

Catholic Parish of Blackiriars



Under the care of the Dominican Fathers



VERITAS



Issue 23

24th April 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

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

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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

Second Sunday of Easter



BELIEVE

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 Jacque in the
office Ph. 6248 5925 or Email: watson@cg.org.au

ENTRANCE ANTIPHON

Entrance Antiphon - 1 Peter 2: 2

Like newborn infants, you must long for the pure,
spiritual milk,
that in him you may grow to salvation, alleluia.

FIRST READING

First reading - Acts 5:12-16

A reading from the Act of the Apostles

The faithful all used to meet by common consent in the Portico of Solomon. No one else ever dared to join them, but the people were loud in their praise and the numbers of men and women who came to believe in the Lord increased steadily. So many signs and wonders were worked among the people at the hands of the apostles that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. People even came crowding in from the towns round about Jerusalem, bringing with them their sick and those tormented by unclean spirits, and all of them were cured.

The Word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm - Psalm 117(118):2-4,22-27

*Give thanks to the Lord, for he is good;
his love is everlasting.*

Let the sons of Israel say:

'His love has no end.'

Let the sons of Aaron say:

'His love has no end.'

Let those who fear the Lord say:

'His love has no end.'

The stone which the builders rejected
has become the corner stone.

This is the work of the Lord,
a marvel in our eyes.

This day was made by the Lord;
we rejoice and are glad.

O Lord, grant us salvation;

O Lord, grant success.

Blessed in the name of the Lord
is he who comes.

We bless you from the house of the Lord;
the Lord God is our light.

*Give thanks to the Lord, for he is good;
his love is everlasting.*

SECOND READING

Second reading - Revelation Apocalypse 1:9-13,17-19

A reading from the book of the Apocalypse

My name is John, and through our union in Jesus I am your brother and share your sufferings, your kingdom, and all you endure. I was on the island of Patmos for having preached God's word and witnessed for Jesus; it was the Lord's day and the Spirit possessed me, and I heard a voice behind me, shouting like a trumpet, 'Write down all that you see in a book.' I turned round to see who had spoken to me, and when I turned I saw seven golden lamp-stands and, surrounded by them, a figure like a Son of man, dressed in a long robe tied at the waist with a

Cont...golden girdle.

When I saw him, I fell in a dead faint at his feet, but he touched me with his right hand and said, 'Do not be afraid; it is I, the First and the Last; I am the Living One, I was dead and now I am to live for ever and ever, and I hold the keys of death and of the underworld. Now write down all that you see of present happenings and things that are still to come.'

The Word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation - John 20:29

Alleluia, alleluia!

You believe in me, Thomas,
because you have seen me;
happy are those who have not seen me,
but still believe!
Alleluia!

GOSPEL

Gospel - John 20:19-31

A reading from the holy Gospel according to John

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you', and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.

'As the Father sent me, so am I sending you.'

After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me.

Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book.

These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.



COMMUNION ANTIPHON

Communion Antiphon - Cf. John 20: 27

Bring your hand and feel the place of the nails,
and do not be unbelieving but believing, alleluia.

THE WORD WAS GOD



Our passage from John's Gospel which we read today has all the more significance because it brings the Gospel to a close. The story of the breakfast-party with the Risen Christ on the shore of the Lake of Galilee is a sort of appendix. The story-line of the main Gospel ends with

Thomas blurting out 'My Lord and my God'. The Gospel therefore ends, as it began with the only two unmistakable declarations in the New Testament of the divinity of Jesus. 'The Word was God' and 'My Lord and my God' bracket the Gospel, showing the purpose and angle of the whole, to show that Jesus is God. It complements the other Gospels: they show a man who is also God, whereas this Gospel shows a God who is also man. It is with the divine authority that Jesus confers on his Church the divine power to forgive. Real forgiveness is indeed Godlike. It is not simply 'forgive-and-forget', but forgiveness in the knowledge that a hurt has occurred. Just as a bone, broken and merged together again, can be stronger than it was before it was broken, so forgiveness can create a real link of love on both sides, a treasured secret of divine graciousness between forgiver and forgiven.

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

BLIND FAITH?

