

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

MASS TIMES:	LINDFIELD:	KILLARA:
	Saturday 6:00pm Sunday: 8:15am 10:15am 12:00 (Chinese Community Mass) 6:00pm (for both our communities)	Saturday Vigil: 5:30pm Sunday: 9:15am

Weekdays:

Monday	9:15am	7:30am
Tuesday	~	7:30am and 7:00pm
Wednesday	9:15am	~
Thursday	9:15am (School Mass)	~
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

FOURTH SUNDAY IN LENT 11 - 3 - 18

LAETARE ('REJOICE') SUNDAY

This week: 2 Chr 36:14-16, 19-23; Eph 2:4-10; Jn 3:14-21

Next week: Jer 31:31-34; Heb 5:7-9; Jn 12:20-33

Yes, God loved the world so much...?.

The Gospel today reminds us that the first truth for a Christian is God's love.

Often, however, in practice
we make our first truth our own sinfulness and weakness.

But the Gospel reminds us that before (and after) anything that we do, God loves us.

Lent is often seen as a time for reflecting on our own sinfulness.

This Lent we could turn that on its head and make Lent a time rather for reflecting on God's love – and that that love is greater than our failings.

Fr Colin

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 9416 7195
Assistant Priest: Fr Thomas Alackakunnel VC thomas@lindfieldkillara.org.au 0421 406162

PARISH OFFICE:

Parish Secretary: Philita Marundan: 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

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
 0416 141 508

Sacramental Programme Coordinator:

Sue-Anne Sherwood sue-anne@lindfieldkillara.org.au
 0416 141 508

Assistant Sacramental Programme Coordinator:

Maia Schulze Tsang maia@lindfieldkillara.org.au

Parish Priest's Secretary: Maia Schulze Tsang maia@lindfieldkillara.org.au

Parish Bookkeeper: Alison Williams alison@lindfieldkillara.org.au
Child Protection Coord. Alison Williams alison@lindfieldkillara.org.au

Parish Facilities Coordinator (volunteer): Anthony Cassidy anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer) Jean Shatek 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

School Website: www.hfldbb.catholic.edu.au

Parish Website:	www.lindfieldkillara.org.au
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Saturday		10 March	17 March
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		11 March	18 March
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 Thomas Alackakunnel	Fr Thomas Alackakunnel
Lindfield	6:00pm	Fr Colin Blayney	Fr Thomas Alackakunnel

RICHARD ROHR'S MEDITATION:

EVOLUTION PART II

AN UNFOLDING FUTURE

To fight the concept of evolution is to fight the core meaning of biblical faith, which is a generous balancing act between knowing and not knowing. Unbelief is to insist on total knowing now—by myself! As people of faith, we believe that God is guiding this mysterious universe, although much is hidden from us, both in the past and the future. “Eye has not seen, and ear has not heard, and the human heart has not conceived, what God has prepared for those who love God” (1 Corinthians 2:9). Judeo-Christian believers, in particular, should have been the first to understand and promote a philosophy of progress because they had an Absolute Source and Goal to ground the trajectory.

In 1929, astronomer Edwin Hubble (1889-1953) published his findings that revealed the universe was expanding. Many began to imagine that if the biggest frame of reference—the cosmos—was still unfolding, then maybe that is the pattern of everything. The latest evidence shows that this expansion is even happening at an ever-increasing rate! It seems to mirror the increasing rate of change with each new technological and scientific breakthrough. This rapid change is scary and unsettling. I can see why people are panicking and trying to find some solid ground, a fixed point to the turning world. Fundamentalist religion and identity politics seem to be running the show now, and I can even understand that. But God has never “circled the wagons” to regain control and stability. God only moves in every larger spheres and orbits, which is what we mean by calling God infinite, eternal, or almighty.

I have no knowledge of where the universe story might be fully or finally heading, but I can see what it has already revealed with great clarity—that knowledge builds on itself, is cumulative, and is always moving outward toward ever-greater discovery. People who cling to the past and resist change have a hard time participating in God’s and their own future. Perhaps this is an appropriate application of Jesus’ somewhat problematic words, “Anyone who has will be given more . . . but anyone who has not, will lose what little he has” (see Matthew 25:29). This is only true in the realm of spirit and wisdom which increase and evolve with use. Material reality decreases with usage, which is why our consumer worldview is unsustainable.

