe in him?”
Jesus said to him, “You have seen him,
the one speaking with you is he.”
He said, “I do believe, Lord,” and he worshiped him.
Then Jesus said, “I came into this world for judgment,
so that those who do not see might see,
and those who do see might become blind.”

Some of the Pharisees who were with him heard this
and said to him, “Surely we are not also blind, are we?”
Jesus said to them,
“If you were blind, you would have no sin;
but now you are saying, ‘We see,’ so your sin remains.

UPDATED ARCHDIOCESAN PROTOCOLS COVID-19 CORONA VIRUS PROTOCOLS EFFECTIVE IMMEDIATELY

The Federal Government has restricted gatherings to 100 people or less. This applies to the celebration of the Eucharist, for Sundays and Weekdays, and sacramental liturgies.

Each community is asked to develop their own method of restricting gatherings to 100.

Sunday obligation is **SUSPENDED** at this time.

The faithful are encouraged to come to Mass, respecting the government restrictions, to pray and intercede for the nation.

For health reasons, it is **RECOMMENDED** that the faithful who have reached 75 years of age should not attend Mass. Daily Mass will be available beginning Sunday 22 March on the *Catholic Voice* website (www.catholicvoice.org.au) from 6am each day for the faithful who do not attend Mass.

In addition, the daily Gospel, daily commentary (Living word) and prayers of intercessions will be available for personal and family prayer.

People who have the following symptoms **SHOULD NOT ATTEND MASS: Fever, cough, sore throat, shortness of breath, fatigue.**

Updated Archdiocesan Protocols Eucharist

1. Remove holy water from fonts.
2. The faithful are asked to sit 1.5metres apart, except for immediate family.
3. No touching at the sign of peace.
4. Priests, Deacons, Acolytes and Extraordinary Ministers of Holy Communion to sanitise their hands **before** distributing Holy Communion and **after** distributing Holy Communion.
5. Holy Communion in the hand. **No** Communion on the tongue.
6. The Sacred Host, **not** the Precious Blood, is given to the faithful.
7. No Communion to the sick in hospital, aged care facilities or private homes to those who have COVID 19.

Visits to the Sick and Elderly

8. Encouraged in private homes if they are not in isolation.
9. Visits to hospitals and aged care facilities are discouraged, except for immediate family.

Funerals and Weddings

10. Funerals and Weddings not to exceed the government requirement.

Anointing of the Sick

11. To be given in hospitals, aged care facilities and private homes by priests following *Personal Protective Equipment (PPE) protocols.*

Cont....

Baptism

12. Celebrant to ensure he sanitise his hands immediately after the anointing with the oil of Chrism.

Penance

13. First rite of penance should be conducted in the confessional behind a screen or only if the penitent is 1.5 metres away from the priest. If the penitent is under 18, confessional door is to be open.
14. Second Rite of penance is suspended.

First Penance, First Holy Communion & Confirmation

15. Suspended until further notice.

Fr Anthony Percy VG - 18 March 2020

FROM FR MANNES

“In this time of confusion and crisis arising from the spread of Coronavirus I urge all parishioners over 70 to consider their risk in attending the Sunday Eucharist. The matter of attending Mass is entirely up to individuals to decide but if some people are hesitant to come to Mass I sincerely urge you in conscience to stay at home if you wish, the parish will make arrangements if necessary to bring Holy Communion and provide spiritual support.”

Yours in Christ Fr Mannes OP

PROJECT COMPASSION

Thirty-two-year-old Sakun lives in a village in central east India. She developed polio as a child and has difficulty walking. Until now Sakun, an indigenous Gond woman, has been isolated in her community, unable to earn a livelihood and without knowledge of government schemes that could help her. After joining a Caritas Australia-funded program, Sakun has learned new skills and gained important mobility. Through their strategic guidance and support, Sakun now earns her own income and makes a small profit which goes towards her family's basic needs. She is more resilient, more confident and more independent. **Please donate to Project Compassion 2020 to help uplift vulnerable communities and support the rights of indigenous peoples around the world.** You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or 1800 024 413.



ST VINCENT DE PAUL

“Vinnies has a tally for the amount collected recently at the Canberra Show. It was \$2, 482.90. This is very similar to recent years. Thanks to the volunteers who assisted with collecting.

