

Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 49
24 October 2021
Year B

HOLY ROSARY CHURCH

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

Assistant Priest
Fr Rafael Cabezon OP

Dominican in residence
Br Francis McKinnon OP

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

Postal Address
PO Box 900, Dickson
Ph. 6248 5925

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

Office Staff
Jacquie Cortese
Jim Smith

Email:
watson@cg.org.au
Website:

www.cg.org.au/watson

Facebook:

www.facebook.com/Holy-Rosary-Parish-Watson

Mass Times

Monday - NO Mass

Tuesday & Thursday
8.00am

Wednesday & Friday
5:30pm

Saturday - 9:00am

Vigil - 5:pm

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

Reconciliation

Saturday 12pm—12.30pm
and 4pm—4.30pm

Adoration - Holy Hour

Tuesday 12 Noon - 1:00pm

Pray the Rosary

First Saturday each month 3.30pm

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

Thirtieth Sunday in Ordinary Time

OCTOBER

PRAY
THE
ROSARY



Masks are required to be worn in the Church.

RETURN TO MASS

Weekday Masses for 25 parishioners .

Weekend Sunday Masses will begin on the weekend of 30/31 October for **100 parishioners** at each Mass.

YOU ARE REQUIRED TO BOOK for Vigil and Sunday Masses when they begin.

Once numbers are reached parishioner's will no longer be allowed into the church.

Try booking Link:

30 / 31 October - <https://www.trybooking.com/BUPHH>

6 / 7 November - <https://www.trybooking.com/BUVVZ>

Bookings **CLOSE** on the Thursday 6.00pm for Trybooking and Thursday 12.30pm for office bookings. Office bookings will only be available to parishioners who **DO NOT** have access to online booking. **NO** bookings will be taken after the closing times. Bookings will need to be made every week until numbers attending are increased to full capacity. Office hours - Monday, Tuesday, Thursday, Friday - 9am to 12.30pm. NOT open Wednesday.

ENTRANCE ANTIPHON

Entrance Antiphon: Cf. Ps 104: 3-4

Let the hearts that seek the Lord rejoice;
turn to the Lord and his strength;
constantly seek his face.

FIRST READING

First reading: Jeremiah 31:7-9 .

The Lord says this: Shout with joy for Jacob! Hail the chief of nations! Proclaim! Praise! Shout: 'The Lord has saved his people, the remnant of Israel!' See, I will bring them back from the land of the North and gather them from the far ends of earth; all of them: the blind and the lame, women with child, women in labour: a great company returning here. They had left in tears, I will comfort them as I lead them back; I will guide them to streams of water, by a smooth path where they will not stumble. For I am a father to Israel, and Ephraim is my first-born son.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm: Psalm 125(126)

*R: The Lord has done great things for us;
we are filled with joy.*

When the Lord delivered Zion from bondage,
it seemed like a dream.

Then was our mouth filled with laughter,
on our lips there were songs.

The heathens themselves said: 'What marvels
the Lord worked for them!'

What marvels the Lord worked for us!
Indeed we were glad.

Deliver us, O Lord, from our bondage
as streams in dry land.

Those who are sowing in tears
will sing when they reap.

They go out, they go out, full of tears,
carrying seed for the sowing;
they come back, they come back, full of song,
carrying their sheaves.

SECOND READING

Second reading: Hebrews 5:1-6 .

Every high priest has been taken out of mankind and is appointed to act for men in their relations with God, to offer gifts and sacrifices for sins; and so he can sympathise with those who are ignorant or uncertain because he too lives in the limitations of weakness. That is why he has to make sin offerings for himself as well as for the people. No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give himself the glory of becoming high priest, but he had it from the one who said to him: *You are my son, today I have become your father*, and in another text: *You are a priest of the order of Melchizedek, and for ever.*

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation: cf 2 Timothy 1:10

Alleluia, alleluia!

Our Saviour Jesus Christ has done away with death,
and brought us life through his gospel.

Alleluia!

GOSPEL

Gospel: Mark 10:46-52

As Jesus left Jericho with his disciples and a large crowd, Bartimaeus (that is, the son of Timaeus), a blind beggar, was sitting at the side of the road. When he heard that it was Jesus of Nazareth, he began to shout and to say, 'Son of David, Jesus, have pity on me.' And many of them scolded him and told him to keep quiet, but he only shouted all the louder, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him here.' So they called the blind man. 'Courage,' they said 'get up; he is calling you.' So throwing off his cloak, he jumped up and went to Jesus. Then Jesus spoke, 'What do you want me to do for you?' 'Rabbuni,' the blind man said to him 'Master, let me see again.' Jesus said to him, 'Go; your faith has saved you.' And immediately his sight returned and he followed him along the road.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMMUNION ANTIPHON

Communion Antiphon: Cf. Ps 19: 6

We will ring out our joy at your saving help
and exult in the name of our God.

