

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

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

Weekdays:

Monday	9:15am	7:30am
Tuesday	No Mass	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

FIRST SUNDAY IN LENT 18 - 2 - 18

This week: Gen 9:8-15; 1 Pet 3:18-22; Mk 1:12-15

Next week: Gen 22:1-2, 9-13, 15-18; Rom 8:31-34; Mk 9:2-10

The raw material for Lent is our *heart*.

We may put ashes on our foreheads, deny ourselves our favourite food,
and devote more time to prayer,

but in the end if we don't bring our *heart* to Lent it's to no avail.

And we bring our heart *to be changed*, to be softened, to be mellowed,

to be made more compassionate, to be moulded into the image and likeness of God's
mercy.

We're all too aware of the travesty of religion afoot in our world
which not only permits, but inspires violence.

But we can't exempt ourselves as Christians:

there's not only violence of *deed*:

there's also the violence of thought, of judgement, of self-righteousness,
the violence of a cynical heart,

the violence of using faith to divide, exclude and separate the saint from the sinner.

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

Apart from the case of emergency please restrict the use of the above numbers to between 9:30am and 5:00pm. For office or routine enquiries please contact the Parish Office during office hours.

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.hflddb.catholic.edu.au

Parish Website: www.lindfieldkillara.org.au

Saturday		17 Feb	24 Feb
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		18 Feb	25 Feb
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	Visitor
Lindfield	6:00pm	Fr Colin Blayney	Fr Thomas Alackakunnel

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.

WEEKDAY MASS

is a rich way of entering into the time of Lent - providing the fodder of the daily Scripture readings for reflection and the great gift of the Eucharist to strengthen us on the journey and to build us ever more deeply as the community of the body of Christ centred on his sacrifice of self-giving.

MESSAGE FROM THE PARISH SOCIAL JUSTICE TEAM

Please join us on **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.

A NEW BAPTISM PREPARATION PROGRAMME FOR OLDER CHILDREN

If your child is aged 5 or older and is not yet baptised and you would like them to be baptised, please contact Sue-Anne Sherwood at sue-anne@lindfieldkillara.org.au.

We will be running a preparation programme for baptism during March over two sessions.

ENTERING INTO THE SEASON OF LENT . . .

ROSEVILLE – LINDFIELD – KILLARA INTERCHURCH FELLOWSHIP

LENTEN ECUMENICAL SERVICES 2018

We are blessed that this year we will again be having **three Lenten Ecumenical Services** with our fellow Churches in our local area. Please be part of this wonderful opportunity to build the bridges of Christian Unity during the Lenten season of renewal:

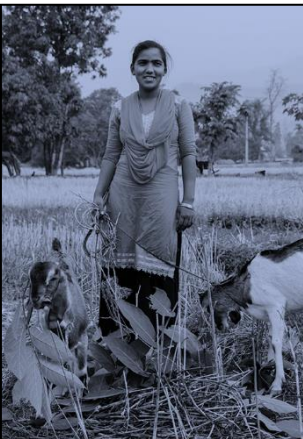
THIS Tuesday 20th Feb. at 7:45pm **at Lindfield Uniting Church**
Cnr Pacific Hwy and Provincial Rd, Lindfield
Preacher: Rev. Colin Blayney

Tuesday 6th March at 7:45pm **Holy Family Catholic Church Lindfield**
Cnr Pacific Hwy and Highfield Rd, Lindfield
Preacher: Rev. Chris Goringe

Tuesday 20th March at 7:45pm **at Roseville Uniting Church**
Lord St, Roseville
Preacher: Rev. Ian Pearson



First Sunday of Lent 18th February 2018



Janaki is a young entrepreneur from Nepal, who has turned her life around. Growing up in a world of poverty and disadvantage, coupled with a forced marriage at the age of twelve, she was in a very vulnerable position. Even more so when her husband died just two years into their marriage. With the help of a Caritas Australia supported program she is now running her own successful sewing business and has become an inspirational community leader.

Please donate to Project Compassion 2018 and empower vulnerable young people like Janaki in Nepal to build a just future for themselves, their families and their communities.

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.