In the words of Thomas Keating:




There seems to be an intent or a plan in creation to bring into manifestations revelations of the Unknowable One that awaken in us the greater and greater capacity to love. . . . Evolutionary consciousness is extremely important . . . and science has vastly increased the understanding of how the immensity of the universe continues to expand and how its infinitesimal quality continues to unfold.

God is more and more trying to move the human race to the next stage of consciousness beyond the rational, technological, dominating worldview . . . recognising the truth that there is only one self ultimately and this is God manifesting in us. [1]

[1] Thomas Keating with Carl J. Arico, *God Is Love: The Heart of All Creation Guidebook* (Contemplative Outreach: 2016), 22. Adapted from Richard Rohr, “Evolution Is Another Name for Growth,” “Evolutionary Thinking,” *Oneing*, vol. 4, no. 2 (Center for Action and Contemplation: 2016), 111-112.

WHAT'S ON IN MARCH 2018

YOUTH@LINDFIELD KILLARA PARISH

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

Calling All Youth!!!

Join us for the Parish Pilgrimage on Sunday March 4.
 (See the bulletin for details.)

YEARS 3 – 6



BLAST is for kids in years 3&4 (Blast 1) and years 5&6 (Blast 2). We meet once a month on Sundays from 4–5.30 pm. Each meeting has a "theme". It's 90 minutes of fun topped off by pizza at the end. What's not to like?

Sunday, 18 March, 4–5.30pm.....What's cooking!?

What's Cooking?? You are! Bring your apron and your appetite to this BLAST event. We will be making our own dinner and dessert. Location: Shirley Wallace

YEARS 7 – 10



FUSION is for teens in years 7&8 and 9&10.

Our philosophy is simple: Eat something. Make Friends. Have Fun.

Friday, 16 March6.00 pm Mini Golf & Pizza

Meet outside Shirley Wallace at 5.45 pm to take the train to Gordon. We'll be back by 8.30pm. You must RSVP for this event by contacting us via email or Facebook.

YEARS 11–12



FUSION plus is for teens in years 11–12 only. Take a break from the stress of life in the fast lane. We'll cook dinner. You relax.

Friday, 16 March 7.00 pmMini Golf and Dinner

Meet outside Shirley Wallace at 6.45 pm to take the train to Gordon. We'll be back by 9.30pm. You must RSVP for this event by contacting us via email or Facebook.

SCHOOL MASS The 9:15am Mass at Lindfield **this Thursday 15th March** will be a School Mass, focussing on the Season of Lent. All welcome.

MESSAGE FROM THE PARISH SOCIAL JUSTICE TEAM

Please join us **TODAY** Sunday 11th March at 4.30pm in the Shirley Wallace Parish Centre for our Parish Social Justice meeting. We will be discussing the exciting activities planned for this year.

Everyone is welcome. If you aren't able to attend and have a few ideas to share or would like to know more about our activities please email socialjustice@lindfieldkillara.org.au.

Love Story

Allowing the Christian Creed to touch and change our lives

Part 2:

Fashioned in love

'Who made heaven and earth?'

This isn't simply a mechanical statement about the origin of the universe, it's not a claim made in opposition to the scientific theory of evolution. It has nothing to do with the 'mechanics' of creation, and everything to do, once again, with love.

It's a profession of love made in the face of a range of heresies in the early Church, chief among which was Manicheism, which were tantamount to a profession of hate for the world. This was a view which saw the material world - including the body - as evil. And therefore as not made by God, but by an evil power. The human body was seen as the source of sin and everything to do with it - sex above all - as being tarnished. God was the creator of the spiritual domain, which alone is good.