Second Sunday of Easter

*Fr Benjamin Earl OP warns us
not to feel superior to 'Doubting Thomas'.*

If I told you that I had won the lottery last weekend you would probably not believe me. You know, probably, that the odds against that are 13,983,815 to 1, so it's not very likely that I'm telling the truth. 'Unless I see the winning ticket,' you might say to me, 'and touch it with my finger, and hold the jackpot cheque in my hand, I will not believe'.

And, of course, you would be quite right to be sceptical. All the time we have to make decisions about what to believe: we look for evidence and only believe when there is grounds for belief. We are, after all, rational creatures. We are supposed to consider available information, think, and believe only reasonable things. That is how God made us.

But at first sight today's gospel might be taken to suggest that things are a little different when it comes to matters of faith in God himself.

'Have you believed,' Jesus asks Thomas, 'because you have seen me? Blessed are those who have not seen and yet believe.' This verse can make modern Christians feel very good about themselves: we have not seen Jesus, and yet we believe; how much more blessed are we than Thomas, one of the twelve, who didn't believe until he saw the risen Christ in the flesh. 'Doubting Thomas' we call him: the one who was 'faithless'. Thank God we're not like him!

Well hold on a moment... though we might like to think ourselves better than Thomas, we should ask ourselves if we, like Thomas, could say to our companions, 'let us also go, that we may die with him,' as Thomas did, only two weeks or so earlier. Thomas would have given his own life in the Lord's service, even before seeing him risen from the dead. And after the resurrection, ancient tradition makes him one of the most successful of the apostles, taking the gospel as far as India, where finally he was martyred by being pierced in the side with a spear. Are we really better or more blessed than Thomas?

Now what odds would you give on someone rising from

Cont...the dead? I suspect that they would be considerably longer than the fourteen million-to-one on my lottery ticket.

Would any reasonable person believe someone had risen from the dead without some pretty incontrovertible evidence? Actually, I suspect not; even the other disciples needed Jesus to appear to them before they could tell Thomas that the Lord had risen. Thomas-already shown to be in fact one of the most faithful of the disciples-is only asking for reasonable evidence. Thomas, quite rightly, is not satisfied with 'blind faith', but seeks true faith.

Where, though, does this place the rest of us, who have not seen the risen Christ appear to us, who have not placed our fingers in the mark of the nails, who have not placed our hands in his side? Why do we believe without the incontrovertible evidence which Thomas and the other disciples had? Aren't we being irrational, as many critics of our religious belief claim?

Jesus does ask that we believe in him, but he does not ask for blind faith. He does not leave us without what we need for true faith. In today's gospel passage, St John is at pains to emphasise the wounds of Christ: first Jesus showed his disciples his hands and his side; then Thomas says he will not believe without touching his hands and placing his own hand in the Lord's side; and finally Jesus appears, and invites Thomas to do just that. So three times John mentions Jesus's hands and his side.

If we cast our minds back to Good Friday and John's account of the passion, we remember that after he had died, one of the soldiers pierced Jesus' side, 'and at once there came out blood and water.' John then was at pains to point out the reliability of his source: 'He who saw it has borne witness-his testimony is true, and he knows that he tells the truth-that you also may believe'. Jesus's wounds, in particular his side and the blood and water that flow from it, are central to our believing in Christ. It is into the source of the blood and water that Jesus invites Thomas to put his hand.

The water is taken to represent baptism, by which we are cleansed from sin. But also it is in baptism that we receive, sacramentally, the gift of true faith. In baptism we are touched by the water that flows from Christ's side. We do not touch Christ's pierced hands, but in baptism Christ himself acts, and he touches us with his pierced hands. In baptism we receive the grace of true faith, which makes our belief in the Lord reasonable.

The blood, on the other hand, represents the Eucharist, which provides our spiritual nourishment. We do not just touch the blood that flows from Christ's side, but we are given it as a transfusion. And when we consume the sacrament, we are ourselves consumed, enveloped by Christ's body, much as Thomas' hand in Jesus' side would have been enveloped by the Lord's own flesh.

We who did not ourselves witness Christ's bodily resurrection are indeed blessed, because we have been given these witnesses of water and blood. We did not see him with our eyes, but we do see him in the sacraments. We did not touch his hands, or put our hands in his side, but instead he touches us with his hands and places us in his side by the sacraments.

