

Catholic Parish of Blackiriars



Under the care of the Dominican Fathers



Issue 39
26 July 2020
Year A

VERITAS



Seventeenth Sunday in Ordinary Time

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

Email:
watson@cg.org.au

Website:
www.cg.org.au/watson

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

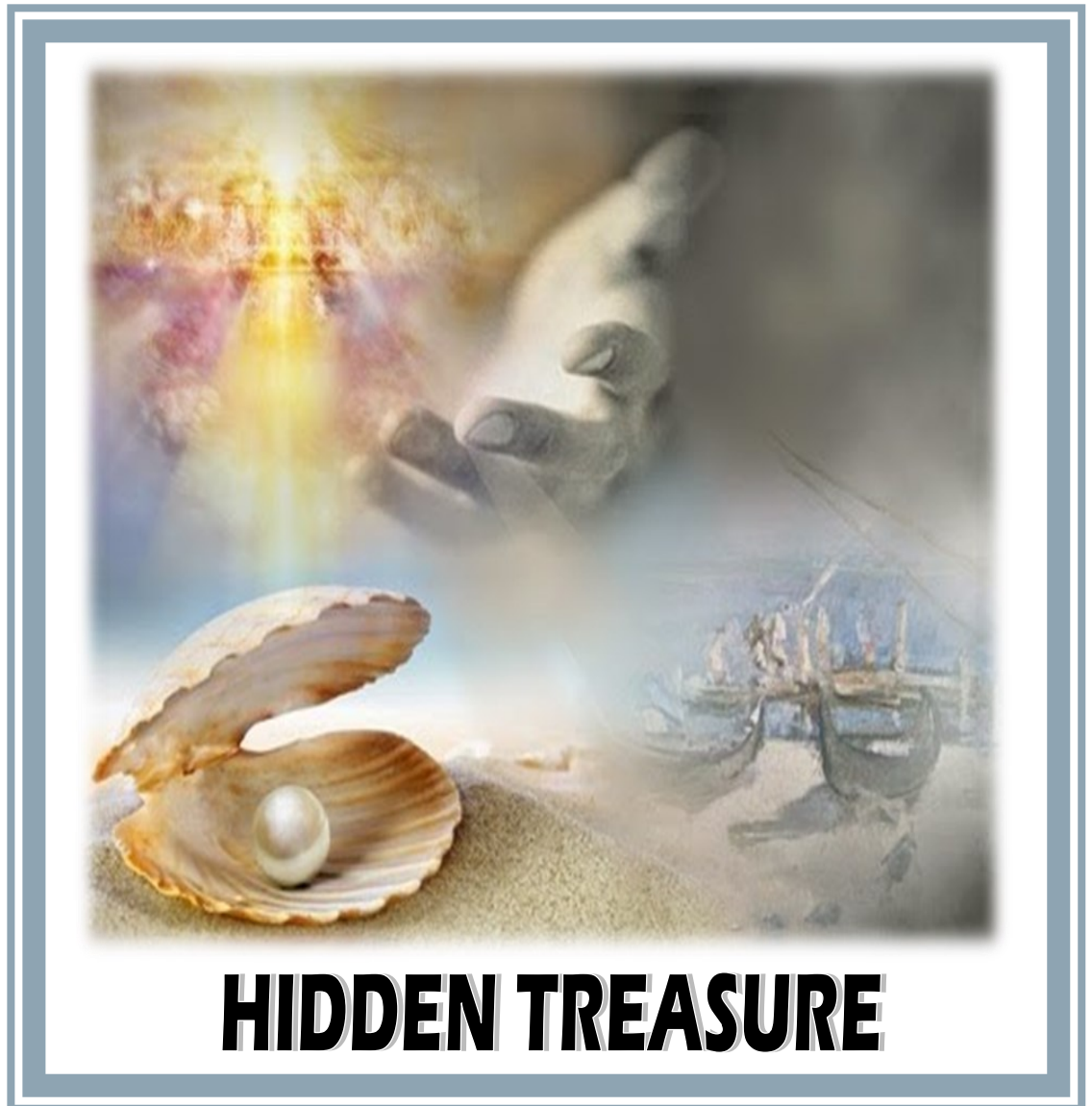
Office Staff
Jacque Cortese
Jim Smith

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**



HIDDEN TREASURE

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

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.