But *No!* cried Christian faith. We believe in one God who made both heaven and earth, *all* things, visible and invisible, material and spiritual. We believe in the goodness of the world, in the goodness of the body, in the goodness of sex. We see God, we find God, in all of it. All of it can be misused of course, but misuse does not mean that something is not good in itself. As Genesis proclaimed: 'God saw *all* he had made and indeed it was *very* good.'¹ In the early Church Tertullian proclaimed succinctly *caro cardo salutis* : 'The flesh is the hinge of salvation'.²

Loved

*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 and for our salvation he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary, and became man.*

These words can sound somewhat complex and remote but once again they are a profession of love, even as they are a profession of faith. They take us to the living heart of Christian faith and they were constructed and shaped as a response to a variety of

(continued over...)

¹ Genesis 1:31

² De Resurrectione carnis liber viii.2.

(continued from previous page...): teachings in the early Church that ultimately came to be rejected as heresies, as misshapen representations of what Christian faith is about.

They spring from that double conviction of Christian faith: that God is love, and that what God has created is good:

God, who is love, is the source of all that is, humanity included, myself in particular. And, in love, and because of love, God desires us. We cannot seize and lay hold of God. But God can reach out to us, 'invite us in' as it were, open the divine life and love to us. That's what we mean by 'grace': the free gift of God's very being, the free gift of being drawn into God's life and love. This is the love story which is the very heart of Christian faith and it is this love story that the above words of the Creed express:

The one God, who is Father, Son and Spirit, reaches out in love as the Son becomes flesh: *by the Holy Spirit made incarnate of the Virgin Mary*. And, in Jesus, the Son-become-flesh, God shares in all that makes us human, all the joys and sorrows, even unto death. And why? So that as God shares in our humanity a bridge is built so that we can share in God's divinity, in God's life and love, in God's very being. What a destiny! These are the words of a love story.

But some - and the priest Arius became their spokesman - weighed down by their unbelief in the goodness of human flesh could not accept that God would actually choose to become all that we are. For them Jesus was the greatest and the first of all God's creation, adopted as God's Son and gifted with divine life. But for all that he was ultimately *created*, more like us than God, one who, in the end, was *made*. To all of that the Church responded at the Council of Nicea with a resounding '*No!*' for as St Athanasius said 'God became a human being so that human beings might become God'. Our salvation consists in the bridge which is Jesus, truly human, truly divine. Or as St Gregory of Nyssa put it: '*What God has not assumed, God has not saved*'.

And so the Creed resolutely makes those proclamations of love, proclamations of love because they're proclamations of our faith that God is love, that human nature is good, that God's very being is fully and totally gifted to humanity in Jesus:

and thus he is *begotten not made*,

*God from God,
true God from true God.*

(to be continued next week)

Fr Colin

Something New for the Monthly Children's Mass at Lindfield



Starting in March (**TODAY**) the monthly Children's Mass on the second Sunday of the month in Lindfield church will be followed by organised games for the children led by our senior youth leaders. Mums and dads can enjoy morning tea after Mass and the kids can have fun with the games.

AS WE APPROACH EASTER . . .

PALM SUNDAY

– AN ECUMENICAL OPPORTUNITY ~



Once again we will gather together with the congregation of **Lindfield Uniting Church** for a **COMMON CEREMONY OF PALMS** for our principal Sunday morning celebration of Palm Sunday on Lindfield after which we will process together to our individual churches for our own liturgies.

The arrangements will be that we will gather **at 10:00am (NOT 10:15am)** on **Palm Sunday 25th March**, for the ceremony of palms and the procession.

We will gather in the forecourt outside MacKillop Hall next to the school. From there we will process with our palms to the church while our brothers and sisters from Lindfield Uniting Church will then set forth to walk up the highway to their church on the corner of Provincial Road.

Members of our community at Killara are of course very welcome to take part in this gathering at Lindfield.

Palm Sunday is the threshold to Holy Week and this time of shared prayer gives us a wonderful opportunity to come together to begin that most sacred time of our common Church year. *Fr Colin*

Our Parish **SCRIPTURE STUDY GROUP** meets as usual on the second Wednesday of each month (*this Wednesday 14th March*) from **10am – 11am**. The venue is the Library in the Shirley Wallace Parish Centre.

