

# Catholic Parish of Lindfield-Killara Diocese of Broken Bay

Holy Family Parish Church, Lindfield  
Immaculate Heart of Mary Parish Church, Killara

	LINDFIELD:	KILLARA:
<b>MASS TIMES:</b>		
Saturday	6:00pm	Saturday Vigil: 5:30pm
Sunday:	8:15am 10:15am 12:00 (Chinese Community Mass) 6:00pm (for both our communities) (5:30pm on 2 <sup>nd</sup> Sun. of month)	Sunday: 9:15am
<b>Weekdays:</b>		
Monday	9:15am	7:30am
Tuesday	7:00pm	7:30am
Wednesday	9:15am	~
Thursday	9:15am	~
Friday	9:15am	7:30am *
Saturday	9:15am	~

**SACRAMENT OF RECONCILIATION:** Saturdays 5:00 – 5:30pm (Lindfield)  
For 15 minutes after the 5:30pm Mass (Killara)

\* NO 9:15 Mass at Lindfield nor 7:30am Mass at Killara on the 2nd Friday of each month

\* Healing Mass on the 2nd Friday of each month at 10am at Killara

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**THIRTEENTH SUNDAY IN ORDINARY TIME 1 – 7 – 18**  
**ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY**

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*This week: Wis 1:13-15, 2:23-24 2 Cor 8:7,9 13-15; Mk 5:21-43*

*Next week: Ezek 2:2-5; 2 Cor 12:7-10; Mk 6:1-6*

The miracles of healing in today's Gospel are like 'visual parables' of the Kingdom:  
although they are physical healings  
*their deeper meaning lies in their being symbols of the inner healing  
which the coming of the Kingdom must bring.*

As such they challenge us to consider whether we in fact are builders of the Kingdom –  
are we, as individuals and as a Church, bringers of healing, of life?

**Do our words and actions build up or tear down?**

As the power for healing went out from Jesus to the woman who touched his cloak,  
is there a power for healing and reconciliation that goes out to those who encounter us,  
the Church?

*Fr Colin*

# Youth News ...

 Fusion Youth at Lindfield Killara
  youth.fusion
  youth@lindfieldkillara.org.au

## YOUTH@LINDFIELD KILLARA PARISH

LINDFIELD KILLARA CATHOLIC PARISH

### Youth & Family Mass

The Youth and Family Mass is held on the **Second Sunday of every month** and followed by a pot-luck supper upstairs in Shirley Wallace.

**Next Mass: 8 July**

**Special Time: 5.30 pm**



The aim of FUSION is to provide a comfortable, welcoming place where teens can get away from the pressures of school life and just be themselves.

Our Youth leaders, university students from our parish, understand what it's like to be a teenager today. We meet twice a month.

**Next Meeting Date:**

**Friday, 27 July**

**PLEASE NOTE:**

**NO FUSION on 8 July (after Youth mass) due to the school holidays.**



BLAST is for kids in school years 3 - 6. We try to provide fun activities and a warm place where kids feel welcome. We meet most months on the second Sunday of the month from 4.00 - 5.30 pm.

**Next Meeting Date:**

**SUNDAY 12 August**

**PLEASE NOTE:**

**NO BLAST IN JULY due to the school holidays.**

**YOUTH  
MASS**

### OUR NEXT COMBINED CHILDREN'S AND YOUTH MASS

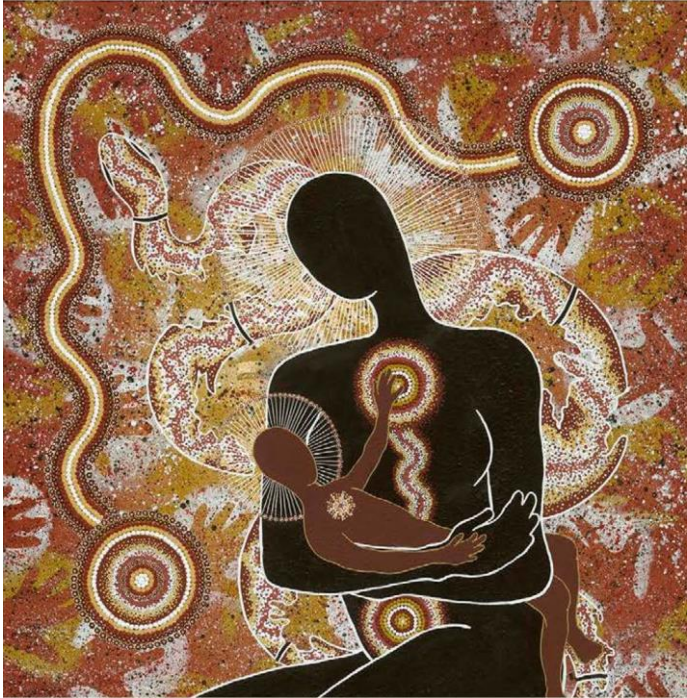
will be celebrated again on the second Sunday of the month, **next Sunday 8<sup>th</sup> July, at 5:30pm (not 6pm)** in Holy Family church and will be followed by a 'pot luck dinner' in St Brigid's Hall above the church.