REFLECTION

In order for parents to help their children follow the light of Christ, they too must open their eyes. As Jesus helped the blind man understand, it is not enough to see only with our eyes. We need also to see with our hearts and allow our every action to reflect this sight. Jesus healed the man of his blindness, but in the end the man recognized Jesus as the Messiah and worshiped him.



Rome, 15 March 2020

*The Lord is my light and my salvation; whom should I fear?
The Lord is my life's refuge; of whom should I be afraid?
For God will hide me in his shelter in time of trouble,
He will conceal me in the cover of his tent.*

Psalm 27: 1,5

Dear Brothers and Sisters of the Dominican Family,

As you know, after China, Italy is suffering gravely due to covid-19. Some members of the Dominican family in the north of the country have contracted the virus. Let us continue to pray for all the sick, those who care for them, those who are trying their best to find ways in overcoming the pandemic and its adverse effects.

Together with the brothers and sisters here at Santa Sabina, I wish to offer words of solidarity as a gesture of our nearness to one another at this time when common good requires "social distancing". Our mission is to build *communion* and yet in this time of crisis, we seem to surrender ourselves to *isolation*. Paradoxical as it may seem, keeping distance from one another means we truly care for each other, because we want to stop the transmission of the novel corona virus that has claimed the lives of many and has imperilled the lives and livelihood of countless people all over the world. We keep our distance not because we see our brother or sister as a potential virus-carrier, or we are afraid of getting sick; but because we want **to help break the chain of viral transmission**.

When the healthcare system becomes overloaded, as it happened in the north of Italy, our health care providers will be forced to make difficult ethical decisions — would a patient who is younger and therefore with longer life-expectancy be prioritized over one who is elderly? We hope and pray that we would prevent that from happening anywhere by doing whatever we can to prevent further toxic transmission. Here in Italy, as in other countries, it is painful for us not to publicly celebrate the Eucharist, the *sacrament of communion*, at a time when the people need it most because of *isolation*. And yet we have to endure this suffering in the spirit of human solidarity and communion, for "if one part of the body suffers, all the parts suffer with it" (1 Cor. 12:26).

In this time of *quarantena en quaresima*, we are invited to pause and ponder the nearness of God to us. When public worship is suspended for the well-being of worshippers, we become keenly aware of the importance of *spiritual communion*. In these places, it is as though the people experience a prolonged "Holy Saturday" when the Church "abstains from the celebration of the Eucharist" meditating on the passion of the Lord and awaiting his resurrection (*Paschale Solemnitatis*, 73-75). In an experiential way, we are reminded of the hunger for the Eucharist of our brothers and sisters in remote areas who could participate in the Mass only once or twice a year. Now, more than ever, we need to find ways on how to break isolation, to preach the Gospel of love and communion, even in the "digital continent" (ACG Biên Hòa 2019, 135-138). We need to remind our people that Jesus remains near to us even as we hunger for the Bread of Life.

Cont....

Let me recall what we know deep within our hearts. If we want to spread the Gospel, we must be with the people, be near to them! We must cross linguistic, cultural, even ideological boundaries to spread the Word of God. Conversely, if we want to arrest the spread of something bad like the corona virus, we must keep distance, we must refrain from personal encounter because any proximate encounter has the potential to spread the contagion.

The current pandemic clearly shows that for something to circulate, personal closeness and encounter is necessary. When this crisis is over, let us not forget the lesson: if we want the Gospel to circulate in our secularized world, the same personal closeness and encounter is necessary. I hope and pray that our centres of studies, parishes, and other apostolic centres would continue to become like an "airport", i.e., a hub where people deepen their knowledge and faith so that they too may positively "infect" everyone with the contaminating joy of the Gospel.

We continue to pray for the sick and those who care for them. Even in our solitude, God is close to us, and we are never alone for we all belong to the Body of Christ.

Your brother,
fr. Gerard Francisco P. Timoner III, OP
Master of the Order

THE BLIND MAN WHO WANTED FOR NOTHING

The Psalm says, "The Lord is my Shepherd. There is nothing I shall want."