We are working through John's Gospel and so it would be helpful to have read the second half of John chp 13 for the coming meeting. All welcome. *Fr Colin*



Celebrating Easter - Making our Easter Vigil Supper a wonderful evening for all our Parish-



Area	Tick (X)
Hall set up (Sat 3-4pm)	
Bring a plate:	
Warm Savoury	
Cold Savoury	
Sweet / Dessert / Slice	
Help distribute food	
Clean up Hall (end of evening)	

Can you volunteer to assist with any of the following? Please tick which area/s you are happy to help with and return this form to the Parish Office

OR

email

philita@lindfieldkillara.org.au


OR

put your name on one of the sheets in the foyers of both our churches.

THE PRAYERS AND RESPONSES OF MASS

We fast from the joyful words of the Gloria during these days of Lent as we prepare our hearts and our community to celebrate once again the saving death and resurrection of Jesus

MEMORIAL ACCLAMATION:



When we eat this Bread and drink this Cup,
we pro-claim your Death, O Lord, un - til you come a - gain.

THE PSALM *Ps 136. R. v.6*

By the rivers of Babylon
there we sat and wept,
remembering Zion;
on the poplars that grew there
we hung our harps.

For it was there that they asked us,
our captors, for songs,
our oppressors, for joy.
'Sing to us,' they said,
'one of Zion's songs.'

O how could we sing
the song of the Lord
on alien soil?
If I forget you, Jerusalem,
let my right hand wither!

O let my tongue
cleave to my mouth
if I remember you not,
if I prize not Jerusalem
above all my joys!

At Masses at which the Psalm is sung the response is: Let my tongue be silenced, if ever I forget you!

GOSPEL ACCLAMATION:

Glory and praise to you, Lord Jesus Christ!
God loved the world so much, he gave us his only Son,
that all who believe in him might have eternal life.
Glory and praise to you, Lord Jesus Christ!

RESPONSE TO THE PSALM FOR WEEKDAY MASSES:

Monday: I will praise you, Lord,
for you have rescued me.

Tues: The mighty Lord is with us;
the God of Jacob is our refuge.

Wed: The Lord is kind and merciful.

Thursday: Lord, remember us
for the love you bear your people.

Friday: The Lord is near to broken hearts.

Saturday: Go out to all the world, and tell
the Good News.

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

WOULD YOU BE WILLING to become one
of our catechists sharing our faith in the
State Schools? Please contact:
Sue-Anne Sherwood
(sue-anne@lindfieldkillara.org.au)
Catechist Co-ordinator

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

PARISH YOUNG ADULTS GROUP

The next gathering
for the year takes
place **today Sunday**

11th March immediately following the 6pm
Mass and will be held in the lounge in the
Shirley Wallace Parish Centre on the first
floor of Lindfield church. All young adults
welcome – a relaxed and informal time
(including dinner).

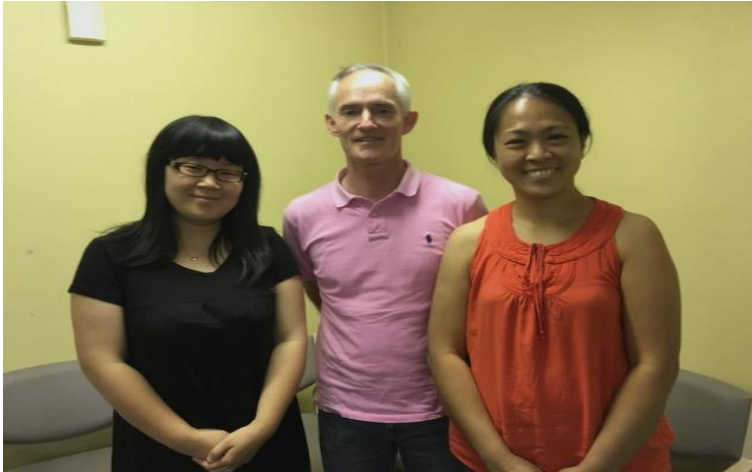


PARISH PLAYGROUP



‘Characters Playgroup’
meets every
Wednesday from
10:45am till 12:15pm
(during school terms)
in the Shirley Wallace
Parish Centre on the
first floor of Holy Family church. Please
register via **Trybooking:**
www.trybooking.com/JYKW
Please contact Sue-Anne for more details:
sue-anne@lindfieldkillara.org.au

RCTA - A Journey to Easter



Please pray for:

Our catechumens preparing for baptism at Easter:

Luna Li, Michael Willet and Victoria Kwan. Our fourth catechumen, Scarlett Zheng, was not available when this photo was taken.