LENTEN ‘LECTIO DIVINA’ Once again our diocese has provided books with guided reflections for the Sunday Scriptures of the Lenten Season. These are available today in both foyers of both our churches. It can also be accessed on the diocesan website: www.dbb.org.au

ENTERING INTO THE SEASON OF LENT...

Celebrating Easter - Making a Joyful Sound Unto the Lord ~ Please be part of a combined choir for Easter ~



As we are one parish this year we will once again come together for a combined celebration of the greatest liturgical celebration of our Christian Year – the Mass of the Easter Vigil on Holy Saturday night: a single Mass at 7:30pm in our Lindfield church. And also once again we will come together for a single celebration of the Mass of the Lord's Supper on Holy Thursday evening in our Killara church.

Anyone who is interested in being part of the special choir for the Easter liturgy (especially the Easter Vigil and Holy Thursday, and Good Friday for those who wish) is invited to join our Easter choir (even if you are not a regular member of any of our parish choirs).

Rehearsals are on **Saturday mornings 3rd March, 10th March and 24th March** from 10:00am to midday in Holy Family church at Lindfield. Please contact Christian on 0405 594 300 or christianwaltercatsanos@gmail.com or Catherine Willis at catherinecwillis@gmail.com for further information. Thank you!

Please help to make our Easter special by being part of the choir.

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).

A Light is On For You



Our diocese and its parishes will be introducing 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 which begins *this Friday 16th February*. 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 *A Light Is On For You* is taking place please visit www.thelightisonforyou.org.au

ENTERING INTO THE SEASON OF LENT . . .

PARISH PILGRIMAGE IN HONOUR OF ST MARY OF THE CROSS MACKILLOP SUNDAY 4TH MARCH



Please be part of our **parish pilgrimage** to the shrine of St Mary of the Cross MacKillop at North Sydney on **Sunday 4th March**..

THE ROUTE:

Bring a picnic lunch to share in Hyde Park (we'll gather on the grass as close to the Archibald Fountain as possible – 12 noon).

We will then move to the crypt below St Mary's Cathedral (12:40pm) ('A' on the map) for an introductory prayer and a reflection from the writings of Mary MacKillop.

At two further stops along the way – St Patrick's (point 'C') at Church Hill and St Francis Xavier's at Lavender Bay (point 'D') – we will again stop for a short time of input and prayer.

Then at the chapel of Mary MacKillop itself in Mount St, North Sydney (point 'E') we will gather for our parish Mass at 3:30pm.

WHAT IS A PILGRIMAGE?

Pilgrimage has a strong tradition in our Catholic faith. It is like a prayerful journey – as we walk we



interact with our fellow pilgrims as fellow disciples, chatting and talking; but we also have those times and spaces for prayer and reflection. The pilgrimage walk is like a sacrament of the journey of our life helping us to focus once again on God who is the goal of that journey. It is like a mini-retreat 'on foot'.



WHO CAN COME? We hope that this will be a day for **ALL** the parish. Children and adults are all welcome.

WHAT IF IT'S A BIT TOO FAR FOR YOU TO WALK? For those who might find it difficult to do any or all of the walk there is the option of course of joining us at points along the journey – at Church Hill (near Wynyard) or at Lavender Bay church (not too far from either North Sydney or Milsons Point Stations) or just for the Mass itself at Mount Street (again not far from North Sydney Station).

(continued from previous page)....

ENTERING INTO THE SEASON OF LENT . . .

But if you can walk all the way please do it – a pilgrimage is a wonderful way to pray with our bodies rather than just with words.

CHANGES TO OUR SUNDAY MASS PROGRAMME THAT WEEKEND As we hope that the majority of the parish will take part in the pilgrimage we will have less Masses in the parish that weekend – **there will be no 10:15am Mass or Sunday evening 6pm Mass at Lindfield on 4th March.**

WHAT ABOUT WET WEATHER?

In the event of really bad weather we will cancel the pilgrimage, including the Mass. If it's pouring rain on Sunday morning then it will be obvious that this is the case. However if the weather simply looks doubtful and we decide that cancellation is the best choice we will advise of a late decision re cancellation in two ways:

- a. A sign will go up on the changeable sign at the front of Holy Family church at Lindfield by 9:30am on the Sunday if the pilgrimage is cancelled
- b. We will leave a similar message on the parish website by 9:30am.