Text - Copyright © 1996-2020 Universalis Publishing Ltd

In light of the Gospel reading of Jesus' healing of the blind beggar, Bartimaeus, let us pray for all the medical and emergency staff who have continued to offer the best of care, despite the extra burden of the pandemic. May they be given the resources – mental, physical and spiritual – to continue in their calling. And, as the Eastern states move out of lock down and Australia opens to the international world, let us show consideration to our wider community by doing all we can personally to stay safe and well.



THE BLIND TRULY SEE...

As we continue with our reading of St Mark's gospel we encounter Jesus slowly making his way to Jerusalem so as to endure his Passion. Jesus, earlier on in verse thirty-three of this tenth chapter, has predicted his impending torture and death:

Now, we are going up to Jerusalem; and there the Son of Man will be given up into the hands of the chief priests and scribes, who will condemn him to death; and these will give him up into the hands of the Gentiles, 34 who will mock him, and spit upon him, and scourge him, and kill him; but on the third day he will rise again.

Jericho is about three hours walk from Jerusalem it is the last village before the great city. It is here in this small town that a blind man reveals the true situation which is about to ensue. Who is this blind man? The man in question is called Bartimaeus, the son of Timaeus. The fact that this man's name is recorded leads us to believe he may have been well-known in the early Christian community in Jerusalem. We know from this episode that after Bartimaeus was healed of his blindness he "followed" Jesus along the way—could this mean discipleship? Bartimaeus, then, would have been a living example amongst the first believers of Jesus' power. Yet, Bartimaeus despite his ostensible blindness ironically sees something deeper in this episode than "[Jesus'] disciples and a large crowd".

First of all, we see Bartimaeus cry out "Son of David, Jesus, have pity on me". This brief outburst ironically shows Bartimaeus perceives something the disciples and the crowd do not, and that is Jesus is the new King of Israel. Jesus is the son of David the legendary King. More poignant is that Jesus is heading to Jerusalem, the "great King's city" as psalm 48 tells us. Moreover, it is in Jerusalem that Jesus will be enthroned, first on a donkey as he enters his city to the joy of the people for they will say "**Hosanna, blessed is he who comes in the name of the Lord; blessed is the kingdom of our father David which is coming to us; Hosanna in heaven above.**" (Mk 11:9-10), and then, tragically, he shall be crowned with thorns and mount his wooden throne of the Cross.

More to the point about Bartimaeus is that despite his disability and the very fact no one really bothered about him, and thought he was a nuisance ("**And many of them scolded him and told him to keep quiet,**") it is only Bartimaeus who judges correctly in this episode. Bartimaeus not only cries out his praise of David's son once, but twice. This outcry moves Jesus to stop, as if Jesus realizes that his true identity has been revealed.

It is only in the realization of who Jesus is that a moment of encounter occurs. This encounter is seen in two ways, first with a physical healing, but then, and more importantly, with an affirmation of the blind man's faith. It is Bartimaeus' spiritual insight that enables his physical sight to return, Jesus is the instrument of God's fidelity to Bartimaeus who never stopped believing that the Son of David would appear, and by God's grace not only



Cont...did Bartimaeus merely hear about the Son of David's return but in the sight of his eyes Bartimaeus, like Simeon, is able to say:

**for mine eyes have seen thy salvation
31 which thou hast prepared in the presence
of all peoples,
32 a light for revelation to the Gentiles,
and for glory to thy people Israel."** (Lk 2:31-32)

The lesson we can learn from this week's gospel is the usual tale of the Scriptures and that is that the person whom the world perceives as useless, marginalized, forgotten, is the one who is often prophetic and faith filled.

A second lesson we can learn is about inclusivity and diversity. Bartimaeus is considered an outsider, a non-hoper, someone it is easy to say "shut up" to. Bartimaeus is not considered to be worth much, he is, compounded with his disability, impoverished and reliant on the pity of others, thus this is the reason he says to Jesus "have pity on me" or more interestingly "have mercy on me". Bartimaeus was only ever encountered as one whom one should bestow pity on. Whilst we do not have the depth of faith to always heal those amongst us with disabilities it is pertinent in light of this week's gospel not to show pity but rather to be aware and be willing to include those whom the world or society deem outsiders, non-productive or useless. Today's gospel brings home that every human deserves to be treated with dignity and respect.

God bless you all, praying for you at this difficult time.

Fr Mannes OP

OUT OF STEP?

Thirtieth Sunday of the Year.

Fr Leo Edgar OP warns us about the danger of spiritual pride.

Doesn't it seem strange how incredibly frustrating 'virtuous' people can be?

In reality, of course, it is not their virtue that frustrates us, but rather their self-satisfaction at being so virtuous, their feeling of superiority over the rest of mankind! Perhaps there is also an element of our own inadequacy which we are not always willing to admit.

In Luke's Gospel, Jesus addresses his remarks to 'people who prided themselves on being virtuous and despised everyone else!' There doesn't seem to be much point in feeling virtuous if, at the same time, you are despising, (or 'are contemptuous of', in Nicholas King's translation) the rest of mankind. More than that, those who feel so virtuous, perhaps, are failing to notice their own human shortcomings and sinfulness, thereby neglecting the need for God's forgiveness. We can become blinkered by our own self-righteousness, failing, very often, to see the good in others.