Also to be baptised are Michael and Victoria's children, Ethan and Alecia, and Luna's son Alan.



Our candidates preparing to be received into the Church:

Anthony Yap and Kate Jegat.

Free Entry Open To All

lindfield artshow & fair 2018

at holy family school

Saturday 17th March
9:30am - 3.30pm

Holy Family Catholic Primary School,
- 4 Highfield Road, Lindfield 2070

For more information:

www.holyfamilyartshowandfair.com

A great day out for the whole family with gorgeous market stalls, delicious food and loads of fun kids' activities.



The Lindfield Art Show & Fair is centred around the Lindfield Art Show which showcases an extensive, affordable range of quality, collectible art.





Fourth Sunday of Lent 11th March 2018



Evangeline is strengthening Aboriginal culture while making a living and creating opportunities for her community. Featured in Project Compassion 2016, Evangeline went from seeking employment to being a Senior Artswoker and an inspirational leader for youth. Her work at the non-profit Djilpin Arts Aboriginal Corporation has supported the organisation's growth and it is now a major employer for young people in the remote Northern Territory community.

Please donate to Project Compassion 2018 and help provide employment and training for First Australians, allowing them to remain on country and keep their culture alive, essential for a just future.

A Just Future starts with your support! You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

RENOVATIONS & BUILDING MAINTENANCE

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Jason Roach
Licensed Real Estate
Agent, Director
Parishioner

Jason 0448 455 556 or
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.

ROSEVILLE – LINDFIELD – KILLARA INTERCHURCH FELLOWSHIP

LENTEN ECUMENICAL SERVICES 2018

Please come along to our third and final Service for this Lent:

Tuesday 20th March

at 7:45pm *at Roseville Uniting Church*

Lord St, Roseville

Preacher: Rev. Ian Pearson



A scene from the supper at the last Lenten Ecumenical Service at our own Holy Family Church.

I feel that it's incumbent upon me as pastor to say how disappointing and embarrassing it was that only just over 25 people from our own parish – the host parish for the evening – attended to welcome, to be with and to pray with our sisters and brothers. I do hope that we can work together to support the great work of ecumenism – which Pope

St John Paul II named 'a duty of the Christian conscience' (Ut Unum Sint, n.8). Fr Colin

THE SACRAMENT OF RECONCILIATION AND LENT

Since Lent is the time of Easter preparation please make use of the *whole* of Lent to celebrate the Sacrament of Reconciliation, which is celebrated each Saturday (see p. 1). When Easter arrives our Lenten preparation is over so please note that there will be NO opportunities for the celebration of Reconciliation once Holy Week begins, including no Reconciliations at the normal Saturday time on Holy Saturday.

*There will also be a celebration of the **Second Rite (Communal Rite) of Reconciliation on Wednesday 21st March (Wednesday before Holy Week) at 7:30pm.***

This celebration is for our two communities and will take place in **at Killara** (since the Advent celebration took place at Lindfield).

The Light is On For You



Our diocese and its parishes has introduced this programme this Lent. Churches will be open from **7 – 8pm** each Friday night of Lent as a quiet reflective space during which time the Sacrament of Reconciliation will be available. Please enter into this Lenten opportunity. **It will take place in Holy Family church at Lindfield each Friday night of Lent until Friday 23rd March inclusive.**

For details of other churches where *The Light Is On For You* is taking place please visit www.thelightisonforyou.org.au

LAST WEEKEND'S PARISH PILGRIMAGE

We had a wonderful day last Sunday – over 70 parishioners, from young children through to those in their more senior years, took part in the walking pilgrimage with more joining us for the Pilgrimage Mass at the Chapel of St Mary of the Cross MacKillop.

