

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

MASS TIMES:

| | LINDFIELD: | KILLARA: |
|----------|--|------------------------|
| 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 nd Sun. of month) | Sunday: 9:15am |

Weekdays:

| | | |
|-----------|-----------------------------|--------------------------|
| Monday | 9:15am | 8:15am (school holidays) |
| Tuesday | 1:30pm (Funeral Mass :p.15) | 8:15am (school holidays) |
| Wednesday | 9:15am | ~ |
| Thursday | 9:15am | ~ |
| Friday | 9:15am * | 8:15am (school holidays) |
| 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

THIRD SUNDAY OF EASTER 15 – 4 – 18

'The season of glad song has come' (Song of Songs 2:12)

This week: Acts 3:13-15, 17-19; 1 Jn 2:1-5; Lk 24:35-48

Next week: Acts 4:8-12; 1 Jn 3:1-2; Jn 10:11-18

'Touch me and see for yourselves'.

For the second week in our Easter Gospel the risen Jesus invites the disciples to **touch** him. The Latin word for 'touch' is **tangere**, from which we get our word 'tangible':

to be tangible is to be touchable,

and if our Easter faith is to be tangible to the world around us then Jesus has to be touchable:

and that touch can only occur through us: to be an Easter people is to allow the world around us to touch Jesus and to be touched by him through the people that we are:

it's through **our** sense of justice, **our** placing of love above every other consideration, it's through **our** spirituality and sense of prayer, it's through **our** lives being filled with the mystery of God that those around us might experience the touch of God:

that God may be tangible for them.

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

| Saturday | | 14 Apr | 21 Apr |
|-----------|-----------|------------------------|------------------------|
| Lindfield | 6:00pm | Fr Colin Blayney | Fr Thomas Alackakunnel |
| Killara | 5:30pm | Fr Thomas Alackakunnel | Fr Colin Blayney |
| Sunday | | 15 Apr | 22 Apr |
| Lindfield | 8:15am | Fr Colin Blayney | Fr Thomas Alackakunnel |
| Killara | 9:15am | Fr Thomas Alackakunnel | Fr Colin Blayney |
| Lindfield | 10:15am | Fr Colin Blayney | Fr Thomas Alackakunnel |
| Lindfield | 12:00noon | Fr Thomas Alackakunnel | Fr Kelly |
| Lindfield | 6:00pm | Fr Thomas Alackakunnel | Fr Thomas Alackakunnel |

RICHARD ROHR'S MEDITATION:

BODY AND SOUL

I think my brilliant history and liturgy professor, Fr Larry Landini, OFM, may have given the best explanation for why so many Christians seem to be ashamed and afraid of the body. In 1969, on the last day of four years studying church history, Fr. Larry offered these final words to us as he was backing out of the classroom: "Just remember, on the practical level, the Christian Church was much more influenced by Plato than it was by Jesus." He left us laughing but also stunned and sad, because four years of honest church history had told us how true this actually was.

For Plato, body and soul were incompatible enemies; matter and spirit were at deep odds with one another. But for Jesus, there is no animosity between body and soul. In fact, this is the heart of Jesus' healing message and of his incarnation itself. Jesus, in whom "the Word became flesh" (John 1:14), was fully human, even as he was fully divine, with both body and spirit operating as one. Jesus even returned to the "flesh" after the Resurrection; so, flesh cannot be bad, as it is the ongoing hiding place of God.

In the Apostles' Creed, which goes back to the second century, we say, "I believe in the resurrection of the body." I want to first point out what it is not saying and yet what most people hear. The creed does not say we believe in the resurrection of the spirit or the soul! Of course it doesn't, because the soul cannot die. We are asserting that human embodiment has an eternal character to it. (Read all of 1 Corinthians 15 where Paul tries to communicate this in endlessly mysterious ways.)