We are not like Thomas-wounds we cannot see. But Christ has given us, in his divine mercy, the sacraments of faith and of his risen body and blood. Enlightened by them, we too can believe Jesus Christ is our Lord and our God, and believing we may have life in his name.

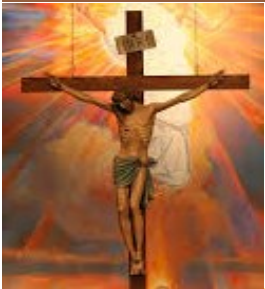
THOMAS

Thomas is one of the most clearly defined characters in the Fourth Gospel. Born loser, realist, pessimist, he has missed out on the Easter night appearance of Jesus. He won't believe in the resurrection simply on the other disciples' claim 'we have seen the Lord'. He lays down his explicit, highly 'physical' conditions.

With the divine 'courtesy' that seems to be a feature of the risen Lord in all the appearance stories of the gospels, eight days later Jesus is prepared to meet Thomas' conditions exactly. But, at the sight of Jesus, Thomas abandons them. Instead he, the late-comer, the obtuse one, makes the most exalted act of faith contained in the gospel: 'My Lord and my God!'. The confession takes us back to the Prologue: '... the Word was with God and the Word was God' (1:1); 'No one has ever seen God; it is God the only Son, who is close to the Father's heart, who has made him known' (1:18). At this climactic moment of the gospel it is Thomas, the hesitant, the doubter, who brings out the full identity of Jesus.

But that is not the end. Jesus adds a comment that brings us into the picture too. Thomas has believed because, like Mary Magdalene and the other disciples present in the room, he has seen the risen Jesus. Others – succeeding generations of believers – will not see Jesus. Unlike Thomas, they have to believe simply on the report handed down in the Church's preaching: 'We have seen the Lord'. On them – that is, on us – Jesus pronounces a blessing: "Blessed are those who have not seen and yet believe".

DIVINE MERCY SUNDAY



*Divine Mercy Sunday
reminds us that God is
merciful and that we too must
show mercy.
We pray for mercy for ourselves
and the whole world.*

ANZAC DAY

**ANZAC DAY Mass will be held on Monday
25th April at 9.00am**

PROJECT COMPASSION

Please return your Project Compassion boxes or envelopes as soon as possible.

PARENTS & BUBS ALPHA

Do you want to grow further in your faith? Do you want to meet other local parents? Then why not give Alpha a try. Please join us in the Parish Centre, 10am Friday mornings from 6 May for coffee and croissants as we explore the person and message of Jesus Christ. Babies and toddlers welcome. For more information contact Emily on emilykathrynhall@gmail.com.

THANK YOU

Thank you to all who contributed to our wonderful Easter Liturgies. Furthermore Thank You to all who contributed to Easter Dues. Thank You for your continued support.

Fr Mannes OP

St Clare's College - Try a Day Wednesday 4th May, Open evening Thursday 5th May. Register your attendance on the College website.

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, Peter Catlin, Fr Ellis Clifford, Joe Schimizzi, June Pollard, Awny El-Ghitany, Mary Lou Pentony, Elizabeth Webster, Terry Stephens, Pamela Sandy, Maureen Blood, Beth Delos Santos, Denis Lawrence, Patricia Zorzi, Gwen Gleeson, Sue King, Anthony Parsonage, Jim Smith, Neville Caulfield, Maggie McKeon, Fr Rafael Cabezon

RECENTLY DECEASED

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.
Bregitta Theresia Avil Bangun, Eugene Lipinski,
Tony Saunders

BAPTISM

Ariana Parreiras

will be baptised this weekend.
May her life be filled with God's peace,
and her heart with God's love...
on this Baptism day and always.



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.

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 8 / 9 April 2022

Saturday 5.00pm	- Acolyte - D. Gauci Reader - K. Markcrow / P. Farrelly
Sunday 8.00am	- Acolyte - K. Linard Reader - M. Falk / E. Smith
Sunday 10.00am	- Acolyte - R. Tanzer Reader - C. Rheinberger / J. Cooke
Sunday 5.00pm	- Acolyte - S. Sedgwick Reader - T. Malone, K. Watson

*Easter says to us evil doesn't win but light and love and hope win in the death and resurrection of Jesus...
God's love gives us confidence to overcome our struggles.*