*Gathering at the start of the pilgrimage:
St Mary's Cathedral ↓*



← *The journey's end: the
tomb of St Mary of the
Cross MacKillop*

CHINESE CATHOLIC COMMUNITY

四旬期第四主日

11/3/2018

讀經一 (選民的放逐與拯救, 都顯示上主對他子民的義怒與仁慈。)

恭讀編年紀下 36:14-16,19-23

那時候, 所有的司祭、首長和百姓, 都罪上加罪, 仿效了異族所做的一切醜惡之事, 污辱了上主在耶路撒冷祝聖的聖殿。上主、他們祖先的天主, 由於愛惜自己的百姓和自己的居所, 時常不斷派遣使者警戒他們。無奈, 他們都嘲笑了天主的使者, 輕視了天主的勸言, 譏笑了天主的先知, 致使上主的怒火, 發洩在他的百姓身上, 直到無法救治。

敵人焚毀了上主的殿宇, 拆毀了耶路撒冷的城牆, 燒了城中所有的宮殿, 毀壞了城內一切珍貴的器皿; 凡沒有死於刀下的人, 都被擄到巴比倫去, 作巴比倫王及他子孫的奴僕, 直到波斯帝國興起。這樣, 就應驗了上主藉耶肋米亞的口, 所說的話: 「為填補沒有遵守的安息年, 這塊土地要一直荒涼七十年。」

波斯王居魯士元年, 為應驗上主藉耶肋米亞的口, 所說的話, 上主感動了波斯王居魯士的心, 叫他出一道號令, 通告全國, 說: 「波斯王居魯士這樣說: 上天的神: 『上主』, 將地上萬國交给了我, 囑咐我在猶大的耶路撒冷, 為他建築一座殿宇; 你們中間凡做他子民的, 都可以上去耶路撒冷; 願他的神與他同在!」——上主的話。(默想片刻)

答唱詠 詠 137:1-2, 3, 4-5, 6

領: 當我們坐在巴比倫河畔, 一想起熙雍, 就淚流滿面。在河畔的楊柳間, 掛起我們的豎琴。

領: 那些俘擄我們的, 要我們唱歌; 那些迫害我們的, 還要我們奏樂: 「快來給我們唱一首熙雍的歌!」

領: 但我們身處外鄉異域, 怎能謳唱上主的歌曲? 耶路撒冷! 我如果忘記你, 就願我的右手枯萎!

領: 我若不懷念你, 不以耶路撒冷為喜樂, 就寧願我的舌頭, 緊緊貼在我的上顎!

讀經二 (你們因罪惡而喪亡, 因恩寵而得救。)

恭讀聖保祿宗徒致厄弗所人書 2:4-10

弟兄姊妹們:

讀經二 (你們因罪惡而喪亡, 因恩寵而得救。)

恭讀聖保祿宗徒致厄弗所人書 2:4-10

弟兄姊妹們:

富於慈悲的天主, 因著他愛我們的大愛, 竟在我們因犯罪而喪亡的時候, 使我們同基督一起生活; 可見你們的得救, 是由於恩寵。

天主使我們同基督一起復活, 並使我們在基督耶穌內, 和他一同坐在天上, 為將自己無限豐富的恩寵, 即他在基督耶穌內, 對我們所懷有的慈惠, 顯示給未來的世代。

因為你們得救是由於恩寵, 藉著信德, 所以得救並不是出於你們自己, 而是天主的恩惠; 不是出於功行, 免得有人自誇。原來我們是他的化工, 是在基督耶穌內受造的, 為行天主所預備的各種善工, 叫我們在這些善工中度日。——上主的話。(默想片刻)

福音前歡呼

領: 基督、天主聖言, 願光榮歸於你。

眾: 基督、天主聖言, 願光榮歸於你。

領: 天主竟這樣愛了世界, 甚至賜下了自己的獨生子, 使凡信他的人, 不至喪亡, 反而獲得永生。(若 3:16)

眾: 基督、天主聖言, 願光榮歸於你。

福音 (天主派遣聖子來, 是為叫世界藉著他而獲救。)