But the Gospel Reading tells the story of a man born blind. How is the Psalm supposed to be made consonant with the Gospel Reading? Doesn't the man born blind have something that he lacks? The disciples of Jesus are anxious about this blind man too, and they try to allay their anxiety by finding some explanation for his blindness. "Why was this man born blind?" they ask Jesus. "Did this man sin or was it his parents?" If it was *anybody's* sin, then they can reasonably hope that such suffering won't come to their families, at least if they all try hard not to sin.

But this is an appalling way to think about suffering, isn't it? It is terrible to suppose that all suffering is punishment for sin. What kind of God inflicts blindness on a newborn as a punishment for sin?

Jesus dismisses their attitude entirely. This man's blindness has nothing to do with the sins of anyone, Jesus says. It's something about the future, not something about the past, that explains his blindness. God let this man be born blind that the works of God might be manifest through him.

But Jesus' explanation looks at least as bad as the thought of the disciples, doesn't it? What kind of God inflicts blindness on a newborn so that the works of God can be manifest in him later? But think about that blind man himself.

At the outset of the story, he is an impoverished, outcast nobody of a beggar. Then the mighty works of God are manifest in him, and he takes the Lord as his Shepherd. The result is that he himself becomes glorious. When the story ends, he has become an icon of faith and courage. He has stood up to the worldly power of the leaders of his community and witnessed to the goodness of God in very challenging circumstances. He has become an example to us all.

Who would not want to be like him?

And that is why it was true for him that the Lord was his shepherd, even though he was born blind. In the end, the Lord was his Shepherd, and there was nothing the blind man lacked, just as the Psalmist says.

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

In Your Prayers please remember those in our community who are ill:	Alexia Harris, Maria Martiniello, Greg O'Neill, Una Bell, Mary Martin, Barbara Wilson, Mary Bui, Anne Corver, Bernard Slammon, Fr Ellis Clifford, Maureen Dawes, Edith Jensen, Philip Bailey, Awny El-Ghitany, Joe Schimizzi, Elsie Loughton, June Pollard, Paul Neddrie, Beth Delos Santos, Margaret Sullivan, Rosa Maria Santos, Pamela Sandy, Elizabeth Webster, Frank Zobec, Zelma McManus, Mimma Giampietro, Catherine Feehan, Maureen Blood, Charlotte Woolner, Fr Joe McGeehan
Deceased	Laurie Drew, Robert O'Brien, Bev King
In Memory	Kevin Bourke, Ken Rolls

SPIRITUAL HELP

Catholic Resources for Spiritual Health in these Difficult Times

Daily inspiration from Canberra Goulburn 'Catholic Voice', delivered to your email daily free of charge: <https://www.catholicvoice.org.au/daily-voice/>

Receive daily Gospel Reflections from the Archdiocese of Canberra & Goulburn: <https://cgatholic.org.au/livingword/>

Daily and Sunday Mass online from the Melbourne Archdiocese: <https://melbournecatholic.org.au/Mass>

The Divine Office: The purpose of the Divine Office is to sanctify the day and all human activity. This is the richest single prayer resource of the Christian Church, with prayers, psalms and readings for each of the Hours, changing each day and through the seasons.

<https://universalis.com/> or <https://divineoffice.org/>

LIMITS

The image of Jesus using his spittle to create a paste that He then applies to the eyes of a blind man is not the most pleasant of miracles. It's a very earthy gesture. It also is one that causes much consternation among the Pharisees and even the family and friends of the cured man.

Sometimes, the people around us, including our loved ones, are the first to put limits on our efforts to achieve or break away from circumstances that are less than favourable. It is not that they always want us to fail, or stay down, but they can feel threatened when we shake off the expectations placed upon us. One of the key messages from this week's Gospel is that a man not only comes to 'see' that he is capable of being more than 'a blind man' but that Jesus is much more than 'just a man'. As he tells those who push him on the matter: 'Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing.'

May each of us come to understand who Jesus truly is and recognise how He can cure us of whatever keeps us blind.

David McGovern

BLIND MAN PENETRATES WITH THE EYES OF THE HEART

For the Pharisees, the blind man must be a sinner, or his parents. Jesus by healing him on the Sabbath day, breaks the Law, therefore Jesus is a sinner. They see only the letter of the Law, not its true spirit.

