

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS



Issue 40  
2 August 2020  
Year A

# Feast St Dominic

### HOLY ROSARY CHURCH

#### *Parish Priest*

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

#### *Assistant Priest*

**Fr Rafael Cabezon OP**

#### *In residence*

**Fr Bernie Maxwell OP**

#### **Holy Rosary Church**

**Cnr Phillip Avenue &  
Antill Street, Watson ACT**

#### **Postal Address**

**PO Box 900, Dickson  
Ph. 6248 5925**

#### **Office Hours -**

**Monday, Tuesday,  
Thursday, Friday  
9am to 12.30pm**

#### **Office Staff**

**Jacque Cortese  
Jim Smith**

#### **Email:**

**[watson@cg.org.au](mailto:watson@cg.org.au)**

#### **Website:**

**[www.cg.org.au/watson](http://www.cg.org.au/watson)**

#### **Facebook:**

**[www.facebook.com/Holy-  
Rosary-Parish-Watson](https://www.facebook.com/Holy-Rosary-Parish-Watson)**

#### **Mass Times**

**Monday - NO Mass  
Tuesday & Thursday  
6:45am**

**Wednesday & Friday  
5:30pm**

**Saturday - 9:00am  
Vigil - 5:pm**

**Sunday - 8:00am, 10:00am,  
5:00pm**

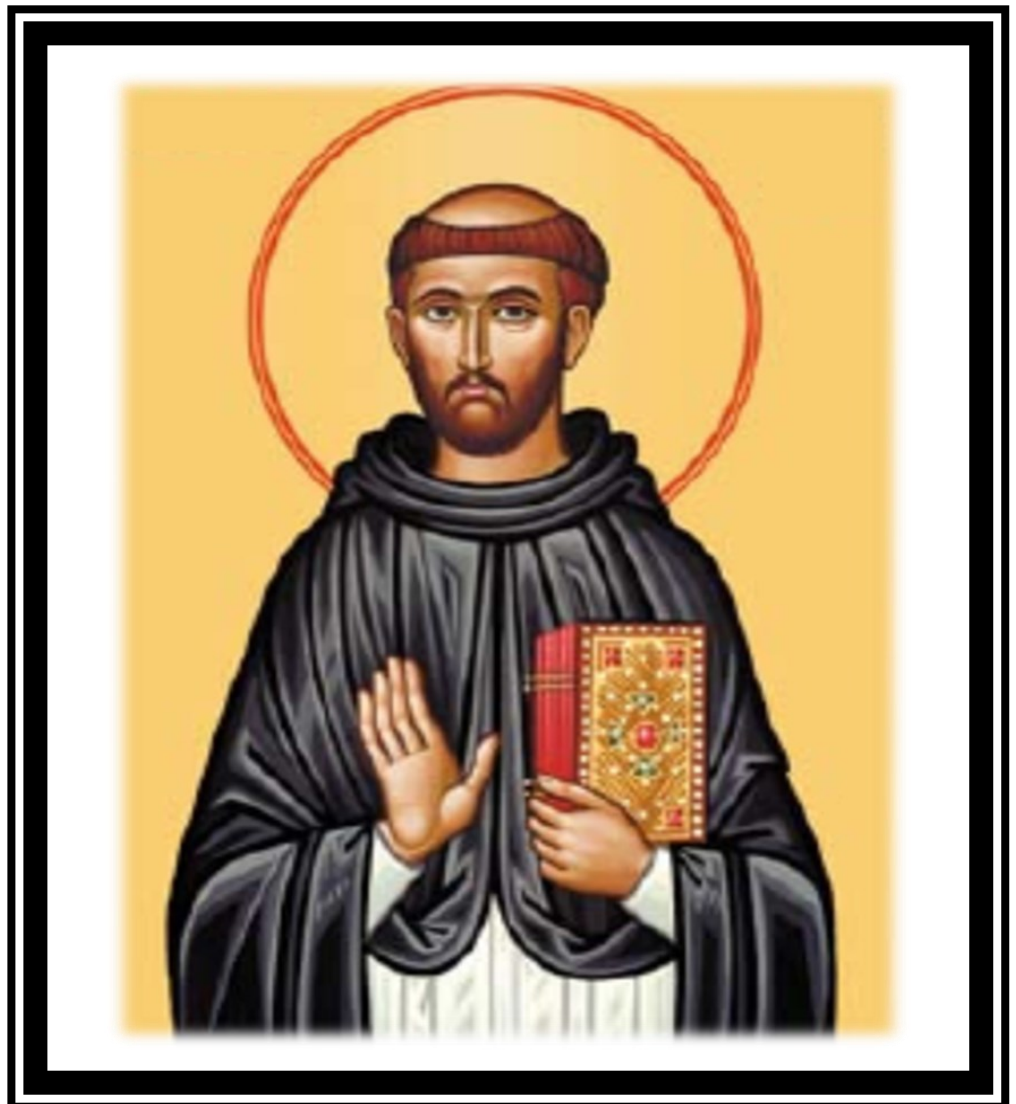
#### **Reconciliation**

**Saturday 12pm—12.30pm  
and 4pm—4.30pm**

#### **Adoration - Holy Hour**

**Tuesday 12 Noon - 1:00pm**

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



**Please record your name & contact number on the Register  
provided in the foyer.**

**PLEASE sanitise your hands on entering the foyer or parish centre.  
Please DO NOT return your bulletin to the basket, if you are not taking  
it home put it in the bin.**

## ENTRANCE ANTIPHON

The Lord opened his mouth in the assembly,  
and filled his with the spirit of wisdom and understanding,  
and clothed him in a robe of glory.

## FIRST READING

### First Reading

Isaiah . 52:7-10

How beautiful on the mountains are the feet of one who brings good news, who heralds peace, who brings happiness, proclaims salvation, and tells Zion: 'You God is king!' Listen! Your watchmen raise their voices, they shout for joy together, for they see the Lord face to face, as he returns to Zion. Break into shouts of joy together, you ruins of Jerusalem. The Lord bares his holy arm in the sight of all the nations, and all the ends of the earth shall see the salvation of our God.

## RESPONSORIAL PSALM

### Responsorial Psalm

Ps. 95:1-3, 7-8, 9-10

**R/ Proclaim his marvellous deeds to all the nations.**

- 1: O sing a new song to the Lord,  
Sing to the lord, all the earth.  
O sing to the Lord, bless his name.
- 2: Proclaim his help day by day,  