# Aboriginal and Torres Strait Islander Sunday

*Broome resident Erica Bernard sees a lot of similarities in her Catholic faith and her Yawuru/Gidja spirituality. Erica is the Community Liaison Officer for the Broome Catholic Education Office and below she shares how Our Lady is reflected in the many strong women in her life.*

## BECAUSE OF YOU MY FAITH IS STRONG



**Because of her, we can!**

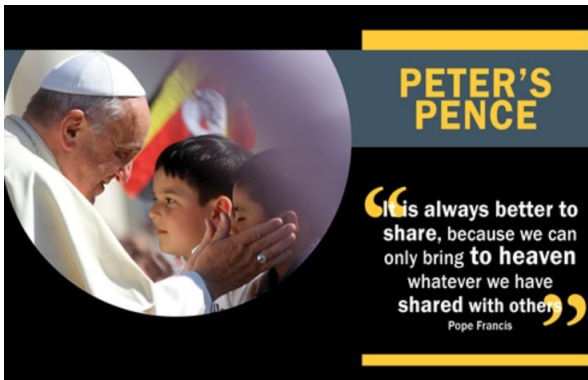
*'Because of Her, we can'* is this year's Aboriginal and Torres Strait Islander Sunday theme. So, I find myself reflecting on what that means to me, as an Aboriginal Catholic woman. While sitting at the grotto of Our Lady Queen of Peace Cathedral in Broome with my Mimi Cissy, (my grandfather's sister) I asked her what should I write, she sat there for a moment and said well it should all start with her, pointing to Our Lady. On this day, we were getting ready to pray to her for the loss of a family member and as always in my home town of Broome every family gather to say the rosary when someone dies, for an anniversary or when someone needs our prayers. This led me to see how Our Lady is reflected in my mothers, grandmothers, aunts, sisters, cousins, daughters and nieces, all the woman in my life.

It brings to mind the Annunciation to the Blessed Virgin Mary, the announcement by the angel Gabriel to the Virgin Mary that she would conceive a son through the power of the Holy Spirit and he shall be called Jesus Christ (Luke 1:26-38). For her to bear a child that will grow into a man that will die for me. Which brings to mind a story I have heard a few times about a group of women in a remote community wanting a statue of Our Lady and coming to the consensus that they choice the Pieta, Michelangelo's statue of the Blessed Mother with the broken body of her son which lay across her lap, nursed in her arms. The amount of tragic circumstances that many of our mothers/ grandmothers go through in losing a child is so evident in my family and communities on a daily basis, but as I look at my mothers, aunts, grandmothers and wonder what is it that holds them together, I see their devotion of love and prayer to Our Lady and to her son Jesus, and through prayer is where they connect and get their strength to keep going, keep living.

For every day that I will rise I'll pray that the Lord will grace me with his presence to do God's will, to set an example through my actions in what I do and all that I am for my children and my people. And that 'Because of her...' Mary Our Mother, I know 'I can...'



## TODAY SUNDAY 1ST JULY – ‘PETER’S PENCE’ COLLECTION:



This weekend (the weekend following the feast of Ss Peter and Paul) we join with other Parishes across the world in taking up the Peter's Pence Collection. The Peter's Pence Collection provides for the charitable works and structures of mercy identified by His Holiness, Pope Francis. By supporting this collection, we join with other parishes across the world in supporting projects identified by the Pope including emergency assistance to those in need due to natural disaster,

war, oppression and disease. Our generosity allows the Holy Father to respond to those suffering with love and compassion.