The man is not blind because of sin, but to show forth the glory of God. Physically blind, he comes to profess his belief in Jesus as the Christ. 'Lord I believe'. He came to the true sight of faith in the Lord of life. 'As long as the day lasts, I must carry out the will of the one who sent me; the night will soon be here when no one can work. As long as I am in the world, I am the light of the world'. The call to all of us is to share in his work, by being the light of the world in our time. We have one life span and are asked to make the best of it.

http://torch.op.org/preaching_sermon_item.php?sermon=5615&ref=lit



ON LINE MASS & PRAYER RESOURCES

Options for viewing Mass online:

1. **Daily Mass:** Archdiocese of Canberra and Goulburn: www.catholicvoice.org.au Mass celebrated specifically for viewing online. Available from daily at 6am. (Beginning Sunday 22 March 2020)

2. **Daily Mass** Archdiocese of Melbourne: <https://melbournecatholic.org.au/Mass>

Daily Mass: The 1.00pm Mass is streamed live daily (Mon - Fri) from St Patrick's Cathedral in Melbourne and is then available as a recording on demand until one hour prior to the next 1.00pm Mass.

Sunday Mass: On Sundays, the 11.00am Mass is streamed and it is also available as a recording on demand.

Options for Daily Prayer: www.catholicvoice.org.au <https://www.facebook.com/archdiocesecanberragoulburn/> (Content source: Liturgy Help/Universalis)

Living Word – Daily Gospel reflections. Subscription available at <https://cgatholic.org.au/LivingWord/> or view daily at www.catholicvoice.org.au

Documentation provided for download

- Prayers of intercession.
- How to pray with children.
- Praying as a family
- Be Still and Know that I am God:* Eucharistic Adoration Guide

Video reflections – Archbishop/VG/selected laity.

Additional Video Resources: www.catholicvoice.org.au and www.cgatholic.org.au

- Expert Medical Content:* Interview Prof Gerard Carroll, Mater Hospital, North Sydney)
- Management of psychological and economic issues:* Provide practical and pastoral support by addressing the psychological and economic issues people are dealing with as a result of the crisis.

Topics may include;

- o Isolation
- o Anxiety
- o Suffering
- o Palliative care
- o Coping with stress (WHO resource)
- o Job loss
- c. *Provision of Departmental health links*
- d. *Resources for Easter Liturgies:*

Way of the cross: video incorporating Youth Ministers and Archbishop Prowse with additional downloadable material.

WORLD WATER DAY

World Water Day is commemorated on 22 March.

When it is depicted in advertisements water almost always has pleasant associations.

Spruikers know that images of a sunny beach or of a quiet green river bend will help sell property and lure people to holiday destinations. When we think of water, too, we often imagine the trickle of a crystal stream, the power of a waterfall, the taste of a glass of clear water after a hot day, and the sudden life and joy that comes to a drought-afflicted community as rains come and streams flow.

TAKEN FOR GRANTED

We associate water with a bountiful and well-provided life. It is a gift. Water is also a gift that we often take for granted.

Years of drought and of drying rivers, however, have shown that we need to care for it. It can turn from abundance to scarcity.

We know that if water fails, our food, our security from fire and flood and our liveable environment will also come under threat. Our recent experience of bushfire, too, has alerted us to what the future may hold in store for us all if we do not address climate change.

We might expect more frequent and severe droughts and bushfires, less regular rainfall, often in the form of hurricanes and violent storms followed by floods, and the consequent pollution of streams and reservoirs. The water supply of remote communities will come under increasing threat and cities will rely more on expensive desalination plants and purified waste water. Much land now available for farming will become desert. The lives of everyone will be changed for the worse.

DROUGHT AFFECTS THE POOR

In developing nations the burden of climate change and associated drought will fall most heavily on the poor.

It will affect the crops and herds they live on, the quality of the water they drink and the washing on which hygiene and health depend. Lack of water can easily develop into famine. The shortage of water will also lead to competition for it between nations and corporations. Instead of being a gift that is free for all in society, it will become a prized commodity to be bought and sold on the market, with the inevitable further impoverishment of the poor.