tell among the nations his glory  
and his wonders among all the people.
- 3: Give the Lord, you families of peoples,  
give the Lord glory and power,  
give the Lord the glory of his name.
- 4: Worship the Lord in his temple.  
O earth, tremble before him .  
Proclaim to the nations: 'God is king.'

**R/ Proclaim his marvellous deeds to all the nations.**

## SECOND READING

### Second Reading

2 Timothy 4:1-8

Before God and before Christ Jesus is to be the judge of the living and the dead, I put this duty to you, in the name of his Appearing and of his kingdom: proclaim the message and, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience – but do all with patience and the intention of teaching. The time is sure to come when, far from being content with sound teaching, people will be avid for the latest novelty and collect themselves a whole series of teachers according to their own tastes; and then, instead of listening to the truth, they will turn to myths. Be careful always to choose the right course; be brave under; make the preaching of the Good News your life's work, in thoroughgoing service. As for me, my life is already being poured away like a libation, and the time has come for me to be gone. I have found the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give me of that Day; and not only to me but to all those who have longed for his appearing.

## GOSPEL ACCLAMATION

Alleluia, alleluia!

Let your light shine before men,  
that they may see your good works and glorify your Father.  
Alleluia!

## GOSPEL

### Gospel

Matthew 5:13-19

Jesus said to his disciples: 'You are the salt of the earth. But if the salt becomes tasteless, what can make it salty again? It is good for nothing, and can openly be thrown out to be trampled underfoot by men.

You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works they may give praise to your Father in heaven.

Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them. I tell you solemnly, till heaven and earth disappear, not on dot, not one little stroke, shall disappear from the Law until its purpose is achieved. Therefore, the man who infringes even one of the least of these commandments and teaches other to do the same will be considered the least in the kingdom of heaven: but the man who keeps them and teaches will be considered great in the kingdom of heaven.'

## COMMUNION ANTIPHON

The Lord sent disciples to proclaim to all the towns:  
the kingdom of God is very near to you.