Christianity makes a daring and broad affirmation: God is redeeming matter and spirit, the whole of creation. The Bible speaks of the "new heavens and the new earth" and the descent of the "new Jerusalem from the heavens" to "live among us" (Revelation 21:1-3). This physical universe and our own physicality are somehow going to share in the Eternal Mystery. Your body participates in the very mystery of salvation. In fact, it is the new and lasting temple (1 Corinthians 6:19-20 and throughout Paul's letters). Many Christians falsely assumed that if they could "die" to their body, their spirit would for some reason miraculously arise. Often the opposite was the case. After centuries of body rejection, and the lack of any positive body theology, the West is now trapped in substance addiction, obesity, anorexia, bulimia, plastic surgery, and an obsession with appearance and preserving these bodies. Our poor bodies, which Jesus actually affirmed, have become the receptacles of so much negativity and obsession.

The pendulum has now swung in the opposite direction, and the fervor for gyms and salons makes one think these are the new cathedrals of worship. The body is rightly reasserting its goodness and importance. Can't we somehow seek both body and spirit together?

When Christianity is in any way anti-body, it is not authentic Christianity. The incarnation tells us that body and spirit must fully operate and be respected as one. Yes, Fr Larry, our Platonic Christianity is now feeling the backlash against our one-sided teaching.

Adapted from Richard Rohr, *Franciscan Mysticism: I AM That Which I Am Seeking*, discs 3 and 4 (Center for Action and Contemplation: 2012), CD, MP3 download; and *Immortal Diamond: The Search for Our True Self* (Jossey-Bass: 2013), 38-39.



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|  Session 1 BLAST Kids in years 3-6 4.30 - 6pm <i>Snack provided.</i> <i>Workshop goes from 5-5.45pm</i> |  Session 2 FUSION Youth years 7-12 Young Adults (age 18-25) 5.30-7 pm <i>Snack provided.</i> <i>Workshop goes from 6-6.45pm</i> |
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SCHOOL HOLIDAY PARISH OFFICE HOURS

To accommodate staff annual leave our Parish Office will run on reduced hours for the next two weeks as follows:

- Week commencing Monday 16th : **Closed on Wednesday 18th.**
- Week commencing Monday 23rd : Open Mon., Tues., Fri 9:30am to 3:30pm

Love Story

Allowing the Christian Creed to touch and change our lives

Part 7 (final):

Undying love

There's no coincidence that in the one sentence *we confess one Baptism and look forward to the resurrection and the life of the world to come* - because what baptism begins finds its flourishing and fulfilment in eternal life. And so to glimpse what we believe about eternal life we need to understand what it is that baptism begins.

Baptism is a flooding: we are flooded with the very God who is love. Baptism is a drowning, we are overwhelmed by the God who is love. Baptism is gift, the gift of the Holy Spirit who is poured into our hearts.

All in all then baptism is about being brought into a whole new life: joining Jesus in his death we receive the same Spirit the Father pours out upon him; joining Jesus in his Resurrection we join him in returning the Spirit of love to the Father. In baptism we are drowned in the love of God. And we believe no less is true *in the resurrection of the dead and the life of the world to come*. We are loved. And the One who loves us doesn't want to lose us. Resurrection is the supremely eloquent statement of God's undying love for us.

Communion of love

But baptism is no mere private experience of salvation. We don't come to God alone; we come to God together. We aren't called to love God alone, but to love God and our neighbour. To love God *through and in* our neighbour. We have already confessed our faith that the Church is part of God's love story. The death and resurrection of Jesus creates *a people* because the Holy Spirit who is poured out is love - and love impels us towards one another. The Anglican rite of baptism has a prayer which captures this dimension of our love story beautifully as the congregation addresses the newly baptised saying: 'We therefore receive and welcome you as a member with us of the Body of Christ.' Baptism does not create rugged little individual Christians - it creates a Body, a communion of love which is the opposite of all those forces that divide and separate humanity. Baptism calls us to be part of the symphony of love which the Church is meant to be.