The charitable projects that will directly benefit from the 2018 collection include:

- Support for the Parish school of the Immaculate Conception of Al Huson in Jordan that welcomes young refugees from Syria.
- A reconstruction project for the coastal regions of Ecuador affected by the earthquake.
- In support of the children at the Paediatric Hospital in Bangui, Central African Republic.

### PARISH DIARY : JULY

**Sunday 1<sup>st</sup> July:** Morning tea after 9:15am and 10:15am Mass  
**Children's Mass** at 9:15am at Killara.

**Sunday 8<sup>th</sup> July:** Monthly Youth and Children's Mass at 5:30pm at Lindfield followed by food in St Brigid's Hall.

**Friday 13<sup>th</sup> July:** Monthly Healing Mass and morning tea at 10am at Killara.

### SOME ADVANCE DATES

#### TO PUT INTO YOUR DIARY

**Wednesday 10<sup>th</sup> October at 6:00pm** Our annual Mass for HSC and International Baccalaureate students and their families followed by pizzas in the Shirley Wallace Parish Centre.

**Tuesday 13<sup>th</sup> November** Our annual **Thank You Night for all those involved as volunteers in our parish ministries and activities:** beginning with Mass at **7:30pm** in Holy Family church and followed by a social evening with food and drink in St Brigid's Hall.

**Sunday 18<sup>th</sup> November** Our parish welcome to the Kindergarten families in our Parish School for 2019: a welcome by our Principal and a blessing at the 10:15am Mass followed by morning tea.

**Friday 7<sup>th</sup> December:** **A Festival of Christmas:** our annual combined parish and school celebration of Carols with lots of delicious food stalls.

### FINAL FINANCIAL UPDATE FOR 2017~18 YEAR

- The **First Collection**, which provides for Frs Colin & Thomas and for the sick and retired priests of the diocese ended **\$886 ahead** compared to last year's result.
- The **Second Collection**, which provides the operating revenue for the parish, ended **\$24, 290 behind** compared to last year's result.

## JAIRUS' CHILD DIED...

No death wrenches the human heart as that of a child, among the most inconsolable of all partings. All nature seems to shudder at her carelessness in allowing the violation of one of her carefully designed laws for the continuance of the species – the old die before the young, , no child before the parents have nurtured it to where it can support itself.

In the gospel story Jairus' little daughter was dying and who would doubt the desperate synagogue official's anguish as he pushed through the crowd around Jesus and throwing himself at his feet, "*pleaded with him earnestly*" to save his little girl.

The Jews of old had many beliefs about after life after death, some researchers say more than any other religion, and they included surprisingly, reincarnation (Job:33:29 cf John 1:21 Mark 6:14)).

Early belief was that the dead descended into *Sheol* somewhere beneath the earth to continue a ghostly existence there. At the time of Jesus, conventional understanding of the place had developed to it having two vastly different areas. One where people who had been corrupt on earth suffered punishment in flames of fire while in the other, the righteous, destitute and suffering were comforted in *Abraham's bosom*, (cf Luke: 16:19-31).

Jesus' response to Jairus' plea was spontaneous but progress to the house was interrupted by a woman being cured of a serious haemorrhage by simply reaching out and touching Jesus' cloak. Her action made him "unclean" and she would have known it. Unconcerned about the impurity law, Jesus calmed the fearful, trembling woman, and was telling her that her *faith had cured her* when news came that Jairus' daughter had died.

At Jairus' home "*people were weeping and wailing unrestrainedly*" and when Jesus tried to reassure them, there was sad, derisive laughter. They knew death when they saw it. Jesus cleared the room of all but the parents and three disciples and taking the girl by the hand – again rendered "unclean" – restored her to life.

What of the little girl's future after her momentous experience of being returned to life after dying? With all Jesus healed or restored to life she was not exempt from succumbing again to an illness and one day had to die. Through all his teaching, overtly or explicitly Jesus emphasised the necessity for preparedness for that moment when we die and our vision is opened to the overwhelming light and love of Christ. Theologians tell us that in that all enveloping light we will see ourselves as we truly are for the first time and whatever remains unredeemed in us will cry out for healing and purification,

How often do you hear believers and unbelievers alike say soul's preparedness for that all revealing moment is in the here and now? Their arguments too lengthy for here, but within all, the belief that we endure here such a constancy of constraints and frustrations, pains and irritations, losses and grief, tragedies, onslaughts from nature and affects from our own stupid mistakes, that restitution for wrongdoing is inbuilt into life itself.