THE KINGDOM OF HEAVEN
IS LIKE:
THE HIDDEN
TREASURE



GOSPEL

Gospel

Matthew 13:44-52

Jesus said to the crowds, 'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.

'Again, the kingdom of heaven is like a merchant looking for fine pearls; when he finds one of great value he goes and sells everything he owns and buys it.

['Again, the kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time: the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth. 'Have you understood all this?' They said 'Yes.' And he said to them, 'Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.']

[Short Form: omit text in brackets.]

ENTRANCE ANTIPHON

God is in his holy place,
God who unites those who dwell in his house;
he himself gives might and strength to his people.

FIRST READING

First Reading

1 Kings 3:5. 7-12

The Lord appeared to Solomon in a dream and said, 'Ask what you would like me to give you.' Solomon replied, 'Lord, my God, you have made your servant king in succession to David my father. But I am a very young man, unskilled in leadership. Your servant finds himself in the midst of this people of yours that you have chosen, a people so many its numbers cannot be counted or reckoned. Give your servant a heart to understand how to discern between good and evil, for who could govern this people of yours that is so great?' It pleased the Lord that Solomon should have asked for this. 'Since you have asked for this' the Lord said 'and not asked for long life for yourself or riches or the lives of your enemies, but have asked for a discerning judgement for yourself, here and now I do what you ask. I give you a heart wise and shrewd as none before you has had and none will have after you.'

RESPONSORIAL PSALM

Responsorial Psalm

Ps: 85:5-6. 9-10. 15-16

Lord, you are good and forgiving.

O Lord, you are good and forgiving,
full of love to all who call.
Give heed, O Lord, to my prayer
and attend to the sound of my voice.

All the nations shall come to adore you
and glorify your name, O Lord:
for you are great and do marvellous deeds,
you who alone are God.

But you, God of mercy and compassion,
slow to anger, O Lord,
abounding in love and truth,
turn and take pity on me.

Lord, you are good and forgiving.

SECOND READING

Second Reading

Romans 8:28-30

We know that by turning everything to their good God co-operates with all those who love him, with all those that he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

GOSPEL ACCLAMATION

Alleluia, alleluia!

Blessed are you, Father, Lord of heaven and earth;
you have revealed to little ones the mysteries of the kingdom.
Alleluia!

COMMUNION ANTIPHON

The Lord, the gracious, the merciful,
has made a memorial of his wonders;
he gives food to those who fear him.

A SPIRIT OF PRAYERFULNESS

A Catechesis on the Mass



What are we doing most Sunday's at 8am, 10 am and 5pm, let alone at all the other times "Mass" is advertised?

As Catholics we perhaps take for granted that Mass will be offered; we turn up, and then what? What's happening? What's my part in all of this? Why do I even have to go to Mass?

There has been much talk of people dropping out of Mass altogether since COVID-19, while others are content to watch Mass online. Both of these situations are disturbing for the reason that perhaps there is a misunderstanding about what the Mass exactly is, hence an investigation as to the theology of the Mass may be appropriate.

First of all, the Mass is a prayer, but a very special prayer, it is none other than the prayer of Jesus Christ himself to which he bids us participate. This revelation alone must then at least warrant some attention even from the very lukewarm. Jesus invites us to pray with him to the Father through his sacrificial death on the cross.

Traditionally the Mass has been defined as the "**sacrifice of Calvary re-enacted**". At the altar no blood is shed, but the same victim, Jesus Christ, offers himself up for the same purposes as those for which he died upon the cross. Bread and wine are consecrated by the priest. To the bodily senses they appear to be still bread and wine; but at the words of consecration they have undergone a real change. They are now Christ's body and blood: a present and incarnate God; a living victim offered up in sacrifice; a food of which all the faithful are invited to partake.