## A SPIRIT OF PRAYERFULNESS

### A catechesis on the Mass



Last week we left off with the notion of sacrifice as being important for an understanding of the Mass. We learnt that the classical definition of the Mass was the "sacrifice of Calvary re-enacted". The words Jesus uses at the Last Supper hint at this when he offers his disciples the bread which will become his body and for them a sharing in his death and resurrection, thus

the Lord says: "Take this all of you and eat it THIS IS MY BODY GIVEN UP FOR YOU". What is being given up is none other than the Lord's own body in sacrifice on the altar of the Cross, this "offering up" is what we are drawn back into at Mass, we stand at Calvary beneath the foot of the Cross.

Connected with this all is the Jewish context of Jesus' words, he is saying this all during the Passover where we know from the Book of Exodus that there had to be the ritual slaughter of a lamb and it is here also that Jesus fits the bill. In the first chapter of St John's gospel Jesus is described by John the Baptist as the "set apart from all things profane, and is therefore holy. In English "sacrifice" can have either a religious or Lamb of God" ( John 1:29); he is the new and eternal Paschal lamb forever slain (Revelation 5:6, 12).

So what of sacrifice then? The word sacrifice is derived from the two Latin words "sacrum" and "facere", meaning "to make holy". Its root meaning is an act of offering something precious to God; the gift is thereby non-religious meaning. In the broadest sense, sacrifice is understood as the surrender of some good for the sake of something better. Thus we say that parents make many sacrifices in order to educate their children.

Sacrifice also has a religious sense. In general, this means every interior act of self-surrender to God, and every exterior manifestation of the inner sacrificial disposition, for example, in prayer, alms-giving and self-denial.

In the liturgical and churchy sense, sacrifice is an external or visible religious act in which a material gift is offered to God by an ordained minister for the fourfold purpose of adoration, thanksgiving, petition and contrition.

A true sacrifice must comprise the following elements: 1) **a visible (often precious) gift**, 2) **a sacrificing priest who is authorized to appear before God** as the representative of the community; 3) **the purpose of the sacrifice**, which primarily consists in the recognition of the absolute sovereignty of God through adoration, thanksgiving and petition, and secondarily in reconciliation with God through atonement; 4) **an act of sacrifice or ritual which visibly represents the invisible**, inner sacrificial disposition of the priest and worshippers.

The key point in all of this is that, in a religious sacrifice—especially as found in ancient Judaism and in Christianity—a man or a whole community takes something very valuable and removes it from its own dominion (often by destroying it, eg a burnt offering, or the slaying of a victim where blood is removed from the body). The purpose is to make visibly manifest to all that the man or community submits itself to the sovereignty or will of God.

Those familiar with the Old Testament will recognize the above description as applying to many of the sacrifices prescribed for the ancient Israelites; one need only recall the many sacrifices offered in the Temple in Jerusalem, there were so many sacrifices in the Temple of old that it was awash with blood and probably smelt like a slaughterhouse!!!

The New Testament is very clear that Jesus' death on the Cross was a sacrifice modeled on the sacrifices consistent with the Jewish tradition even down to the way he died on the Cross as it was the custom to put the Paschal Lamb on a cross like frame so as to roast it efficiently. St Paul too emphasizes the sacrificial nature of Jesus' death, while the Letter to the Hebrews articulates this "theology" of sacrifice in its most developed form.

Next we shall explore how the Mass correlates with the fundamentals we have seen presented here.

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

## NOVENA TO ST DOMINIC

**V.** O Wonderful hope which you gave to those who wept for you at the hour of your death, promising after your departure to be helpful to your brethren.

**R.** Fulfil, O Father, what you have said, and help us by your prayers.

**V.** O you, who did shine illustrious by so many miracles, wrought in the bodies of the sick, bring us the help of Christ to heal our sick souls.

**R.** Fulfil, O Father, what you have said, and help us by your prayers.

**V.** Glory be to the Father, and to the Son, and to the Holy Spirit.

**R.** Fulfil, O Father, what you have said, and help us by your prayers.

**V.** Pray for us, O holy Father, St. Dominic.

**R.** That we may be made worthy of the promises of Christ.

**V.** Let us pray.

O God, who have enlightened Your Church by the eminent virtues and preaching of Saint Dominic, Your Confessor and our Father, mercifully grant that by his prayers we may be provided against all temporal necessities, and daily improve in all spiritual good. Thorough Jesus Christ, our Lord. **R.** Amen

## NOVENA TO ST DOMINIC



*The Spanish churchman St. Dominic (ca. 1170-1221) founded the Dominican order, a religious community officially called the Order of Preachers.*

Dominic was born to the well-to-do Guzmán family in the town of Caleruega in northern Spain. As a young man, he studied the liberal arts and theology at Palencia. After he was ordained a priest, he joined the cathedral canons of the city of Osma, who lived a community life under the rule of St. Augustine.