When we think of water we see the importance of all the delicate relationships that make up our world, and the need to pay attention to them in the way in which we work and live.

That has been the emphasis of Pope Francis when he speaks of attending both to the cry of the poor and the cry of the earth.

GIFT TO SOCIETY

We are led to see that water is not an unfailing resource to be used for private gain. It is a gift to our society and to our world. And as a gift it lays on us a mission.

We are required to pay attention to all the factors that affect rainfall and drought, and order our society in a way that makes demands on everyone, but also benefits everyone, especially the most poor.

Bountiful water depends on a shared respect for the common good. It dries up in any economic framework that is built on individual competition and exploitation of resources without thought for their mutual interdependence.

Fr Andrew Hamilton SJ



A NEW VISION

*Fourth Sunday of Lent (Laetare Sunday).
Fr Timothy Calvert OP preaches on the gift of sight
to the man born blind.*

This Gospel does not tell of the healing of a blind man, as we find in the other Gospels, but of a man blind *from his birth*. What's the difference? I can imagine losing sight, although it's hard to begin to appreciate the courage it would require to live with the loss of what is so easily taken for granted. But how does a person born blind experience the world? How do they imagine things known through the other senses, but never seen, never looked upon?

That this man in the Gospel is born blind is no peripheral detail. He has not lost a capacity for light; he did not have it from the beginning. He does not deal with light, darkness, shadow and reflection. Jesus will not *restore* sight to this man: he will *grace* him with a capacity he has never had. This miracle does not point just to the restoration of our human nature, but also to its total re-creation.

'Never since the world began has it been heard that anyone opened the eyes of a man born blind.'

What Jesus is to do will bear a resonance of the very beginnings of creation: he will reach into the very origins of human beings, and do something that has never been done before, restore their capacity for the light which shines in the darkness. As God made man from the dust from the ground, so Jesus remakes the man born blind with the dust of the Jerusalem street, and forms him anew. As the first man received the breath of life and became a living being, so this man is anointed with the dust mixed with spittle from the mouth of Jesus, and becomes transformed beyond recognition.

His neighbours will ask of him 'is this the same man who used to sit and beg.' Like Jesus manifested after his resurrection, he is not easily recognisable, so deep and profound is the transformation that has happened to him.

Until this point the man has been a passive witness in the story – almost 'without form and void!' Now he finds his voice, and begins to speak for himself. His parents refuse to answer for him – his present state is beyond anything he received from them. He even begins to question the Pharisees who have come to question him: with his sight has come an increasing *insight* into who Jesus is, and the gift he brings.

So the man owes his new being not to his parental origins, or to his pedigree in the Law of Moses, but to the sudden unearned gift of the encounter with Jesus. Falling down to worship Jesus, he recognises him not just as the source of his sight, but more importantly as the origin of a whole new way of being.

In Jesus we are elevated into a new life. As the man born blind received a new capacity, a new way of experiencing the world, so too we receive a new capacity for a deeper way of life, to come to experience the familiar world around us in the unfamiliar light of Jesus, who is forever the Light of the World.

Our parents in the garden had their eyes opened, but they saw how far we had fallen from God, saw their nakedness and were ashamed: we have our eyes opened in a new way, as did the disciples at Emmaus when they saw the Lord in the scriptures and the breaking of bread; and we perceive the new clothing of our humanity with the divine nature.

We have received the capacity for living this new life in our baptism, when the Lord anointed us with his own Spirit. But this capacity in us weakens through sin: we become more accustomed to darkness than to this new divine light. And so each year we pass through this holy season of Lent, when we open ourselves to the healing touch of Jesus, and prepare once more to see the world anew in the blazing furnace of the paschal fire: a light lit in a darkened tomb two thousand years ago, nevermore to be put out.

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

IMPORTANT PARISH INFORMATION

It is important that you contact the office by email, phone or in writing if you would like to a Mass Intention, Memorial Mass, Baptism, or use of the Parish Centre a **minimum two weeks** notice for Wedding bookings **six months** notice is required.

If you DO NOT book through the Office we cannot guarantee your request.