And this too finds its completion in *the resurrection of the dead and the life of the world to come*. It is in the Apostles' Creed that we name this part of the love story most eloquently as we profess our faith in *the communion of the saints*. We are called to be the body of Christ in this world *and the next*. It would be strange if our eternal destiny was different to our calling in this life! We are made in the image and likeness of the God, who is the *communion* of being we name as Trinity. Our eternal destiny is to be drawn into that communion of love and it would be inconceivable that this did not involve us also being drawn *into one another*. When we profess our faith in eternal life we profess our faith that that life is the culmination of the love story which has begun here on earth. Our eternal life is to be immersed in each other as much as it is to be immersed in God, indeed *because* it is to be immersed in God - because we cannot be in God if we cannot be in each other. Love is the very foundation for the possibility of eternal life.

Love story

The Creed is an ancient form of words. It doesn't aim to say everything there is to say about God. No words could. But it aims to say *enough*. Enough to respond to those voices in the
(continued on page 6...)

(continued from page 5...):

early Church which denied the goodness of God or the goodness of humanity. Enough to respond to those who could not accept all the implications of a God who *is* love and who loves us totally. Enough to proclaim faith in that God whose very being is love and to proclaim faith in humanity as inestimably good, worthy of love and salvation.

The Creed could be misunderstood as merely an academic exercise. But it's not. The Creed is our love story and every word challenges us to take our part in that story and to help the song of love which it describes to be sung in and through our own lives.

Fr Colin

This concludes this series.

EASTER OFFERINGS

Easter Offering envelopes are available in both our churches. These can be placed on the plate today or over the coming weeks of the Easter Season. The Easter Offerings are not retained personally by the priests but are a vital supplement to the First Collection income which provides for the priests of the parish and for the health care of priests across the diocese and the retirement care of older priests. This fund depends very much on the income raised by Christmas and Easter Offerings. Whatever you can give will be most appreciated.



PROJECT COMPASSION Please return Project Compassion boxes and envelopes by next weekend if possible. Please help our counters by turning your coins in your Project Compassion boxes into cheques or notes or \$1 and \$2 coins (or if at all possible, cheques). There are baskets in the church foyers for returning your boxes and envelopes.

OUR PARISH OUTDOOR MASS AND PICNIC

will take place on **Sunday 6th May**,
with outdoor Mass on Queen Elizabeth Oval at **11:00am** followed by the picnic.

Mass times that weekend:

Killara: Vigil Mass at 5:30pm
No 9:15am Mass

Lindfield: Vigil Mass at 6:00pm
Sunday 8:15am and 6pm
No 10:15am Mass



Please be there!

**There will be a sausage sizzle if you don't want to bring your own picnic lunch.
Plus games for the kids.**



ENROLMENT FOR THE PREPARATION PROGRAMME FOR THE SACRAMENT OF CONFIRMATION.

Once again the enrolment process is an online one and **is now open and closes on 24th April**. Please go to our parish website (www.lindfieldkillara.org.au) and go to 'Sacraments' → 'Children's Sacraments' and you will find the link to the instructions for how to enrol as well as background information and dates related to this year's celebration of Confirmation. A printed copy of the information is also available in the church foyers.

Last weekend's Youth and Children's Mass



Many thanks to all involved in last Sunday's new look Youth & Children's Mass, ably led by Jean Shatek. The photo was taken at the bustling sausage sizzle following Mass.

A reminder that this new combined Youth and Children's Mass will be on the second Sunday of every month and is at the earlier time of **5:30pm** (the Sunday evening Mass remains at 6:00pm on the other Sundays of the month).

In May this will coincide with Mothers' Day so there be a focus on mums at the Mass and again there'll be food and social time after Mass – though somewhat different because of Mothers' Day!

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:



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 4:2. 4. 7. 9

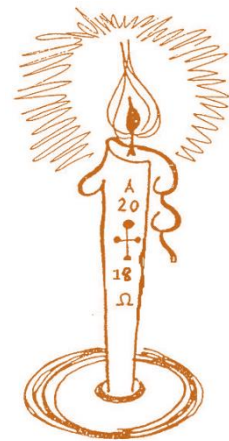
When I call, answer me, O God of justice;
from anguish you released me, have mercy and hear me!

It is the Lord who grants favours to those whom he loves;
the Lord hears me whenever I call him.