If there is no notice given either on the sign or on the website then the pilgrimage will be going ahead as planned.

Please be there!

Fr Colin

A LENTEN PARISH RETREAT on-site here in the parish:

Theme: Loved by HIM

Love forms the basis of all healthy relationships. It is blissfully uplifting. But seeing love through the eyes of Jesus, helps us look at the world, in the blissful way that He sees us. To understand the essence of love we have to search for it in God.

"Above all love each other deeply" (1 Peter 4:8).



Fr Michael is a known preacher in many countries including Australia. He is the founder of the Divine Retreat Centre in Somersby, NSW. He was the director of this retreat centre for 3 years before he moved to Mumbai. Hence he knows the Australian culture quite well. He holds a Bachelor's degree in Philosophy and Theology and a licentiate in Family Counselling. Now he is the director of the Divine Retreat Centre in

Mumbai, India, where more than six thousand people attend his retreats every week. So, Michael comes to us with a lots of experience in preaching retreats.

Retreat Timetable-Lindfield Church

Tues. 27, Wed. 28 Feb & Thurs. 1 March 7:30pm to 9pm
*(*7:30pm Mass followed by Talk)*

Retreat Timetable-Killara Church

Tues. 27, Wed. 28 Feb & Thurs. 1 March 8:30am to 10am
*(*8:30am Mass followed by Talk)*

(continued over page....)

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 24:4-9.*

Lord, make me know your ways.
Lord, teach me your paths.
Make me walk in your truth, and teach me:
for you are God my saviour.

Remember your mercy, Lord,
and the love you have shown from of old.
In your love remember me,
because of your goodness, O Lord.

The Lord is good and upright.
The Lord shows the path to those who stray,
God guides the humble in the right path;
the Lord teaches his way to the poor.

At Masses at which the Psalm is sung the response is: Your ways, O Lord, are love and truth to those who keep your covenant.

GOSPEL ACCLAMATION:

Praise to you, Lord Jesus Christ, king of
endless glory!
No one lives on bread alone,
but on every word that comes from the
mouth of God.
Praise to you, Lord Jesus Christ, king of
endless glory!

RESPONSE TO THE PSALM FOR WEEKDAY MASSES:

Monday: Your words, Lord, are spirit and life.

Tues: From all their afflictions God will deliver the just.

Wed: A broken, humbled heart, O God, you will not scorn.

Thursday: The Lord is my shepherd; there is nothing I shall want.

Friday: If you, O Lord, laid bare our guilt,
who would endure it?

Saturday: Happy are they who follow the law of the Lord!

THE APOSTLES' CREED

I believe in one God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
(all bow at the following words in bold):
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand
of God the Father almighty;
from there he will come
to judge the living and the dead.

I believe in the Holy Spirit,
the Holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen

GO FORTH, SPREAD MY WORD

If you've been considering answering the honoured call to be a Catechist in our State Schools, please respond today.

We are looking for a teacher for:
~ Lindfield Public School ~ Yr 3
(Tues 10.30-11am)

The manual you teach from has every question and answer you'll need in class. That is all you need to teach. We will train you and guide and help you.

So looking forward to hearing from you.

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

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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.

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Archbishop of Sydney's response to Fairfax 'investigation' of Church wealth...

The Catholic Church is far more than its buildings. It is principally our people and their works.

I am proud that our people provide high-quality healthcare, aged care, palliative care, counselling, primary and secondary schooling, tertiary education, community building and pastoral care. Our people provide social welfare services to those living with disability or drug and alcohol dependence, to those fleeing domestic violence or with mental health issues, to the unemployed, homeless, refugees and indigenous, to parents, children and youth.

I am enormously proud our people help millions of Australian families and individuals every year, Catholics and non-Catholics alike.

Taken together this makes us the nation's largest non-government provider of essential services. Inevitably that means a lot of "assets". But we do all of this as a non-profit organisation. So we have to work those assets hard and manage our money responsibly. Hence the internal church "banks" that assist parishes, schools and others get a start on their projects without crippling charges. Hence the local finance committees and cake stalls in our local parishes. Hence the Vinnies shops and the rest.