Purgatory as a place of fire is going the way of limbo, taking hell with it. With the grace of common sense we know fire is an earthly element and impossible in the spiritual dimension. Being spaceless and formless it has no geography, hence no such thing as a "place". All is timeless: past, present & future as one, and we don't know what eternity is.

As far back as the second century St Clement and Origen of Alexandria believed the "fire" in Scripture was neither a material thing nor a metaphor (*continued on p. 8*):

## THE PRAYERS AND RESPONSES OF MASS

### GLORIA:

Glory to God in the highest,  
and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.

### MEMORIAL ACCLAMATION:

♩=60 *mf*  
We pro-claim your Death, O Lord, and pro-  
*cresc.* *ff*  
fess your Res-ur-rec-tion un-til you come a - gain.

### THE PSALM Ps 29:2. 4-6. 11-13.

I will praise you, Lord, you have rescued me  
and have not let my enemies rejoice over me.  
O Lord, you have raised my soul from the dead,  
restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love God,  
give thanks to God's holy name.  
God's anger lasts but a moment:  
God's favour through life.  
At night there are tears, but joy comes with dawn.

The Lord listened and had pity.  
The Lord came to my help.  
For me you have changed my mourning into dancing,  
O Lord my God, I will thank you for ever.

*At Masses at which the Psalm is sung the response is: I will praise you, Lord, for you have rescued me.*

### GOSPEL ACCLAMATION

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

## THE NICENE CREED

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

*(all bow at the following words in bold):*

**and by the Holy Spirit was incarnate of  
the Virgin Mary, and became man.**

For our sake  
he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the  
Father.

He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father & the Son,  
who with the Father and the Son  
is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy,  
catholic and apostolic Church.  
I confess one Baptism  
for the forgiveness of sins  
and I look forward  
to the resurrection of the dead  
and the life of the world to come. Amen

**A CHRISTIAN MEDITATION GROUP**  
meets in the *Meeting Room at the rear of and  
under Holy Family Church* each Wednesday  
from **8:40am – 9:05am** (finishing in time for  
9:15am Mass). Everyone is welcome. For  
further information contact Kay at 9416  
2194 Kay.Hunt@optusnet.com.au or  
Catherine 9415 6345  
[catherinecwillis@gmail.com](mailto:catherinecwillis@gmail.com)



## COULD YOU HELP US? REPLACEMENT COMPUTERS

The computers in our  
Parish Office are really  
showing their (great)  
age and with varying  
degrees of urgency need  
to be updated. If you  
would be willing to  
donate the cost of one of  
the new computers  
please let us know in the  
Parish Office.

**TODAY SUNDAY** 1<sup>st</sup> July is Aboriginal and  
Torres Strait Islander Sunday.

## Can you help us.....as a musician?

Due to a retirement amongst our music  
ministry we are in great need of an additional  
organist/keyboard player to join the roster.

If you have this talent please contact Fr Colin.  
Please help us to ensure we always have the joy  
of music in our celebrations.



**YOU COULD HELP US** by  
advertising in our parish  
bulletin. The weekly  
advertisements help  
supplement our parish  
income – and in turn help your business.  
Please contact the Parish Office for more  
information. Please consider helping us in



*(continued from p.5):* but “*spiritual fire*” which theologian Ladislaus Boros last century described as the burning, painful intensity of purification “*in the loving gaze of Christ*” (‘Pain and Providence’).

In 2007 Pope Emeritus Benedict XVI explained to 7,000 pilgrims, and in his encyclical *Spe Salvi* wrote, that the Church developed its understanding of purgatory as a place of flames of fire from the parable of the Rich man and Lazarus and illumined insights since then have given more understanding of it (cf Luke 16:19-31).

Referring in his encyclical to people, who had been so completely corrupt and self-gratifying when on earth, they had, “*totally destroyed their desire for truth and readiness to love.....*” he said:

*“Recent theologians are of the opinion that the fire which both burns and saves is Christ himself, the Judge and Saviour. The encounter with him is the decisive act of judgement. Before his gaze all falsehood melts away...Burns us, transforms and frees us..., when the impurity and sickness of our lives become evident to us...His gaze, the touch of his heart heals us through an undeniably painful transformation, ‘as through fire’. But it is a blessed pain, in which the holy power of his love sears through us like a flame, enabling us to become totally ourselves and thus totally of God...”*

R.I.P. No one rests in peace after death, but released from time and space is spirit free, fully alive and aware in the overwhelming light and love of God. Rest eternally? Who wants that even If it were possible? Dying, no one *passes away* to somewhere up beyond the blue dome of the sky but into God, omnipresent Spirit, with and within everything everywhere – including us. In that Spirit, closer to those we love than with them when a spirit/physical person on earth.