‘What can bring us happiness?’ many say.
Lift up the light of your face on us, O Lord.

I will lie down in peace and sleep comes at once,
for you alone, Lord, make me dwell in safety.

At Masses at which the Psalm is sung the response is: Lord, let your face shine on us.



GOSPEL ACCLAMATION :

Alleluia, alleluia! Lord Jesus, make
your word plain to us:
make our hearts burn with love when
you speak. 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

RESPONSES TO THE PSALM FOR WEEKDAY

MASS THIS WEEK:

Monday: Blessed are they who walk in the
way of the Lord.

Tuesday: Into your hands, O Lord,
I entrust my spirit.

Wednesday: Let all the earth cry out to God
with joy.

Thursday: Let all the earth cry out to God
with joy.

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

Saturday: What return can I make to the
Lord for all that he gives to me?

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 FINANCES

Our Second Collection income is now
\$30,000 behind compared to same point
last year. Our First Collection income is
\$3000 behind compared to last year.

Please consider if you could make a small
increase to your weekly giving.

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Saturday 19 May 2018
Two Shows

Family Concert 4-5pm
Adult \$20 Child/conc \$10
Refreshments available for purchase
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Concert & Cocktails 7-10.30pm
All tickets \$35
Ticket includes canapes & wine/beer
8pm - 9pm Concert
<https://www.trybooking.com/UQYW>

Hosted by
Lindfield Killara Catholic Parish

Venue
MacKillop Hall,
2-4 Highfield Road, Lindfield
On the grounds of Holy Family School

Contact
Lindfield Killara Parish Office
02 9416 3702
parish@lindfieldkillara.org.au

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OUR PARISH SOCIAL EVENT FOR 2018:

UBUNTU digs deep to present a spectacular show revealing an extraordinary vibrant culture that is Africa. Audiences are entertained, inspired and significantly moved as the transformation unfolds. These gifted young adults offer a never to be forgotten experience embracing evocative songs, mind blowing dance moves, haunting harmonies plucked from traditional instruments and masterful drummers pounding out soulful and ancient rhythms.

The Ubuntu performers have just graduated high school. They have all toured with the renowned African Children's Choir and are preparing to enter university on their journey to be future leaders of Uganda, to fulfil their promise to make a difference in their own villages.

The concerts will help support their education and ultimately help fulfil their dreams. Don't miss out on this sensational experience. Buy your tickets now!

A MESSAGE FROM OUR CATECHISTS TO EVERYONE IN THE PARISH....

Due to your kind donation of Bibles that we are using in our Scripture classes, we have started 'Bible Days' during Scripture in our Public Schools. Three times a year, each child in each class, gets to read the Bible, learns how to find Bible verses and we play fun games finding Bible verses. We had our first Bible Day last week & it was a very enjoyable class.

I trialled sending a letter home to this first class explaining what we'd done and why and asked if anyone would like a Bible to take home. I've had 5 requests from one class and would like to now extend this offer to other classes in all 4 schools. This letter asks the parents if they would like a Bible to take into their homes if they do not have a Bible.

Our Scripture classes is made up of practising Catholics, non-practising Catholics and some who are not Catholic. If we are lucky, about half of our number prepare for the Sacraments with us. I think this is a wonderful opportunity to spread God's Word.

If you are prepared to donate a Bible to a family, please go to <https://www.trybooking.com/RTCU>. The Bibles are \$18 each for K-2 and \$14 for Yr 3-6. We will place a sticker in each Bible stating who donated it to the family with a blessing and prayer.