To compare this with the corporates like Westfield and Wesfarmers, as the SMH and Age did yesterday, is unreal. So is valuing St Mary's Cathedral as if it were a potential site for a high rise development. Its value is as spiritual and artistic heritage of the Church, city and nation.

Much of the Church's patrimony is like that, received on trust by the present generation from past ones and for the future. The Church is not free to dispose of such things at whim. Other "assets" such as schools exist only because they were funded by parishes and parents (and partly by government), for a very specific purpose. And many are owned, not by the local diocese, but a parish (e.g. the local church), religious order (e.g. the local hospital) or a lay organisation (e.g. the local Vinnies). It is misleading to lump these things together as "the wealth of the Church" at the disposal of "the bishops".

Comparisons with the big corporates fail for another key reason: companies make money for their shareholders, the Church spends its resources on others.

Take St Vincent's Public Hospital in Darlinghurst, started by the Sisters of Charity 180 years ago. Last year alone it admitted more than 42,000 patients, performed over 8,000 operations, and served 363,726 outpatients. It's at the forefront of clinical research, medical education and emergency care. And it can't turn to government to bail it out every time there's a deficit.

The nuns never guessed what their little hospital would become. But they were determined to serve the needs they saw around them. Happily lay collaborators and eventually governments helped fulfil that dream. Some might look enviously at the "assets", but they are very much the social infrastructure of our city.

Unfortunately, the good works of the Church have been tainted of late by the evil actions of some in our ranks and inaction of some leaders. We realise our good works can never excuse or undo the terrible damage done. That has to be addressed directly. *(over...)*

Which is why the Church was the first to back a national redress scheme, independent of the churches, as recommended by the Royal Commission into Institutional Responses to Child Sexual Abuse. And we are committed to paying our share.

For those who choose not to access the redress scheme, we'll ensure a clear entity to sue with insurance or resources to back any claims. I'm determined there will be no hiding from our responsibilities in this area.

I realise that given our past failings some will believe any evil said of the Church. But to accuse us of lying to the royal commission, hiding our assets from abuse victims, and failing in our obligations to rectify wrongs done is unjust and untrue.

In addition to cooperating with the royal commission, the Archdiocese of Sydney fully complies with current laws and accounting standards. We are thoroughly scrutinised regarding every last cent of government grants we receive. We account for tax deductible donations and other funds as required by law. The days of an institution cloaked in mystery are over.

Our governance and management structures are evolving in response to contemporary expectations. Greater transparency is being actively pursued.

But no matter how we use our resources and how we report on them, the campaign to strip the Church of its assets and influence is relentless. We should be clear-sighted about where this is leading. If the Church is knocked out of the equation, as some would like, who else will do all the good that ordinary Church workers and volunteers do with those working "assets"? Who else will serve the millions of the most needy presently assisted?

Anthony Fisher, Archbishop of Sydney (this article appeared in the SMH on 13/2/18)

A Parish Retreat Experience?

This year, instead of a parish retreat at Tarrawarra Abbey we are offering a shorter parish retreat experience at the Benedictine Abbey at Jamberoo (just 2 hours south of Sydney) in the beautiful location of the Jamberoo Mountain.

We have tentative bookings for the following:

- Monday afternoon 17th September to 9am Thursday morning 20th September
- Monday afternoon 22nd October to Thursday morning 9am 25th October



On each occasion we have 6 double bed rooms and 6 single rooms available. The single rooms have a tariff of \$60 per night and the double bed rooms are \$150 per night for a couple and \$100 per night for a single.

Unfortunately, we are not able to leave the bookings at a tentative level and would need to confirm the bookings in the next fortnight. So if you would like to attend one of these retreats

could you let me know by Friday 2nd March.

After that, we would have to cancel the booking(s) if we have insufficient numbers. Please consider taking part in this wonderful parish opportunity to take some time out and nurture the Spirit within us.

Fr Colin

JESUS WAS TEMPTED...

The place traditionally associated with Jesus' retreat was among the most forbidding in the Judean desert. The sun scorched the barren terrain, vultures circled overhead, venomous snakes, scorpions and centipedes sought shade beneath or in rock crevices and at the time of Mark writing wild beasts roamed - lions, hyena, wild boars and jackals. At night, the temperature drops to an unremorseful cold.

