

Catholic Parish of Blackiriars



Under the care of the Dominican Fathers



Issue 22
23rd April 2023
Year A

VERITAS



Third Sunday of Easter

HOLY ROSARY CHURCH

Parish Priest

Fr Mannes Tellis OP
(To contact Please Text)
0414 396 532

Dominican in residence
Br Francis McKinnon OP

Holy Rosary Church
Cnr Phillip Avenue &
Antill Street, Watson ACT

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

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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
4pm - 4.45pm

Adoration - Holy Hour

Friday's 6pm - 7pm

Pray the Rosary

Before 10am Mass on Sundays



LITURGY ROSTER

The new Liturgy Roster Will be prepared shortly please consider Volunteering.
Sign up sheet in the foyer.

PARISH BULLETIN - DEADLINE for notices is

NOON TUESDAY

Please contact the office Ph. 6248 5925
or Email: watson@cg.org.au



ENTRANCE ANTIPHON

Entrance Antiphon Cf. Ps 65: 1-2

Cry out with joy to God, all the earth;
O sing to the glory of his name.
O render him glorious praise, alleluia.

FIRST READING

First reading - Acts 2:14,22-33

A reading from the Acts of the Apostles

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice: 'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you all know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified by men outside the Law. You killed him, but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him:

*I saw the Lord before me always,
for with him at my right hand nothing can shake me.
So my heart was glad
and my tongue cried out with joy;
my body, too, will rest in the hope
that you will not abandon my soul to Hades
nor allow your holy one to experience corruption.
You have made known the way of life to me,
you will fill me with gladness through your presence.*

'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about was the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption. God raised this man Jesus to life, and all of us are witnesses to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit.'

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm - Psalm 15(16):1-2,5,7-11

Lord, you will show us the path of life.

Preserve me, God, I take refuge in you.

I say to the Lord: 'You are my God.

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.'

I will bless the Lord who gives me counsel,
who even at night directs my heart.

I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

Lord, you will show us the path of life.

SECOND READING

Second reading - 1 Peter 1:17-21

A reading from the first letter of St Peter

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away from your home. Remember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason – so that you would have faith and hope in God.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation - cf Luke 24:32

Alleluia, alleluia!

Lord Jesus, make your word plain to us:
make our hearts burn with love when you speak.

Alleluia!

GOSPEL

Gospel - Luke 24:13-35

A reading from the holy Gospel according to Luke

Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the

Cont...blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon is NOT used when hymns are sung.

Communion Antiphon - Lk 24: 35

The disciples recognized the Lord Jesus
in the breaking of the bread, alleluia.

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CHANGES TO MASS TIMES

Dear Parishioners,

Following our recent open parish meeting of 30th March, 2023, there was a sense that a decision regarding the consolidation of Mass times occur promptly.

Factoring in my own health and well-being, how I can be pastorally effective, and the Canonical advice I have been given regarding how many Masses a priest may lawfully celebrate on any one day, it is clear three Sunday masses are unsustainable.

Having consulted widely and with all who came to the meeting, I have decided on the following changes affecting the weekend and weekday Masses. These changes are being made in light of our own parochial context and that of our neighbours, particularly St Brigid's, Dickson and St Joseph's O'Connor.

I advise you of the following:

1. The **8am Sunday Mass** will be discontinued. Our last Mass will be on **Sunday 7th May** followed by a celebration with a cup of tea and refreshments.
2. From **Tuesday May 9th ALL** Weekday Masses will be at **5:30pm** Tuesday to Friday. This is being done so we have a consistent Mass time and in light of greater inter-parish collaboration, as St Brigid's Dickson has a 9am Mass Tuesday to Thursday. Likewise, St Joseph's O'Connor has a regular morning Mass for details please refer to the Archdiocesan website: <https://cgatholic.org.au/parishes/oconnor/>
3. The **9am Saturday** morning Mass will be **discontinued from 13th May**. St Brigid's Dickson has a Saturday 9am Mass followed by the Sacrament of Reconciliation.

I understand these changes will be unsettling but our situation needs to be viewed with regard to our future parish arrangements, namely having only one priest deputed for the pastoral needs of our area. Furthermore, these changes are being made keeping in mind the desire for greater inter parish collaboration and the desire to reduce the duplication of Mass times.