Sue-Anne Sherwood, Catechist Coordinator

W. N. BULL FUNERAL DIRECTORS have asked that we advise that they have now set up offices, including a chapel, at 222 Sydney Street, Chatswood. Phone: 9954 5255

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| <p>RENOVATIONS & BUILDING MAINTENANCE</p> <p>CHRIS IACONO <i>Parishioner</i></p> <p>All work large and small <i>Lic 89879c Fully Insured</i> 50 years' experience</p> <p>Mobile : 0412 256 616 Phone : 9416 36 98 chris.iacono@bigpond.com</p> |  <p>Comfort Inn North Shore</p> <p>Family owned and professionally operated motel with on-site restaurant</p> <p>Address: 1 Gatacre Avenue, Lane Cove Phone: 02 9427 0266 Email: res@cins.com.au Website: www.cins.com.au</p> |  <p>Henry & Gloria Cheung Parishioners</p> <p>Serving the Australian Construction Industry for 31 years UNIVERSAL INSTRUMENTS 326 Pacific Hwy, Lindfield NSW 2070 Tel no. 94165335 Fax no. 94161538 E:sales@universalinstruments.com.au</p> |
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| <p>Lindfield Dental Practice</p>  <p>Dr Peter Chung DDS, MDS, PhD Clinical Assoc Professor</p> <p>Open: Mon-Sat P: 9416 5000</p> <p>Suite 1, 345 Pacific Highway (Scholastic Bldg) Next to Lindfield Medical Practice</p> | <p>Put those you love in the hands of those who care</p>  <p>WN BULL FUNERALS <i>Leaders in Personal Service</i> 125 Years</p> <p>Sydney 9519 5344 Parramatta 9687 1072 Central Coast 4323 1892 wnbull@wnbull.com www.wnbull.com.au</p> |  <p>Jason Roach Licensed Real Estate Agent, Director Parishioner</p> <p>Jason 0448 455 556 or jason.roach@century21.com.au</p> <p>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.</p> |
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GOSPEL REFLECTIONS

BY: BERYL CATES

When living our early childhood autobiographies how many of us imagined when Jesus died on the cross and was in the tomb that he was completely dead... finished. Then, on the third day he roused himself to life and appeared to people gloriously alive and eternal. When Jesus breathed his last breath here, his imperishable spirit never died but was being radiated into glory by God who “*raised him from the dead*” that momentous time in Jerusalem (Rom 4:24 1 Th 1:10, 1 Cor 6:14, 15:15, 2 etc).

Spirit is energy or if you prefer, vibration; spaceless, formless and indestructible. Nothing can kill it. It is that part of us that is reading this, reflects, wills, feels, grieves, recognises humour in life and has the body shake with laughter, seeks knowledge, loves and loves being loved and decides things. It animates and expresses itself through the body, together a unity as the juice and pulp make a piece of fruit what it is.

“*The body is the spirit incognito*” (American author and lecturer Professor Sallie McFague).

It is not the brain that feels the pain when the body is traumatised, but the spirit. Spirit and body are inextricably interrelated but without the spirit’s enlivenment the brain is an extraordinarily complex, intricate mass of grey matter at the top of the head. An awesome, incredibly designed collection of molecules, electricity and chemistry in itself incapable of movement or intelligence.

However knowledgeable the neurosurgeon and how skilfully and deeply he/she probes the brain he/she will never find thought there.

Within all that Jesus revealed to us through his life, death and resurrection is that we are incarnate spirits living forever. Every Good Friday we endure in life is charged with meaning in the infinite; extending, deepening and maturing our spirits, while filling integral roles in God’s on-going creation and divinisation of the world. With all the delights life offers preludes of preparedness until we die and our bodies continue participation in creation’s progression and their imperishable spirits emerge into the limitless Light, timeless Beauty and inexhaustible Love of the Creator Spirit... “*Where I am you may be too...*” (John 14:3).

The gospel accounts of Jesus’ encounters with people after his resurrection vary and at times contradict each other so that it is impossible to form a concept. What can be surprising is when the early Christians put together Scripture’s canon in the second to fourth centuries they had no hesitation including different traditions about Jesus’ appearances. The brow might furrow about pluralism today, but there was diversity in nascent Christianity, and apparently no one’s faith was shaken by it. For those who encountered the resurrected Jesus it was such an exultant, and indescribable life-transforming experience they were not disturbed by how others had met him, traditions perhaps that had been possibly changed in the telling and retelling.