The ancients believed the desert to be the abode of evil spirits and it was not unusual for holy men to go there to fast, pray, do battle with their own inner daemons and find new strength in the Spirit. Exegetes believe that when Jesus had his overwhelming experience of God's love for him during his Baptism he made a final commitment to his mission and was then, "*led by the Spirit*" (Mark said "*the Spirit drove him*") into the desert where he prayed, meditated and fasted for forty days (symbol for a long time).

We do not know at what stage of his retreat, though possibly when gaunt, tired and emaciated from lack of food that Jesus found himself struggling with thoughts of forgoing a mission to which he had been so surely committed.

We do not have a fully developed doctrine on Satan. The traditional idea of Satan as a personalised spirit is under scholarly scrutiny, coming up against our growing subjectivity and the influence of a collective unconscious we're told is within the human psyche. The potency for evil there enfeebled by prayer, lack of opportunity and enlightened grace, but never vanquished completely. It can galvanise its presence at any time, but rare is its dying.

Certainly Satan is not that hideous creature with pitchfork, horns & tail of Persian Zoroastrianism which the Jews of old brought back to Israel after their exile in Babylon. In the book of Job Satan was one of God's attendants, a son of God who was granted permission to test Job's faith (Job 1:6). Old Testament references to Satan as the cause of a person's enticement to wrong-doing are not many, but in the New Testament *the works of the devil* are everywhere. Whether one believes evil is a personalised spirit or otherwise, few doubt there is a malevolent force in residence in us which few escape doing battle with at some time or other. Jesus' struggle with that power in the desert is part of our religious history.

What took place was certainly not a lofty academic debate between two protagonists using Scripture texts out of context in argument. Jesus was seriously attracted by glittering alternatives to his mission that *Evil* presented persuasively. He needed no unusual prescience to know that preaching his interpretation of the Torah and rejection of some traditions as man-made and not of God would draw down on him the hostility of the establishment. That he would endanger his life teaching that his religion's rigid emphasis on ritualism and legalism was preventing people finding the Divine in life. Already he had known the antagonism pitted against him and there would be no hesitation to eliminate him if he followed his mission.

He knew he was unusually gifted by God and phantasies of what could be his *Evil* began shaping in his mind alluringly. Was he light-headed perhaps from hunger and heat so that the smooth brown stones around him momentarily took on the appearance of bread? Why not use his powers for himself and turn them into bread? **No!** he rejected the thought. One *does not live on bread alone*, the soul hungers for nourishment from God no less, even more than the body for its food. But, *Evil* coaxed silkily, God would protect him whatever he did, why not prove it by throwing himself down from *the parapet of the temple*. **No!** He would *not put God to the test*. But *Evil* lied smoothly: how gratifying it would be to have all the worldly (continued on page 13):

(continued from page 12): pleasures he desired, the fame, prestige and power that would be his if he followed where *Evil* would willingly lead him. He wrestled with the temptations for how long we don't know using texts from Scripture in his rationalising - a practice with a long history.

Finally, with the last vestiges of his strength he looked at *Evil's* prizes in the light of the Divine. The proposals were fraudulent, the returns not worth the cost. The glitz of the earthly gains already tarnished at the edges. Its glitter faded before the inexhaustible wealth of life in the light and love of God, now and in its exultant completion in life to come. He made his final irrevocable choice. Indescribable peace flooded his exhausted storm-tossed soul (Matt 3:11). Luke made the chilling statement, there were temptations again later in life (Luke:4:13).

One thing surprises us. Jesus told others about his temptations. How else do we know of them? He "*felt our weaknesses with us...was tempted in every way that we are, though without sin....*" (Heb: 15:14-16). Knowing our temptations, that raises some interesting speculations. And what if Jesus had agreed to abandon his mission? His name now lost in history what of our western culture us today? What of us?

We are in Lent, *forty days and nights* of spiritual renewal. We know we're starters not stayers in the good intentions stakes. We cannot go the distance of long weeks of faithfulness to our Lenten practices on our own. But the living spirit of the one who knew temptation and was *without sin* is with us, and from him we can "*find grace when we are in need of help*".