恭讀聖若望福音 3:14-21

那時候, 耶穌向尼苛德摩說: 「梅瑟曾在曠野裡高舉了蛇, 人子也應照樣, 被舉起來, 使凡信的人, 在他內獲得永生。」

天主竟這樣愛了世界, 甚至賜下了自己的獨生子, 使凡信他的人, 不至喪亡, 反而獲得永生。因為天主沒有派遣子到世界上來, 審判世界, 而是為叫世界, 藉著他而獲救。那信從他的, 不受審判; 那不信的, 至喪亡, 反而獲得永生。因為天主沒有派遣子到世界上來, 審判世界, 而是為叫世界, 藉著他而獲救。那信從他的, 不受審判; 那不信的, 已受到了審判, 因為他沒有信從天主獨生子的名字。

審判就在於此: 光明來到了世界, 世人卻愛黑暗甚於光明, 因為他們的行為是邪惡的。的確, 凡作惡的, 都憎惡光明, 也不來接近光明, 怕自己的行為暴露出來; 然而履行真理的, 卻來接近光明, 為顯示出他的行為, 是在天主內完成的。——上主的話。(講道後默想片刻)

華人天主教會 北區中心

主日彌撒 12 時, 彌撒後午餐聚會. 餐費 \$5.00

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Sunday School 主日學 12noon

Parish Meeting Room (next to Car Park)

四旬期內拜苦路 (中文)

23/2-23/3 每星期五 8:00pm

Lindfield Holy Family Church, 舉行拜苦路, 請各教友參加

四旬期內. 16/2-23/3 每星期五

Lindfield Holy Family Church, 7pm – 8pm 舉行 “A Light is On for You” 默想屆時將會有修和聖事

23/2-23/3- 8pm

隨後拜苦路, 請各教友參加?

29/3/18, 8:00 pm 主的晚餐朝拜聖體. 由 Fr. Kelly 主禮

30/3/18, 10:00am 主受難日拜苦路. 隨後反思, John Poon 主講

修和聖事 Fr. Noel Connolly, SSC, 及梁加恩神父 ofm

午餐-備有麵包/飲品

3:00pm-4:30pm 苦難禮儀, 朝拜十字架, 由 Fr. Noel Connolly, SSC, 及梁加恩神父 ofm 主禮

31/3/18, 6:30 pm 聖週六主復活前夕

彌撒暨聖洗聖事, 由 Fr. Michael Goonan, SSP 及梁加恩神父 ofm 主禮

聖週三天禮儀

Santa Sabina College Strathfield

31/3/2018, 聖週六聚餐大三元海鮮酒家 @\$45.00

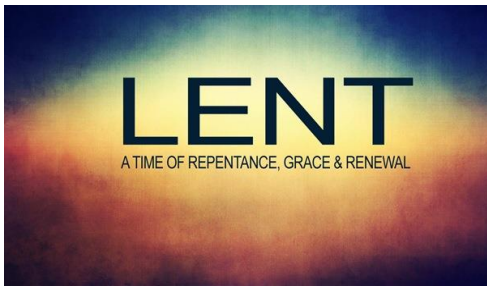
(continued from page 16):

we are, in our more important decisions and values, riveting ourselves ever more firmly to God and the other world. Such are the dynamics of faith. Sometimes what feels like doubt and atheism is the beginning of real belief.

Nicholas Lash, professor of Divinity at Cambridge, once made this comment about our struggle: “... we need do no more than notice the most of our contemporaries still find it ‘obvious’ that atheism is not only possible, but widespread and that, both intellectually and ethically, it has much to commend it. This view might be plausible if being an atheist were a matter of not believing that there exists ‘a person without a body’ who is ‘eternal, free, able to do anything, knows everything’ and is ‘the proper object of human worship and obedience, the creator and sustainer of the universe.’ If, however, by ‘God’ we mean the mystery, announced in Christ, breathing all things out of nothing into peace, then all things have to do with God in every move and fragment of their being, whether they notice this and suppose it to be so or not. Atheism, if it means deciding not to have anything to do with God, is thus self-contradictory and, if successful, self-destructive.”

Lash is saying that God’s person and being are of a different order, beyond the wood of this world, and that over-powering light can feel like darkness.