Luke and John are evangelists who made a point of recording Jesus’ resurrection as physical, evidenced particularly in Luke’s account of two despondent disciples making their way back to their village in Emmaus after Jesus horrific execution. Cleopas and friend were sighing their way along the road, talking about Jesus’ cruel death, the failure of his mission and skeptical about rumors he was alive when someone joined them. Listening to him they began realising that Jesus was truly the long-awaited Messiah,

(continued on page 13):

(continued from page 12): but it was only later that they recognised that it was Jesus with themThey *recognised him in the breaking of the bread* before he disappeared.

Elated over the encounter the two men rushed back to Jerusalem to join the disciples and all were excitedly talking when Jesus appeared among them. They were terrified, Luke said, imagining they were seeing a ghost and, as though to prove he was a physical person, Jesus showed the scars on his body of his crucifixion and, asking for food, “*they gave him some grilled fish... he ate before their eyes*”. A physical body moving through a locked door or wall? Appearing and disappearing at will?

Everyone walks the Emmaus Road sometime in life. It is a hard, bleak road with shapes for trees and no sunlight or birdsong to lift the heavy heart. The death of someone deeply loved or any tragedy that shatters the heart’s happiness can bring the broken one to that desolate stretch in life.

But from what happened to those two men making their way along the scriptural Emmaus Road and from all Jesus’ appearances after his resurrection we know no one ever walks it alone. An invisible *Walker* is with us assuring us there is no death in that we’re finished and no more. The body dies and is buried, cremated or entombed but its spirit remains alive and aware while on the threshold of all the wonder of its final indescribable Easter in the inexhaustible light and Love of the omnipresent Creator Spirit. As someone once said: *we’re at our own funerals.*

“Yeah, we can call it resurrection, but what was it? How could we possibly know? ... We have neither the necessary data, nor the scientific knowledge to make an adequate hypothesis. I don’t know what happened and frankly I don’t care. What ‘happened’ means far less to me than that this story for thousands of years has shone like a beacon of hope pointing toward a clear and glorious truth: New life emerges from death... Creation moves from death to life, from beautiful to surprisingly beautiful. This truth gives both life and death its dignity and beauty... expresses truth revealed in a believer’s heart, revealed by mystery itself.” – Rev. Sam Alexander, Church of St Rafael California San Francisco Theological Seminary.

LINDARA MARKET

When: Saturday 28 April

Where: Lindfield Uniting Church, (cnr Provincial Road and Pacific Highway)

There is something for everyone! Come & browse through the stalls for books, linen, cakes, jams, bric -a -brac, artworks, morning tea/coffee, BBQ, & much more.

All funds raised by Lindara Market activities go to the Lindara Homeless Family Programme, administered through CatholicCare Broken Bay (a wonderful ecumenical collaboration!) to provide a counsellor who assists positive lifestyle changes for families, early intervention and assistance.

Extra helpers needed. Noella and Malcom Allerding 94988105.

CHINESE CATHOLIC COMMUNITY

復活期第三主日 15/4/2018

讀經一（你們殺害了生命之原，天主卻從死者中復活了他。）

恭讀宗徒大事錄 3:13-15,17-19

那時候，伯多祿對群眾說：「亞巴郎、依撒格和雅各伯的天主，我們祖先的天主，光榮了自己的僕人耶穌；他就是你們所解送，並在比拉多前所否認的。雖然比拉多原判定要釋放他，你們卻否認了那聖潔而且正義的人，竟要求把殺人犯賜給你們，反而殺害了『生命之原』；天主卻從死者中復活了他。我們就是這事的見證人。

「弟兄們！我知道你們所做的，是出於無知；你們的首領也是如此。但天主藉著眾先知的口，預言他的默西亞必要受難的事，也就這樣應驗了。你們悔改，並回心轉意吧！好消除你們的罪過。」——上主的話。