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.



Our candidates preparing to be received into the Church:

Anthony Yap and Kate Jegat.

CHINESE CATHOLIC COMMUNITY

四旬期第一主日

18/2/2018

讀經一 (天主把諾厄從洪水中拯救出來，與他立約。)

恭讀創世紀 9:8-15

天主對諾厄和他的兒子說：「看，我現在與你們，及你們未來的後裔立約，並同與你們一起的所有生物：飛鳥、牲畜和地上所有野獸，即凡由方舟出來的地上所有生物立約。我與你們立約：凡有血肉的，以後決不再受洪水湮滅，再沒有洪水來毀滅大地。」

天主說：「這是我與你們，及同你們一起的所有生物，立約的永遠標記：我把虹霓放在雲間，作我與大地立約的標記。幾時我興雲遮蓋大地，雲中要出現虹霓，那時，我便想起我與你們，及各種屬血肉的生物，所立的盟約，這樣，水就不會再成為洪水，毀滅所有血肉的生物。」

——上主的話。(默想片刻)

答唱詠 詠 25:4-5, 6-7, 8-9

【答】：上主以慈愛和忠誠，對待遵守他盟約和誠命的人。(參閱詠 25:10)

領：上主，求你使我認識你的法度，並求你教訓我履行你的道路；引我進入真理之途。我終日仰望你，因你是救我的天主。**【答】**

領：上主，求你記起你的仁慈，因為你的慈愛，由亙古以來，就常存在。求你忘記我年青時的罪愆和過犯；上主，求你按照你的仁慈和良善，紀念我。**【答】**

領：因為上主仁慈又正直，常領迷途者歸回正路，引導謙卑者遵守正義，教導善良者走入正途。

【答】

讀經二 (這水所預表的聖洗，現在拯救了你們。)

恭讀聖伯多祿前書 3:18-22

親愛的弟兄姊妹：

基督曾一次為罪而死，且是義人代替不義的人，為將我們領到天主面前；就肉身來說，他固然被處死了；但就神魂來說，他卻復活了。他藉這神魂，曾去給那些在獄中的靈魂宣講；這些靈魂從前在諾厄建造方舟的時日、天主耐心期待之時，原是不信的人。

當時賴方舟，經過水，而得救的，只有八個生靈。這水所預表的聖洗，現在賴耶穌基督的復活，拯救了你們，並不是滌除肉體的污穢，而是要求對天主有一顆純潔的良心。至於耶穌基督，他升了天，坐在天主的右邊；眾天使、掌權者和異能者，都屈伏在他權下。——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：人生活不只靠餅，也靠天主所說的一切話。(瑪 4:4)

眾：基督、天主聖言，願光榮歸於你。

福音 (耶穌受撒旦的試探，並有天使服事他。)

恭讀聖馬爾谷福音 1:12-15

那時候，聖神催促耶穌到曠野去。耶穌在曠野裡，四十天之久，受撒旦的試探，與野獸在一起，並有天使服事他。

若翰被監禁後，耶穌來到加里肋亞，宣講天主的福音，說：「時期已滿，天主的國臨近了，

你們悔改，信從福音吧！」——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

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 (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

四旬期內 LENTEN PARISH
RETREAT

Lindfield Church 7:30pm - 9pm

- Tues. 27, Wed. 28 Feb &

Thurs. 1 March (*7:30pm Mass

隨後講座)

Killara Church 8:30am - 10am

Tues. 27, Wed. 28 Feb & Thurs. 1

March (*8:30am Mass 隨後講座)

4/3/2018 Parish Pilgrimage in
Honour of St Mary of the
Cross MacKillop

終點 : Chapel of Mary

MacKillop, Mount St. North

Sydney 3:30pm 隨後舉行彌
撒 (詳情參閱今日彌撒紙內頁)

4/3/2018 中午 12 時中文彌撒

照常由梁加恩神父主禮

(continued from page 16...): even a hint in this that the final triumph of God will be to empty hell itself so that, indeed, absolutely every manner of being will be well.