The tax collector, on the other hand, simply turns to God for mercy and forgiveness, recognizing his own sinfulness.

This gospel passage reminds me of the story of a little girl who was having dancing lessons, accompanied by her mother. The mother very proudly proclaimed to a person nearby, 'That's my daughter - and she's the only one dancing in step!'

Cont...Sometimes we can under the illusion that we are better than others or, even worse, that we are the only ones who are virtuous - the only ones really in step. Christians in our society are more and more being made to feel that they are out of step with the rest of the world. Our moral, social teaching on issues like abortion, euthanasia, social justice etc., can indeed set us apart. So should we merely be like the tax collector and stand back, declaring our unworthiness? Surely not!

But equally we should beware of too much self-satisfaction in our lives, even in our own teaching and preaching. The preacher may sometimes come across to his hearers as appearing to be morally superior. Most of us like to think of ourselves as being righteous; but Jesus, in the paragraph prior to the parable of the Pharisee and the tax collector, asks of his hearers the question 'When the Son of Man comes, will he find faith on earth?'

This continues to be a serious question and one that needs to be addressed in our own time. It is not sufficient, like the Pharisee, just to 'accommodate' God by turning up at the church, or synagogue or temple, fulfilling the ritual, outwardly performing the prayers, but inwardly lacking the faith and simplicity of the child. What Jesus also tells us in this part of Luke's gospel is that 'whoever does not receive the kingdom of God like a little child' will never enter it'.

And so we learn from Christ's teaching that there are two essential elements required, faith and humility - child like; for which child is so lacking in faith and trust that a natural humility does not derive from that? 'I give you thanks, Lord, that I am not like the rest of humanity'; ... this Pharisee's prayer is one that I, hopefully, may never feel called to say.

But just in case I do, let me recall that I would be beginning to sound like the mother in the story, so I guess it's time to stop praying and start believing!

Discern the way. Try to be true to Jesus' words and example. Helping people, listening, better understanding, being a better person and wanting to help.

FROM WEAKNESS TO HEALING

'The character Bartimaeus leaps out from the pages of Mark's Gospel and stays with us as we go on our way from Sunday to Sunday. Bartimaeus wasn't born blind, because he actually asks that he might see *again*. Bartimaeus was no stranger to loss and suffering. Going blind must have meant losing not only his independence and livelihood but being condemned to endure much suffering and humiliation. 'All through the Gospel the other disciples have been on the road with Jesus as he goes from town to town teaching and healing. But they have failed to truly see him or understand his words. All that time, Bartimaeus was sitting in the dust by the side of the road, day after day, going nowhere it seemed, yet he was in truth like a tree planted beside a flowing stream, the roots of his faith growing unseen until the day his Master came and said "Go your way, your faith has made you well".'

Excerpt from a homily by Fr Dermot Morrin OP

**CONGRATULATIONS to Fr Bernie Maxwell OP
61 years Ordained - 22 October.**

ALL SAINTS / ALL SOULS MASS TIMES

**All Saints - Monday 1 November - 9.00am
All Souls - Tuesday 2 November - 8.00am
& 5.30pm**

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

Greg O'Neill, Ruth Burke, Frank Zobec, Carol Hallam, Mary Martin, Barbara Wilson, June Pollard, Anne Corver, Ursula Ramsay, Edith Jensen, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Bob Hackett, Joe Schimizzi, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Elizabeth Webster, Pamela Sandy, Maureen Blood, Beth Delos Santos, Peter Catlin, Terry Stephens, Bernard Druett, Veronica & Paul Cornelly, Denis Lawrence

IMPORTANT WWVP CARDS

Please forward to the Parish Office any confirmation emails from Access Canberra or new cards for anyone who has been volunteering especially those who will continue volunteering after the lockdown period. If anyone has not provided a new card or email confirmation, can you please ensure that you do so before volunteering again in a role requiring a WWVP. Please check to see if your card will expire over the next few months and remember to renew.

THE LITURGY - A SCHOOL OF PRAYER

'The liturgy is a special place in which God addresses each one of us ... and awaits our response. We celebrate and experience the liturgy well, only if we maintain an attitude of prayer, uniting ourselves to the mystery of Christ and to His dialogue of a Son with His Father. God Himself teaches us to pray. He has given us the right words with which to address Him, words we find in the Psalter, in the great prayers of sacred liturgy and in the Eucharistic celebration itself.'

- Pope Benedict XVI

ROSTER 30 / 31 October 2021

Saturday 5pm		
Acolyte / Server	M. Tran	
Readers	Sr Veronica	M. Dawes
Welcome Minister	K. Murphy	A. Moore
Sunday 8am		
Acolyte / Server	J. Smith	
Readers	N. Clarke	G. Thompson
Sunday 10am		
Acolyte / Server	J. Wade	
Readers	C. Barbaro	P. McDonald
Data Projector	J. Cortese	
Welcome Minister	K. O'Brien	C. Bergin
Sunday 5pm		
Acolyte / Server	L. Kim	
Readers	C. Paton	C. Paton
Data Projector	J. Kim	