If you would like a loved one in the prayers for the sick, anniversary or death in the *Bulletin*, details must be with the Parish Office **NO** later than **Tuesday 9am** of that week.

HOLY ROSARY CHURCH ACTIVITIES

SCHOOL OF RELIGION / CATECHISTS - This year-long faith education program is intended for children who do not attend Catholic schools. Please contact the Parish Office if you'd like more information. **Classes have started on Sundays at 9am.**

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

COFFEE GROUP Our monthly coffee group will meet the **third Thursday** of each month at Siam Twist Hackett at 10.30 am. We look forward to seeing our friends & welcome newcomers.

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 meets 2.00pm **Thursdays** in the church. Contact the Office.

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 information - Letty 0418 518 033

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.

PARISH BULLETIN - DEADLINE for notices is NOON TUESDAY
Ph. 6248 5925 or Email: watson@cg.org.au

ST VINCENT DE PAUL - NEW EXTENDED OPENING HOURS
Vinnies Dickson is now opening longer on Thursday - Saturdays each week and are in need of volunteers to help in the store. If you are able to help please contact Dickson Vinnies, manager Isla Smith on 6234 7495.

NEW PARISHIONERS would you like to join our Parish? If you wish to register as Blackfriars Parishioner please fill out a card which you can find on the entrance tables and place on the second plate or give the card to Father.

HEALED

First, I want you to notice two or three facts about this man. Although we never know his name, he apparently was someone known to the people of the community in Jerusalem. He didn't approach Jesus. Nobody brought him to Jesus. He didn't ask to be healed. All of his life he had lived in darkness. He was blind from birth, and he had no idea what it meant to see. His physical condition was every bit as hopeless as if he had no eyes, no hands, no arms at all. He was a beggar. He was supported by the generosity of other people. As one reads the entire story, it is evident that the man was intelligent. He was able, he was a logical thinker, and he was a skilled communicator, but he really had no hope of ever seeing. Two things happened to him in the course of this chapter. He was healed physically, and then, after going through an incredible gauntlet of challenges, he was healed spiritually as well.

ROSTER

28 / 29 March

Saturday 5pm		
Acolyte / Server	M. Tran	
Readers	K. Markcrow	D. Hinds
Presentation of Gifts	F. Higgins	
EMOE	A. Moore	
Sunday 8am		
Acolyte / Server	K. Linard	
Readers	M. Falk	G. Thompson
Presentation of Gifts	E. Falk	
EMOE	N. Clarke	
Sunday 10am		
Acolyte / Server	Q. Vu	
Readers	C. Rheinberger	J. Schwinghamer
Presentation of Gifts	Volunteer	
EMOE	E. Musolino	M. Musolino
Sunday 5pm		
Acolyte / Server	P. Tran	
Readers	M. Proctor	
Presentation of Gifts	Malone Family	
EMOE	J. Curnow	C. Mackay
COUNTERS	W. Wade	J. Smith

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Friends and Supporters of The **THOMAS MORE FORUM**
Due to the current coronavirus public health issue, the decision has been made to postpone the St. Thomas More Forum on Tuesday 24 March with Paul Kelly, Editor at The Australian Newspaper.

In the interest of **AMICUS**, our members, their families and the wider community we are suspending all AMICUS activities until further notice when this Corona Virus emergency is no longer a threat to us all. We look forward to resuming again then.

CONCERNED CATHOLICS - PUBLIC FORUM Amazon Synod - Learnings for Australian Catholics and the Australian Plenary Council Thursday, 2 April - 7:30 pm 9:30 pm, has been cancelled.



Given the Commonwealth Government's directives in response to COVID - 19, The Catholic Diocese of the Australian Military Services has taken the decision to cancel the National ANZAC Day Mass that was to be held at St Christopher's Cathedral, Forrest on the 25th April 2020. We too are mindful of the wellbeing of our veteran's and the wider communities at this time. And we fully support the Government's initiatives in response to the ongoing threat of COVID - 19.

We thank you very much for your ongoing support for the National ANZAC Day Mass. Whilst we recognise there will be no Mass at the Cathedral on ANZAC Day, we will remember with great devotion the supreme sacrifice paid by so many for the freedom of our country.