In a subsequent vision, Julian received a five-fold assurance from God that God is not angry, holds nothing against anyone no matter what evil he or she may have perpetrated, and who (as Julian describes God) is completely relaxed and has a face like a marvellous symphony. The God of our imagination, re-enforced by certain false interpretations of scripture, does get offended, does get angry, does take vengeance, and does meet sin with wrath. Such a God is incapable of making all manner of things well.

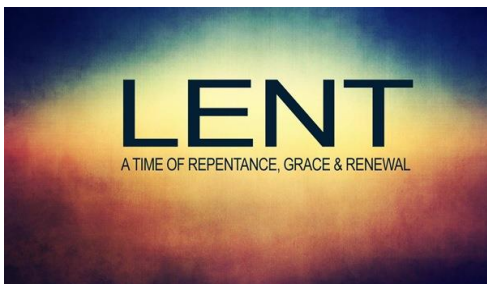
But such a God is also not the God whom Jesus revealed.

Were we to look into the eyes of God, says Julian, what we would see there would “melt our hearts with love and break them in two with ecstasy.”

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

PARISH PLAYGROUP ‘Characters Playgroup’ meets every **Wednesday** from 10:30am till noon (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

PARISH YOUNG ADULTS GROUP The next gathering for the year takes place **Sunday 25th February** 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).



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).

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

Grant that life to:

Recently deceased: Hans Schanz (father of Kylie O’Connor of our parish), David Ockeby, Chahidy Saouma. **Anniversary:** George Joseph Blayney, Cecille McKinnon.

PLEASE PRAY FOR THOSE WHO ARE SICK : 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

Christ suffered for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. (Second Reading)

HOW CAN IT ALL HAVE A HAPPY ENDING?

There's a line in the writings of Julian of Norwich, the famous 14th century mystic and perhaps the first theologian to write in English, which is endlessly quoted by preachers, poets, and writers: *But all shall be well, and all shall be well, and all manner of things shall be well.* It's her signature teaching.

We all have an intuitive grasp of what that means. It's our basis for hope. In the end, the good will triumph. But the phrase takes on added meaning when it's seen in its original context. What was Julian trying to say when she coined that phrase?

She was struggling with the problem of evil, sin, and suffering: Why does God allow them? If God is both all-loving and all-powerful what possible explanation can there be for the fact that God lets us suffer, lets us sin, and lets evil be present all over the world? Why didn't God create a world without sin, where we would all be perfectly happy from birth onwards?

Julian had heard enough sermons in church to know the standard apologetic answer for that, namely, that God allows it because God gave us the great gift of freedom. With that comes the inevitability of sin and all its sad consequences. That's a valid answer, though one that's often seen as too abstract to offer much consolation to us when we are suffering. But Julian, despite being a loyal daughter of the church and having been schooled in that answer, doesn't go there. She offers something different.

For her, God allows evil, sin, and suffering because God will use them in the end to create for everyone a deeper mode of happiness than they would have experienced if sin, evil, and suffering hadn't been there. In the end, these negatives will work towards creating some deeper positives.

Let me quote Julian in the original (the Middle English within which she wrote): Jesus, in this vision informed me of all that I needed answered by this word and said:

Sinne is behovely, but alle shalle be wele, and alle shalle be wele, and all manner of thing shalle be wele.

She shares that Jesus says that sin is "behovely." In Middle English, behovely has these connotations: "useful", "advantageous", "necessary." In her vision, sin, evil, and suffering are ultimately advantageous and even necessary in bringing us to deeper meaning and greater happiness. (Not unlike what we sing in our great Easter hymn: O happy fault, O necessary sin of Adam.)

What Julian wants us to draw out from this is not the idea that sin and evil are of little consequence but rather that God, being so unimaginable in love and power, is able to draw good out of evil, happiness out of suffering, and redemption out of sin in ways that we cannot yet grasp. This is Julian's answer to the question: Why does God allow evil? She answers by not answering because, in essence, no adequate answer can ever be imagined. Rather, she sets the question into a theology of God within which, beyond what we can imagine at present and beyond what theology can really account for, God's power and love will eventually make all things well, dry every tear, redeem every evil, erase every bad memory, unfreeze every cold heart, and turn every manner of suffering into happiness. There's...

(continued on page 15...)