When he was about 30, Dominic accompanied his bishop on several diplomatic missions in northern Europe. In the course of these travels he became aware of the religious ideas of the Albigensians, a Manichaean movement in southern France. This sect believed that the soul is good and the body is evil and that man must be purified and must not indulge in any physical pleasures. The Pope had sent legates to counteract the movement, but with their sumptuous clothes, fine horses, and numerous attendants they only succeeded in reinforcing the Albigensians' beliefs. Dominic saw that the only way to preach orthodox doctrine effectively to these people was to be as poor as they were and to be thoroughly knowledgeable in Christian theology. He stayed in southern France for several years and, together with a small group of like-minded men, tried to put his ideas into practice by preaching, studying, praying, and living in poverty.

After a papal crusade crushed the heretics, in 1215 Dominic and his group of 16 were welcomed by the bishop of Toulouse and established as the official preachers of that diocese. Dominic then went to Rome, where he obtained Pope Innocent III's approval for the establishment of a religious order dedicated to preaching and based on a deep knowledge of the Scriptures and Christian truth. Until this time religious orders had been associated with monasteries, where men lived apart from the world and spent their time in prayer and physical work. But Dominic conceived of a group of men who would be dedicated primarily to preaching and thus to helping people in the mainstream of life. Living together in a city house, where they would pray and study, these men would be able to go wherever they were needed and would substitute study for the traditional manual labour of monks.

In 1217 Dominic showed his confidence in the men who shared his ideal and scattered the little group of 16 around Europe. He sent some to Paris to study theology, some to Bologna to study law, and others to Rome and Madrid. Two stayed behind in Toulouse and two more in nearby Prouille. Wherever they went, these men attracted others, and soon there were hundreds of followers of Dominic's ideal, many of them students and masters at universities.

During the next 2 years Dominic travelled over 3,000 miles on foot, visiting and encouraging his men in Toulouse, Paris, Milan, Rome and in Spain. In 1220 the first meeting or general chapter of the friars took place in Bologna, and there it was decided that the order would have a representational system of government, with the friars in each house electing their superiors for fixed terms. These representatives met again in 1221 and divided the order geographically into provinces. Shortly after this meeting Dominic died in Bologna in 1221; he was canonized in 1234.

Dominic's genius had several ingredients. He was a charismatic leader, able to evaluate a situation and act decisively. He had confidence in his own ideals and in the people who shared them. His mind was sharpened by study, but before he wrote, lectured, or preached, he turned to God in prayer. It was said of Dominic that "he loved everyone, so everyone loved him." By 1256 the group he had founded had over 13,000 members, and it continues to flourish today. <https://www.encyclopedia.com/people/philosophy-and-religion/saints/saint-dominic>

## COVID - 19

As the Covid-19 pandemic continues to rage, perhaps it's timely to ask ourselves whether we're responding with the generosity of Christ in our dealings with family, friends and in the community. Are we doing our utmost to keep others in our community safe?

## SALT & LIGHT

Every Christian is called by God to be an influence on the world around them. Jesus began teaching this concept early in his ministry when he told his disciples that he would make them fishers of men. (Matthew 4:19) Then, in the Sermon on the Mount, he used the illustrations of salt and light. (Matthew 5:13-16) Both salt and light have properties which affect things around them. Salt is used to enhance flavour, and as a preservative. To 'be salt' means to deliberately seek to influence the people in one's life by showing them the unconditional love of Christ through good deeds. Light is a symbol used to mean awareness, knowledge, and understanding. To 'be light' means to be a witness to others concerning the truth of God's Word, especially about who Christ is and how he died and rose again for our salvation.

When Jesus taught these things, his audience was composed of Israelites. As God's chosen people, they possessed the Word of God, and were salt and light in the world. Gradually, throughout Jesus' teaching ministry, he refined this idea that each one who followed him was to have a spiritual impact on those around them. He sent them out to all the towns around them to preach repentance and the coming of the Kingdom of God.