Someone has suggested we should interpret R.I.P. as, “Rejoicing In Paradise”. “*He (she) you have loved and lost is now in God, and God is everywhere that you are.*” (5th century St John Chrysostom).

**TAXATION RECEIPTS** This year taxation receipts will be **emailed** to those who request them. If you require a receipt please email Alison at [accounts@lindfieldkillara.org.au](mailto:accounts@lindfieldkillara.org.au) Receipts will be emailed out in the last week of July.

If you do not have internet access and require a printed receipt please contact the Parish Office.

### SOME CHANGES TO OFFICE HOURS DURING THE COMING SCHOOL HOLIDAYS:

Monday week 10<sup>th</sup> July: Parish Office CLOSED

Wednesday 18th July: Parish Office CLOSED

#### Lindfield Dental Practice



**Dr Peter Chung**  
DDS, MDS, PhD  
Clinical Assoc Professor

Open: Mon-Sat

**P: 9416 5000**

Suite 1, 345 Pacific Highway  
(Scholastic Bldg) Next to  
Lindfield Medical Practice

**Put those you love  
in the hands  
of those who care**



Sydney 9519 5344 | Parramatta 9687 1072  
Central Coast 4323 1892  
[wnbull@wnbull.com](mailto:wnbull@wnbull.com) [www.wnbull.com.au](http://www.wnbull.com.au)



**Jason Roach**  
Licensed Real Estate  
Agent, Director  
**Parishioner**

Jason 0448 455 556 or  
[jason.roach@century21.com.au](mailto:jason.roach@century21.com.au)

If I can ever be of assistance to you, a family member or a friend with any property advice for buying, selling or renovation tips, I would be delighted to help.



## *Parish Staff and Contact Information*

We are the one parish of Lindfield-Killara containing our two distinct but collaborating and cooperating communities centred on our two churches at Killara and Lindfield.

**Holy Family Church:** cnr Pacific Hwy and Highfield Rd, Lindfield  
**Immaculate Heart of Mary Church:** cnr Fiddens Wharf Rd and Charles St, Killara  
**Parish Priest: Fr Colin Blayney** [colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au) 9416 7195  
**Assistant Priest: Fr Thomas Alackakunnel VC** [thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au) 0421 406162

### PARISH OFFICE:

**Parish Secretary: Philita Marundan:** [philita@lindfieldkillara.org.au](mailto:philita@lindfieldkillara.org.au)

**Address:** Level 1, 2 Highfield Road (cnr Pacific Hwy) Lindfield NSW 2070  
 (Postal: PO Box 22, Lindfield NSW 2070)

**Ph:** 9416 3702    **Fax:** 9416 3913    **Email:** [parish@lindfieldkillara.org.au](mailto:parish@lindfieldkillara.org.au)

**Parish Office Hours:** Monday to Friday 9:30am-1:00pm and 1:30pm-4:00pm

### Catechist Coordinator (Primary Schools):

**Sue-Anne Sherwood** [sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)  
 0416 141 508

### Sacramental Programme Coordinator:

**Sue-Anne Sherwood** [sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)  
 0416 141 508

### Assistant Sacramental Programme Coordinator:

**Maia Schulze Tsang** [maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)

**Parish Priest's Secretary: Maia Schulze Tsang** [maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)

**Parish Bookkeeper: Alison Williams** [alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)

**Child Protection Coord. Alison Williams** [alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)

**Parish Facilities Coordinator (volunteer): Anthony Cassidy** [anthony@lindfieldkillara.org.au](mailto:anthony@lindfieldkillara.org.au)

**Youth Ministry Coordinator (volunteer) Jean Shatek** [youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

**Parish Primary School:** Holy Family School, 4 Highfield Rd, Lindfield 2070

**Ph:** 9416 7200    **Fax:** 9416 9342

**Principal:** Mr Lou Dogao

**Email:** [info@holyfamily.nsw.edu.au](mailto:info@holyfamily.nsw.edu.au)

**School Website:** [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)

<b>Parish Website:</b>	<a href="http://www.lindfieldkillara.org.au">www.lindfieldkillara.org.au</a>
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Saturday		30 June	30 June
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		1 July	1 Jul
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	9:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	12:00noon	Fr Lucas Leung	Fr Thomas Alackakunnel
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney

# CHINESE CATHOLIC COMMUNITY

常年期第十三主日

1-7-2018

**讀經一** (因魔鬼的嫉妒, 死亡才進入了世界。)

恭讀智慧篇 1:13-15;2:23-24

天主並沒有創造死亡, 也不喜歡生靈滅亡。他創造了萬物, 為叫它們生存; 世上的生物, 都有生命力, 本身都沒有致命的毒素; 陰府在地上, 也沒有權勢, 因為正義是不死不滅的。其實, 天主創造了人, 原是不死不滅的, 使人成為天主本性的肖像; 但因魔鬼的嫉妒, 死亡才進入了世界; 只有與魔鬼結緣的人, 才經歷死亡。——上主的話。(默想片刻)

**答唱詠** 詠 30:2,4, 5-6, 11-12,13

**【答】**: 上主, 我稱揚你, 因為你救拔了我。(詠 30:2)

**頌**: 上主, 我稱揚你, 因為你救拔了我。你沒有讓我的仇敵, 向我誇耀。

上主, 你由陰府中把我救出, 又使我安全復生, 免降幽谷。**【答】**

**頌**: 上主的聖民, 請向上主歌頌, 稱謝他的聖名。因為他的憤怒, 瞬息消散; 他的恩愛, 卻要終生綿延。晚間雖令人哭泣, 清晨卻使人歡喜。

**【答】**

**頌**: 上主, 請俯聽我, 憐憫我; 上主, 求你前來助佑我。你把我的哀痛, 化成了舞蹈。上主, 我的天主, 我要永遠稱謝你!**【答】**

**讀經二** (你們的富裕, 彌補了貧苦人的不足。)

恭讀聖保祿宗徒致格林多人後書 8:7,9,13-15

**福音前歡呼**

頌/眾: 亞肋路亞。

頌: 我們的救主基督耶穌, 毀滅了死亡, 藉著福音, 彰顯了不朽的生命。(參閱弟後 1:10)

眾: 亞肋路亞。

**福音** (女孩, 我命令你起來!)

恭讀聖馬爾谷福音 5:21-24,35-43

那時候, 耶穌乘船, 回到對岸; 有大夥群眾, 聚集在他周圍。耶穌於是留在海濱。當時, 來了一個會堂長, 名叫雅依洛, 一見耶穌, 就跪伏在耶穌腳前, 懇求耶穌說: 「我的小女兒快要死了。請你來, 給她覆手, 叫她康復, 使她活下去。」耶穌就同會堂長一起去。有一大群人, 跟隨著耶穌, 擁擠著耶穌……這時, 有人從會堂長家裡來, 說: 「你的女兒死了, 你還勞煩師父做什麼?」耶穌聽見所說的話, 就給會堂長說: 「不要怕, 只管信。」

除了伯多祿、雅各伯, 和雅各伯的弟弟若望外, 耶穌沒有帶任何人跟他去。他們到了會堂長的家裡, 耶穌看見群眾非常喧嘩: 有的哭泣, 有的哀號; 耶穌便進去, 給他們說: 「你們為什麼喧嘩哭泣呢? 小女孩並沒有死, 只是睡著了!」他們都譏笑耶穌。耶穌卻把眾人趕出去, 帶著小女孩的父親和母親, 以及同他在一起的人, 進去小女孩所在的地方。耶穌拿起小女孩的手, 對她說: 「塔里塔, 古木!」意思是: 「女孩, 我命令你起來!」那女孩就立刻起來行走, 原來她已十二歲了。眾人都驚訝得目瞪口呆。耶穌卻嚴厲命令他們, 不要叫任何人知道這事; 又吩咐給女孩子食物吃。——上主的話。

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*(continued from p.12...)* We all need a similar miracle: By the time we're finally ready to give life some deep parts of us have already died and are too cold and lifeless to ever become pregnant. As well, like the woman whose internal bleeding makes it impossible for her to get pregnant, we too are wounded in ways that have us forever haemorrhaging out the life forces we need in order to give life. Parts of us have died and parts of us have been wounded and we are forever haemorrhaging in body, heart, and soul. It's hard for us to give life.