（默想片刻）

答唱詠 詠 4:2, 4, 7-8, 9

【答】：上主，請你向我們顯示你光輝的儀容。（詠 4:7）

領：我公義的天主，我一呼求你，你就應允了我；我在困苦中，你會舒暢了我；上主，求你憐憫我，俯聽我。【答】

領：你們當知道：上主特愛對他虔敬的人。當我呼求上主的時候，他一定俯允。【答】

領：許多人說：「誰能使我們幸福？」上主，請你向我們顯示你光輝的儀容；請你賜我滿心歡樂。【答】

領：在平安中，我一躺下，即刻入睡；上主，唯有你能使我安居順遂。【答】

讀經二（他自己就是贖罪祭，贖我們的罪過，不但贖我們的，而且也贖全世界的罪過。）

恭讀聖若望一書 2:1-5

我的孩子們，我給你們寫這些事，是為叫你們不要犯罪；但是，誰若犯了罪，我們在父那裡，有正義的耶穌基督作護慰者。他自己就是贖罪祭，贖我們的罪過，不但贖我們的，而且也贖全世界的罪過。

如果我們遵守他的命令，由此便知道我們認識他。那說「我認識他」，而不遵守他命令的，是撒謊的人，在他內沒有真理。但是，誰若遵守他的話，天主的愛在他內，才得以圓滿；由此我們也知道，我們是在他內。——上主的話。（默想片刻）

福音前歡呼

領/眾：亞肋路亞。

領：主、耶穌，請你給我們講解聖經，好使我們的心，在你講話時，也火熱起來。（參閱路 24:32）

眾：亞肋路亞。

福音（經上曾這樣記載：默西亞必須受苦，第三天要從死者中復活。）

恭讀聖路加福音 24:33,35-48

那時候，往厄瑪烏的兩位門徒，回到耶路撒冷，遇見那十一位門徒，及同門徒一起的人，就把在路上的事，及在分餅時，他們怎樣認出了耶穌，述說了一遍。

他們正談論這些事的時候，耶穌站在他們中間，向他們說：「願你們平安！」眾人都害怕起來，想是見了鬼。耶穌向他們說：「你們為什麼害怕？為什麼心裡疑惑？你們看看我的手、我的腳，分明是我。你們摸摸我，應該知道：鬼是沒有肉軀和骨頭的。你們看：我是有的。」說了

他們由於歡喜，還是不敢信，這話，就把手和腳伸給他們看。只是驚訝。耶穌向他們說：「你們這裡有什麼可以吃的？」他們便給了耶穌一片烤魚。耶穌就接過來，當他們面前吃了。

耶穌對他們說：「我以前還同你們在一起的時候，就對你們說過這話：凡是梅瑟法律、先知及聖詠，指著我所記載的話，都必須應驗。」耶穌於是開啟他們的明悟，叫他們理解經書。

耶穌又向他們說：「經上曾這樣記載：默西亞必須受苦，第三天要從死者中復活；並且必須從耶路撒冷開始，因他的名，向萬邦宣講悔改，以得罪之赦。你們就是這些事的見證人。」——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.

22/4 & 29/4 學校假期期間暫停

牧職修女 司徒金美修女

聯絡 ☎ 0419- 426899

中心聯絡 Gloria Cheung

聯絡 ☎ 0416-118089

Sunday School 主日學 12noon
Parish Meeting Room

22/4 & 29/4 學校假期期間暫停

22/4, 北區彌撒, 舉行3月及4月生日會及結婚記念慶祝

盧伯榮神父 Fr. Peter Lo (香港基督勞工堂主任司鐸, 天主教香港聖經協會神師) 雪梨福傳之旅
以[宗徒大事錄中宗徒的宣講]為主題 在北區及 依士活中心
主持避靜及講座。日期：5/5,
6/5 詳情稍後公佈

(continued from page 16):

speak words of reconciliation and love to each other. To put it metaphorically, what Jesus is doing in these miracles is attaching the eyes, ears, and tongue to the great soul so that what a person is now seeing, hearing, and speaking is not bitterness, hurt, and pettiness but rather compassion, gratitude, and praise.