The sacrificial offering of Christ's body and blood is the supreme act of Christian worship hence Our Lord's command —>

Cont... “Do this in memory of me”. Jesus engages us in his act of worship as High Priest, an office he assumes because of his real humanity, he invites us through the Church’s minister to make present once more the one supreme sacrifice which takes sin away, which offers mercy to those who have fallen and grace to those striving for holiness of life.

As we make this investigation of the Mass let us recall that we come to Mass to worship God. We come likewise to pray with our great High Priest Jesus Christ linking our prayers with his supreme offering to the Father, and to receive this same Jesus under the appearances of bread and wine so as to establish union with him and receive a bestowal of grace upon our souls enabling us to respond to the call to holiness.

The Mass as Sacrifice

The Eucharist may be seen in two different ways, as sacrifice and as sacrament. It is seen as sacrifice in so much as the name Eucharist can be applied to the ritual which unfolds in front of us each Sunday. When we talk of the Eucharist as sacrament we mean the actual reception of the Lord’s Body and Blood under the appearances of bread and wine. Let us first look, then, at the notion of sacrifice and why the Mass is a sacrifice.

Sacrifice?

It seems all rather barbaric. In the course of the Roman Canon or Eucharistic Prayer I we hear words like “oblation” or “victim” or “sacrifice”. This language perhaps is foreign to our ears but it is the language of sacrifice. These sentiments are repeated in the other Eucharistic prayers too:

“Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself” (Eucharistic Prayer III)

And again...

“May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world.” (Eucharistic Prayer III)

In Eucharistic Prayer IV we see sacrificial language used also.

“Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ’s Death and his descent to the realm of the dead, we proclaim his Resurrection and his Ascension to your right hand, and, as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world.”

“Look, O Lord, upon the Sacrifice which you yourself have provided for your Church,”

“Therefore, Lord, remember now all for whom we offer this sacrifice: especially your servant Francis our Pope,”

We are not used to hearing this language as sacrifice seems to be something relegated to the dim dark past of primitive societies or perhaps the religious exuberance of Ancient Rome or Greece. Surprisingly though the concept of sacrifice is integral to our understanding of the Mass. If we recall the first Mass was the Last Supper, the Passover feast, which included the sacrificing of the Paschal Lamb. The Jewish roots of the Mass then demand a discussion on sacrifice.

Next week we shall look more in depth on the concept of sacrifice and how it is connected with the Mass.

God love you all. You're all in my prayers.

Fr Mannes OP

ST DOMINIC

The Parish will celebrate the Feast of St Dominic next weekend.



NOVENA TO ST DOMINIC

Today begins the novena to Saint Dominic, the founder of the Order of Preachers. A novena is a nine-day long prayer, during which you pray for a specific intention. It’s modelled after the Apostles and the Blessed Virgin Mary’s nine days of prayer between the Ascension of Christ into Heaven and the great feast of Pentecost, which is the official beginning of the Catholic Church.

Praying this novena beginning today for a specific intention, there is so much to pray this year. Feel free to in this novena, and ask the great Saint Dominic to pray for us!

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.

GOSPEL COMMENTARY

As on last Sunday the gospel reading contains a group of three parables. These, along with a short summation, conclude the discourse in Matthew’s gospel specifically devoted to Jesus’ teaching in parables.

The first two form a pair. Put simply, they liken the kingdom of heaven to a treasure that is worth risking everything to gain. However each of these two condensed stories has its own emphasis and invites its own insights. They take some unpacking. Together they throw down the gauntlet to the listener. They demand a radical reappraisal of what really matters, and decisive action to choose the one thing that does, the kingdom.

The third parable seems to be addressing a different issue. What should the faith community do about the mix of saints and sinners that it finds in its midst? Like last week’s parable of the wheat and the weeds, the story seems to advise patience and trust. There does not need to be premature judgement or precipitate action to sort out the weeds from the wheat; this will be done by God at the end time.