How do we, like the woman, touch the hem of the garment so as to be healed? How do we, like Jairus' daughter, let Jesus take us by the hand and restore to us our fertility?

I remember a comment made to me by a young man who had been struggling for a long time to break an addictive habit in his life. He said: "It took me a long time, and countless failures, to realise that you can't change your life simply by willpower. You can only change it by grace and community." Alcoholics Anonymous has always known this. Willpower, while important, is not enough. Only by touching some higher power—and this is most easily done inside a community—can we actually change our lives. Therapy too is helpful to a point, but only to a point. In the end, the power to give life can only be restored to us through grace and community, through letting a power beyond give us something that we cannot give to ourselves.

Then, and only then, will those parts of us that are dead or diseased begin again to give life.

*Fr Ron Rolheiser omi, Centre for Liturgy, University of St Louis*

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**Lord, in Jesus your Son, you restored to us the gift of everlasting life.**

**Grant that life to:**

***Please pray for Erika Stanek of our parish who died during the week before last. The Funeral Service for Erika was celebrated at Lindfield last Wednesday.***

**Recently deceased:** Edith ('Dita') Lehel, Peter O'Sullivan, Anthony Pittorino, Myrna Vallecer Amurao, Helen Logan. **And for:** Freda Mercer and Thomas Wade.

**Anniversary:** David Sullivan, William Sullivan, Eileen Wade, Gregory and Mary Wade.

**PLEASE PRAY FOR THOSE WHO ARE SICK :** Joe Agius, Maureen Hobbs, Ian Coffey, Yvette Marie and Jeff Oras, John and George Agius, Fr Franciscus Choi, Ken Kan, Gizelle Tan, Basilisa Choi, Cyril Ferriere, Br Braden, Brian Couper, Kieran Norton, Sean Maguire, Pakie Maguire, Naneth Bernado, Michael Swan.



## REFLECTING ON THIS SUNDAY'S SCRIPTURES ....

*She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. (Gospel)*

### SHAME AND THE LORD

Several years ago in Germany, while giving the sacrament of confirmation, a bishop was questioning the children who were about to be confirmed: "Who can administer the sacrament of confirmation?" he asked. A young girl answered: "Any bishop, once he's attained the age of reason!"

Our old catechisms used to tell us that we reach the age of reason at, roughly, age seven. At one level, that's true, we can be responsible for ourselves then in a way we couldn't when we were toddlers or in kindergarten. But it takes a lot longer than age seven, a lifetime really, to be in full ownership of ourselves. And so, at another level, we might better peg the age of reason sometime after age 30, when we have a more responsible sense of who we are, what our lives mean, and what decisions we need to make in order to bring life to ourselves and theirs. It takes a long time before we can be really responsible.

But there's a further problem, by the time we reach maturity, we have also lost some vital, life-giving parts of ourselves. By the time we get to possess ourselves, all of us have been wounded, shamed in our enthusiasm, and parts of our bodies and our souls have died and turned cold. By the time we get to be more fully in possession of ourselves we are no longer whole.

And this bitterly limits how well we can love and especially how fully we can give life. Let me illustrate this:

In the gospels we are told, within a single story, how Jesus cured two women who, on the surface, seem to have very little in common. The story runs this way:

Jesus is approached by a man named Jairus, who asks him to come and cure his daughter who is thirteen years old. As Jesus is making his way to Jairus' house, hemmed in by a curious crowd, a woman who, we are told, had been suffering from internal haemorrhaging for eighteen years and had spent all her money on doctors without getting any better, approaches him surreptitiously, saying to herself: "If I but touch the hem of his garment, I will be healed!" She does just that and, the gospels tell us, instantly the flow of blood stopped. Touching Jesus did for her what doctors couldn't do, it stopped her internal haemorrhaging.

Then, as Jesus is approaching Jairus' house, he is told that the man's daughter is already dead, but he enters the house anyway, goes to the young girl's bed, takes her by the hand, and brings her back to life.

What these two women have in common is this: For different reasons, both are unable to get pregnant and give life; the young girl, because she dies at puberty, just as she has the radical possibility of getting pregnant, and the other woman, because the forces inside her that are meant to give life are damaged and haemorrhaging, making it impossible for her to hold a pregnancy. What Jesus does is give back to both women the possibility of giving life, in one case by stopping the flow of blood and in the other by starting it.

*(continued on p. 11):*