In Christ and St Dominic,

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

Mass times for the coming week:

Tuesday April 25th Mass – 9.00am

Friday April 28th **No 5:30 Mass and Adoration**

Saturday April 29th **No 9am Mass**

Tuesday May 2nd **Mass will be at 5:30pm not the usual 8am**

HE WAS KNOWN TO THEM



There is a saying which goes "it's not so much about the destination but about the journey". This could be a saying for this week's gospel. Two disciples are reported to be walking to a town called Emmaus.

Now the exact location of Emmaus has been a source of debate amongst scholars, in fact there were about three contenders for the role of this locale. The best candidate for the position is a town called 'Ammaous' which is about 5kms north-northwest of Jerusalem; being so short a distance the disciples were able to head back there rather quickly to catch the other disciples after our sojourners had eventually realised they had seen Jesus, but we're getting ahead of ourselves!

In keeping with other post-Resurrection accounts Jesus is not able at first to be distinguished; we see this with Mary Magdalene in John 20:14. The encounter with Jesus is opened up by Jesus' interest in the disciples' discussion. His question in v.17 is a leading question which provides a forum for the dejected disciples to first tell the story of Jesus' Passion; Jesus intensifies things by asking for clarification, "what things?" This interrogation details in v.20 the exact situation and resonates with Jesus' Passion prediction in chapter 9 of St Luke's gospel (9:22). V.21 outlines what these disciples had hoped for in Jesus. The disciples are not only blinded to who Jesus is but also the point of his mission; this failure to comprehend and see is now remedied by Jesus in an en route catechesis that follows, however this catechesis does not assist the disciples in working out the identity of their on the road acquaintance such is their blindness.

'Was it not necessary that the Christ should suffer these things and enter into his glory?'

Jesus rebukes the disciples for their false perception concerning His fate. Obviously it either had not been related to them, or, they had forgotten Jesus' prediction about himself. The suffering Christ was a reality they seemed not to have anticipated hence their desolation. Jesus then refers to the scriptures to point out that the Christ must suffer, and Luke has already used scripture throughout his Passion narrative to point this out. V.27 indicates the use of Moses' writings (Pentateuch) and the prophetic literature (Isaiah's suffering servant in ch 53 would have been key to this catechesis); this en route bible study endeavours to clarify the mission of Jesus, the necessity of his suffering, and that having pointed these things out, there is then no need for sadness or desolation. The catechesis is meant as a way of buoying the dejected disciples.

The disciples now beckon the stranger into the place they are staying for a meal and rest and Jesus takes them on the offer after a bit of convincing. What takes place is a re-echoing of the Last Supper and more distantly of the feeding of the five thousand (Lk 9:16). St Luke uses the same language he employed earlier on in the other "feeding" narratives: the words used here "took bread"-"blessed"-"broke"-"all point to this special banquet Jesus served prior to his Passion; Jesus now offers the Eucharist once more giving to his disciples not just the body "given for them" and the blood "shed for the remission of sins" but now giving them a participation in his risen body.

Fr Joseph Fitzmeyer SJ interprets this last scene of the Road to Emmaus story in strident Eucharistic terms. He comments that this scene "with Christ reclining at table with disciples at Emmaus, taking bread, uttering a blessing, breaking the bread, and offering it to them, not only recalls the Last

Cont...Supper but becomes the classic Lucan way of referring to the Eucharist. The lesson in the story is that henceforth the risen Christ will be present to his assembled disciples, not visibly (after the ascension) but in the breaking of bread." Fitzmeyer also suggest that the "thrust of the account is reminiscent of early Christian liturgical celebrations. One points to the use of the OT scriptures (Liturgy of the Word), the proclamation of resurrection faith v.34, the meal setting with the breaking of bread."