The entire Parable Sermon is rounded out with a saying that might well describe Matthew’s own understanding of his role as an evangelist – a scribe who brings things new and old out of his storehouse.

WISDOM BOTH ANCIENT AND NEW

'The Kingdom of Heaven can be compared to a treasure or a pearl of great price. We can search all our lives, work diligently, but without God's help all we make and do will be only either original or true. Only when we come across God's truth will we find something really new and fresh and also really foundational, something which shows the wisdom of the ages.

'This wisdom isn't something we can make on our own or even deserve by our hard work. We receive it, simply because by God's love we have the great fortune to do so. The treasure, the pearl, comes without any merit of our own. We come upon it because God in his goodness shares his wisdom with us.

'The Kingdom of Heaven itself draws us in. Of course, once we have God's gifts, they're truly ours. The treasure belongs to the man who owns the field. The pearl belongs to the man who buys it. God offers us his wisdom, the wisdom of the ages, but something genuinely startling and fresh and new!'

Excerpt from a homily by Fr Peter Hunter OP <http://torch.op.org>

COMMITTING IS THE KEY TO CHRISTIAN LIFE

'... is it possible in a world like this, even to commit oneself to following Christ as a baptised Christian? Do we think of this commitment as opening us up to the fulfillment of our lives, or as just another way of limiting our options? People can be surprised at the idea that you might commit yourself once and for all just to being at Mass every Sunday for the rest of your life. It might seem the more obvious thing to make a separate decision whether to go to Mass each Sunday instead, keeping your options open. So does obsession with choice and keeping options open prevent us from selling everything we have and obtaining the pearl? Does the pearl cost us more in today's world than it did in the past? Though it may be difficult, divine grace means commitment is never impossible, and our human nature still makes us need it. In reality, only Christian commitment can give our lives the unity and stability they need by making them part of God's one story. Only Christian commitment can fully open up for us the fulfillment that truly makes us happy and free, a heavenly happiness and freedom that last forever and can never be lost.'

Excerpt from a homily by Fr Simon Francis Gaine <http://torch.op.org>

MARIAN PROCESSION

Marion procession for the Solemnity of the Assumption will take place on Saturday 15th August at 2pm from St Brigid's with the 1st Decade. Praying the Rosary we will walk with the statue of Our Lady arriving at Holy Rosary Church Watson at 3pm for the Divine Mercy chaplet, Litany of Loreto and Benediction- concluding with a cuppa in Watson parish centre. 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.

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.

WRITING OPENS A DEEP WELL

'Writing is not just about jotting down ideas. Often we say: "I don't know what to write. I have no thoughts worth writing down." But much good writing emerges from the process of writing itself. As we simply sit down in front of a sheet of paper and start to express in words what is on our minds or in our hearts, new ideas emerge, ideas that can surprise us and lead us to inner places we hardly knew were there. One of the most satisfying aspects of writing is that it can open in us deep wells of hidden treasures that are beautiful for us as well as for others to see.'

Fr Henri Nouwen, *Bread for the Journey*

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

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

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/>

CATHOLICDEVELOPMENTFUNDARCHDIOCESEOFCANBERRA

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 Loughton, Paul Neddrrie, 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

ROSTER 1 / 2 August		
Saturday 5pm		
Acolyte / Server	M. Tran	
Readers	P. English	T. Dennis
Sunday 8am		
Acolyte / Server	J. Smith	
Readers	T. Klekner	M. Falk
Sunday 10am		
Acolyte / Server	J. Wade	
Readers	C. Rheinberger	
Sunday 5pm		
Acolyte / Server	L. Kim	
Readers	K. Watson	

"Love is shown by little things, by attention to small daily signs which make us feel at home. Faith grows when it is lived and shaped by love. That is why our families, our homes, are true domestic churches. They are the right place for faith to become life, and life to grow in faith."

Pope Francis