Many of us are familiar with a famous passage in Thomas Merton within which he describes a revelation he had one day while standing on the corner of Fourth and Walnut in Louisville. Among complete strangers in the middle of a shopping district on a very ordinary day, Merton had the sense that his eyes, ears, and tongue were suddenly attached to a bigger soul:

I was suddenly overwhelmed with the realisation that I loved all of those people, that they were mine, and I, theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness. ... Then it was as if I suddenly saw the secret beauty of their hearts, the depths of their hearts, where neither sin, nor desire, nor self-knowledge, can reach the core of their reality, the person that each one is in God's eyes. If only we could all see each other that way all the time! There would be no more war, no more hatred, no more cruelty, no more greed. I suppose that the big problem would be that we would all fall down and worship each other.

To repent is let the great soul, the image and likeness of God, reign within us so that, like Merton on the corner of Fourth and Walnut, we are so overwhelmed with compassion that indeed we do turn and face in a completely new direction.

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

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

Grant that life to:

Please pray for the repose of the soul of Anne Ducker, who died during the week. The Funeral Mass for Anne will be celebrated this Tuesday 17th April at 1:30pm in Holy Family Church at Lindfield.

Please pray also for the repose of the soul of Arthur George ("Charlie") Smith who died during the week. Charlie is the father of Fr Michael Smith who so often assists us in our parish. The Funeral Mass was celebrated last Friday.

Recently deceased: Margaret Sullivan, Joyce Blomely, Benjamin Heffernan.

PLEASE PRAY FOR THOSE WHO ARE SICK : 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, Mary & Brian Couper, Kieran Norton, Sean Maguire, Pakie Maguire, Naneth Bernado, Michael Swan.

REFLECTING ON THIS SUNDAY'S SCRIPTURES

*Repentance, for the forgiveness of sins,
would be preached in his name
to all the nations, beginning from Jerusalem. (Gospel)*

LIVING IN THE HOLY SPIRIT

“Repent and believe in the good news!” These are the first words out of Jesus’ mouth in Mark’s gospel and they are meant as a summary of the entire gospel. But what do these words mean?

In English, the word “repent” is often misunderstood. It seems to imply that we have already done something wrong, regret it, and now commit ourselves to live in a new way. Repentance, understood in this way, means to live beyond a sinful past. Biblically, this is not quite what is meant. In the gospels, the particular word used for repentance is *metanoia*. Literally this means to do an about face, to turn around, to face in an entirely new direction. But what direction?

Robert Barron, a young theologian out of Chicago, offers a simple, yet profound, understanding this. In his view, within each of us there are two souls, a little soul (a *pusilla anima*) and a great soul (a *magna anima*). On any given day we tend to identify more with one or the other of these and we are a very different person depending upon which soul is reigning within us.

Thus, if I take my identity from my little soul I will inevitably feel bitter and angry. It is here, in the *pusilla anima*, where I am petty, afraid, aware of my hurts, and constantly nursing the sense of having been cheated and short-changed. In my little soul, I am paranoid and defensive. When I relate to life through it, I am short-sighted, impatient, despairing, and constantly looking for compensation.

But I also have within me a great soul. When I let it reign, I become different person altogether. I am relating out of my great soul at those moments when I am overwhelmed by compassion, when everyone is brother or sister to me, when I want to give of myself without concern of cost, when I am able to carry the tensions of life without a breakdown in my chastity, when I would willingly die for others, and when my arms and my heart would want nothing other than to embrace the whole world and everyone in it.

All of us, I am sure, have had ample experience of both, identifying with the great soul and with the petty soul within us. Sometimes we operate out of one, sometimes out of the other.

When Jesus asks us to “repent,” to do *metanoia*, what he is asking is that we cease identifying ourselves with the little soul and instead begin to live out of our other soul, the *magna anima*. The very etymology of the word *metanoia* implies this. It takes its root in two Greek words: *meta*—beyond; and *nous*—mind. Literally, *metanoia* means to move beyond our present mindset, beyond our present way of seeing things.

When one looks at the miracles of Jesus, it is interesting to see that so many of them are connected to opening up or otherwise healing someone’s eyes, ears, or tongue. These miracles, of course, always have more than a physical significance. Eyes are opened in order to see more deeply and spiritually; ears are opened in order to hear things more compassionately; and tongues are loosened in order to praise God more freely and to

(cont’d on page 15...)