And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"

These verses change the very dynamic of this brief but interesting post-Resurrection story. In v.16 we see that the disciples' eyes were prevented from recognising Jesus' identity. The actual Greek says that their eyes were bound, or, that their ability to recognise Jesus was taken away from them. The nature of this situation is twofold-first there seems in Jesus himself a change in appearance such that at first the disciple fails to recognise Jesus, this is perhaps the objective situation. Nevertheless there is a subjective dimension too. Luke it may be argued is also symbolically revealing that the disciples have failed to understand Jesus' mission. Jesus mission and identity go hand in hand. This understanding of Jesus personhood and mission going together as one ontological unit is expressed perceptively by the theologian Hans Urs Von Balthasar who conceives Christ from the perspective of one who has embodied his functionality, has become his mission:

He who has seen me has seen the Father. . . . No one can come to the Father except through me" (John 14:9,6). And thus he does not receive his identity as the one who is sent at a certain point in time. He simply is the one who has "come to do the will of him who sent him." In other words, in Jesus, as opposed to a prophet, there is no distinction between self and function, between his existence as a particular person and his mission.

The failure to see Jesus as unequivocally 'the one who saves' (as is rooted in Jesus' very name "Yahweh-saves") is at the heart of this story; the disciples then having been catechised using the scriptures now come to understand that Jesus and his mission of salvation, wrought through suffering, is who Jesus is. This understanding is then, by extension, inserted into Jesus' Eucharistic action-Jesus saving work which is himself is now expressed through the ritual of the Eucharist and is thus applied to believers in the sacrament of Holy Communion.

Luke Timothy Johnson, a commentator on St Luke's gospel, connects this "opening" of the disciples' eyes, their full understanding of the scriptures and the Eucharistic action when he observes that the same word is used for both the opening of the eyes to Jesus presence and the opening of the scriptures, the word is *διανοίγω* (*dianoigo*). "As they perceived the true, messianic meaning of the Scripture, they were also able to "see" Jesus in the breaking of the bread."

As we enter into this Easter period let our yearning for the breaking of that bread become more intense.

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

SAVE THE DATE

**Saturday 13 May at 3:00pm for
Mother's Day Afternoon Tea.
More information to follow**

PRAYERS

In Your Prayers please remember those in our community who are ill:

Mary Martin, Anne Corver, Barbara Wilson, Mimma Gia, Philip Bailey, Veronica Cornelly, Rosa Maria Santos, Peter Catlin, Beth Delos Santos, Ursula Ramsay, Sue King, Fr Ellis Clifford, Joe Schimizzi, June Pollard, Awny El-Ghitany, Pamela Sandy, Elizabeth Webster, Una Ford, Terry Stephens, Maureen Blood, Una Bell, Lily Copeland, Neville Caulfield, Maggie McKeon, Michelle Brotohusodo, Carmel Slammon, Katey Tuite, Brian & Suzanne Brown, Fr Rafael Cabezon OP

RECENTLY DECEASED

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.
Rex Carmody, Ramon Pajaro

IN LOVING MEMORY

Moya McGrath

ROSTER 29/ 30 April

Saturday 5.00pm - Acolyte - M. Tran
Reader - P. Farrelly
Computer - Volunteer required

Sunday 8.00am - Acolyte - K. Linard
Reader - N. Clarke, G. Thompson

Sunday 10.00am - Acolyte - T. Johnson
Reader - V. Wilson, P. McDonald
Computer - J. Cortese

Sunday 5.00pm - Acolyte - S. Sedgwick
Reader - J. Curnow, K. Watson
Computer - T. Malone

CALLING ALL BOOK LOVERS

Please join us at Holy Rosary Watson as we read together the international best-seller *Divine Renovation: From a Maintenance to a Missional Church* by Fr James Malon. Starting Tuesday 2 May at 7.30pm reading groups will meet in-person at the Parish Centre and online (from Wednesday 3 May) for 8 weeks. You'll leave the reading group with practical, faith filled and powerful techniques to help renew your spiritual life and parish community. Please contact Emily at emilykathrynhall@gmail.com

GangGang

We trust everyone has had a joyful Easter. Its time to gather again for our monthly get together from 10-30 am on the 20th April at GangGang, Downer. Newcomers welcome. A table is always reserved and possibly indoors with this cooler weather.

DONATIONS TO PARISH & PRIESTS

Parish details to contribute to the Planned Giving.
Bank details – Account Name: Blackfriars Parish Watson
BSB: 062786 - A/C : 000013341 - Reference: Name

Priests details to contribute to the First Collection.
Details – Account Name: Dominican Fathers Watson
BSB: 083 347 Account number: 97 310 5044
Reference: Your Name - Donation

**DONATIONS TO ST DOMINICS GARDEN
CAN BE MADE USING THE PARISH BANKING DETAILS
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