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



LENT AND EASTER ON THE PARISH WEBSITE You will find plenty of information on our Lenten activities and also the timetable for our Easter celebrations on our website (www.lindfieldkillara.org.au). This Lenten and Easter information can be accessed either under ‘Mass and Prayer Times’ or even more easily via the special highlight box for **Lent** (*pictured to the left*).



ACCESSING OUR PARISH CALENDAR You can access our **Parish Calendar** on our parish website by going to: ‘News and Events’ → ‘Parish Calendar’.

The tab below this is entitled ‘**Details regarding major events**’. This gives more detailed information regarding major upcoming events but is not a comprehensive calendar.

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

Grant that life to:

Please pray for Benjamin Heffernan who died last week. The funeral liturgy for Benjamin will be celebrated in Holy Family Church at Lindfield this Monday at 11:30am.

Recently deceased: Fr Peter McGrath CP, Christopher Roche, Alvin Tighe, Betty Knight, Fr Anthony Smith, SJ (former Headmaster of St Aloysius’ College). **Anniversary:** George Joseph Blayney, Thomas Plush, Raymond Grannall, Rosario Guevara. **Also for:** Emilio & Jesus Guevara, Candelario Cova.

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

REFLECTING ON THIS SUNDAY'S SCRIPTURES

'God did not send his Son into the world to condemn the world, but that the world might be saved through him.' (Gospel)

FAITH'S DARKNESS

Why does God stay hidden? Why doesn't God reveal himself so concretely and physically that no one could doubt his existence?

I like Karl Rahner's perspective on this. God isn't hidden, he says, we just don't have the eyes to see God because our eyes aren't attuned to that kind of reality: "We are just discovering today that one cannot picture God to oneself in an image that has been carved out of the wood of the world. This experience is not the genesis of atheism, but the discovery that the world is not God."

We struggle with doubt because we can't picture God's existence, imagine God's reality, or feel God's presence in our normal ways. At a certain point, our minds, imaginations, and hearts simply run out of gas, out of room, out of feeling, and leave us dry, unable to nail down the reality of God the way we're used to nailing down most everything else. The reality of God is elusive to our conscious minds and hearts because we can't picture, imagine, or feel God in the usual way we do these things.

Why is that? Rahner's insight provides a clue: We struggle with faith because the world is not God and we can't walk around the landscape of spirit in the same way as we stroll around in this world. Why not? Precisely because God and the other world are spirit and we are being invited into a reality whose hugeness is beyond conception, whose silence is beyond language, and whose reality is beyond the physical and all that we can see, touch, taste, smell, and feel in the normal way. God is life, light, love, energy, vastness, and simplicity beyond our categories. God has a different metaphysics.

Thus, it's easy to have doubts about God's existence, and not just if we are young and still over-enthralled by the reality of this world, its stunning beauty, the promises it dangles before us, and its overpowering physical character. In a world where the physical defines everything, it can be difficult to believe in anything else.

But that struggle, ironically, also afflicts those who are mature in faith, in a more painful way in fact. It was Jesus, after all, not some wayward youth who cried out: "My God, my God, why have you forsaken me!" and who cautioned us to pray daily so as "not to be put to the test." It was this test exactly that Jesus had in mind. What is "the test"?

The classical mystics speak of two "dark nights of the soul," two painful, purifying periods of life we must all undergo.

(1) The first of these it calls "the night of the senses." This darkness, they tell us, refers to a period of painful trial which helps purify our motivation so as to make us less selfish. But these same mystics assure us that, during this first dark night, we are given consolation in our faith. God feels near. The feeling is like that of taking a bitter-tasting medicine that we know will make us better.

(2) The second night, "the night of the spirit" is much more "the test" to which the Lord's Prayer refers. What happens here is that God seemingly disappears. All our old securities in faith dissolve and all efforts to regroup ourselves through former faith-practices come up dry. God seems unreal to our heads and hearts, even as, in the depth of our being, something else is happening which belies what's happening on the surface, namely, even as our thoughts and feelings about God seem empty, (*cont'd on page 15...*)