By the end of his earthly ministry, Christ had made it clear that the gospel was to have a universal application. He commanded his followers to go and teach all nations, to baptise them, and teach them everything he had taught. (Matthew 28:18-20) This has properly been taken as a mandate for all Christians to spread the gospel of Christ to everyone. This includes both concepts of salt and light. We are to do as much good in the name of Christ as we can, and we are to share the light of the gospel with as many as we can.

More than just a command, what is known as the Great Commission is also a wonderful privilege. Christ offers eternal life as an incomparable gift. Sharing the good news of that gift with others is one of the greatest joys of the Christian life.

## MARIAN PROCESSION

**Marian procession for the Solemnity of the Assumption:** starts St Brigid's 2pm Saturday 15 August with Rosary 1<sup>st</sup> decade then walk while praying rosary carrying statue of Our Lady, arrive Our Lady of Rosary Watson 3pm for Divine Mercy chaplet, Litany of Loreto and Benediction- conclude with cuppa in Watson parish centre around 3pm. All Welcome. Note: Social Distancing will be observed. Those who would like to provide something for the cuppa please contact Watson Parish Office 6248 5925 - [watson@cg.org.au](mailto:watson@cg.org.au).

## ADORATION

Would you like to spend some special time with our Lord? Visit Him in the Blessed Sacrament. Adoration will be held each Tuesday from 12 noon until 1:00pm in the Church.

## MY VOICE

My Voice seeks to realise the Archdiocesan three year vision for youth: belong, believe and become. It involves children in articulating their rights and responsibilities within the Church. The project is designed for students in Years 4 to 7. If you would like to participate in the survey, go to: [cgyouth.org.au/myvoice](http://cgyouth.org.au/myvoice) or email [youth@cg.org.au](mailto:youth@cg.org.au) for more information.

## PARISH

**PARISH SCHOOL OF RELIGION** - Parish School of a religion will resume this Sunday at 9am in the Parish Hall. Families wishing for children to receive Sacramental preparation are to please contact Nicole Webb on 0414139170. A friendly reminder to observe COVID precautions by keeping children who are unwell or who have been exposed to unwell family members, at home.

**MASS INTENTION** - please email or phone the Parish Office

**HOLY MARY MOTHER OF GOD PRAYER GROUP** meets 2.00pm **Thursdays** in the church. Contact the Office for information.

**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](http://www.wccm.org)

**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.

**PARISH BULLETIN - DEADLINE** for notices is **NOON TUESDAY** Ph. 6248 5925 or Email: [watson@cg.org.au](mailto:watson@cg.org.au)

## PLANNED GIVING & DONATIONS

CDF are making available a CBA secured CDF Bpoint payment page for payment of donations on the following link.

<https://www.bpoint.com.au/pay/>

[CATHOLICDEVELOPMENTFUNDARCHDIOCESEOF CANBERRA](https://www.bpoint.com.au/pay/)

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

Alexia Harris, Maria Martiniello, Greg O'Neill, Barbara Parsonage Moya McGrath, Mary Martin, Barbara Wilson, Anne Corver, Ursula Ramsay, Edith Jensen, Frank Zobec, June Pollard, Maureen Dawes, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Rosa Maria Santos, Margaret Sullivan, Zelma McManus, Elizabeth Webster, Fr Joe McGeehan, Joe Schimizzi, Bob Hackett, Elsie Laughton, Paul Neddrie, Pamela Sandy, Beth Delos Santos, Maureen Blood,

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

Helen Kilby, Mary James, Carmel Holley

## Anniversaries - In Loving Memory

Betty Collett

"You are my companion and must walk with me.  
For if we hold together no earthly power can withstand us."  
*St Dominic upon meeting Francis of Assisi*

ROSTER 8 / 9 August		
Saturday 5pm		
Acolyte / Server	T. Johnson	
Readers	K. Markcrow	D. Hinds
Sunday 8am		
Acolyte / Server	K. Linard	
Readers	E. Smith	J. Smith
Sunday 10am		
Acolyte / Server	H. Beasley	
Readers	M. Fitzgerald	K. McCluskey
Sunday 5pm		
Acolyte / Server	D. Gomez	
Readers	M. Proctor	