

# Catholic Parish of Lindfield-Killara

## Diocese of Broken Bay

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

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

### Weekdays:

Monday	9:15am	7:30am
Tuesday	No Mass	7:30am
Wednesday	No Mass	~
Thursday	9:15am	~
Friday	9:15am	7:30am*
Saturday	9:15am	~

**SACRAMENT OF RECONCILIATION:** Saturdays 5:00 – 5:30pm (Lindfield)

For 15 minutes after the 5:30pm Mass (Killara)

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

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

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**TWENTY-SECOND SUNDAY IN ORDINARY TIME      2 – 9 – 18**

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*This week: Deut 4:1-2, 6-8; James 1:17-18, 21-22, 27; Mk 7:1-8, 14-15, 21-23*

*Next week: Is 35:4-7; James 2:1-5; Mk 7:31-37*

What is the essential mark of a disciple of Jesus?  
That's the question which is raised by today's Gospel passage.

**As he does so often Jesus draws the distinction  
between faith based on law  
and faith based in the heart.**

What (hopefully) defines us as Christians is not what we *do*:  
it's who we *are*:

we are people      who believe in  
and have *experienced*  
the mercy, compassion and love of God

**and we freely share it with others:  
other people know about it because they *experience* it through us.**

That's why the message of Jesus is called *Good News*.  
And anything less than that, isn't.

*Fr Colin*

## Parish Staff and Contact Information

**Parish Priest: Fr Colin Blayney**

[colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au)

9416 7195

**Assistant Priest: Fr Thomas Alackakunnel VC**

[thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au)

0421 406162

### PARISH OFFICE:

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

**Ph:** 9416 3702

**Fax:** 9416 3913

**Email:** [parish@lindfieldkillara.org.au](mailto:parish@lindfieldkillara.org.au)

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

**Parish Secretary:**

**Philita Marundan:**

[philita@lindfieldkillara.org.au](mailto:philita@lindfieldkillara.org.au)

**Parish Office Coordinator: Alison Williams**

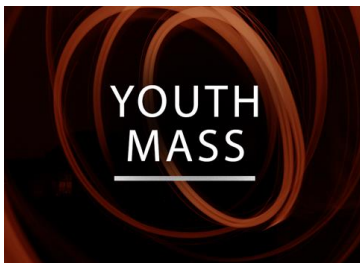
[alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)

**Parish Website:**

[www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)

*Please see the parish website for full staff contact details.*

Saturday		1 Sep	8 Sep
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr David Strong SJ	Fr Thomas Alackakunnel
Sunday		2 Sep	9 Sep
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	9:15am	Fr David Strong SJ	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	12:00noon	Fr Lucas Leung	Fr Thomas Alackakunnel
Lindfield	6:00pm	Fr David Strong SJ	(5:30pm) Fr Colin Blayney



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

will be celebrated again on the second Sunday of the month, next Sunday 9<sup>th</sup> September, at 5:30pm (not 6pm) in Holy Family church and will be followed by a 'pot luck dinner' for all in St Brigid's Hall above the church.






The Plenary Council 2020 Preparation for the Plenary Council 2020 begins with open Listening and Dialogue. It is the first step to preparing the agenda for the Plenary Council. Your experience of faith and the Church is important. Read about how you can #shareyourstory at [plenarycouncil.catholic.org.au](http://plenarycouncil.catholic.org.au).



You are invited to host or join a small group for Plenary Council Listening and Dialogue Encounters. Register your interest with the parish office on 94163702. We are gathering to pray, talk and listen to one another about our experiences of faith, and the Church. Read more about this at [plenarycouncil.catholic.org.au](http://plenarycouncil.catholic.org.au)

# Youth News ...

## YOUTH@LINDFIELD KILLARA PARISH

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

### *Youth & Family Mass*

LINDFIELD KILLARA CATHOLIC PARISH

Our Youth & Family Mass is for anyone looking for a joyous, faith-filled celebration with youthful music and a warm, community feel. Feed the family after Mass at our supper

Next Youth & Family Mass...  
 SUN 9 September  
 5.30 pm  
 Supper served after Mass  
 All invited!



#### **Fusion** youth *For teens in years 7-12*

FUSION is a warm and welcoming space for teenagers - helping them navigate their teenage years and grow, through social justice activities, leadership-building, games (and dinner!)

SUN 9 September  
 Meet after Youth Mass  
 supper (approx. 7.30pm)  
 in the Parish Meeting  
 room until 9pm

FRI 28 September  
 Yr.7,8,9 5.30-7.30pm  
 Yr. 10,11,12 7.00-9.00pm  
 Meet in Shirley Wallace.  
 Dinner served at 7pm



#### **Blast** youth group *For kids in years 3-6*

BLAST is a chance for kids to have fun whilst learning what it means to be part of a faith community. We have a different "theme" every month. Leaders for BLAST are teenage members of our parish.

**We meet monthly on Sundays, from 4.00pm to 5.30pm, just before the Youth & Family Mass.**

NO BLAST meeting in September

NEXT BLAST will be 14 October with a focus on "Social Justice"

FOR MORE INFORMATION... PLEASE CONTACT US VIA EMAIL OR SOCIAL MEDIA (SEE ABOVE)  
 OR RING THE PARISH OFFICE.



FUSION YOUTH@LINDFIELD KILLARA PARISH

## **Father's Day Bake Sale**

AFTER ALL MASSES ON  
 SAT/SUN 1 & 2 SEPTEMBER

ALL PROCEEDS GO TOWARDS  
 YOUTH PROGRAMMES AT OUR PARISH



Monday 20 August 2018

My dear friends,

## **INTRODUCING OUR ANNUAL MONTH OF DIOCESAN SAFEGUARDING AWARENESS**

Might I begin by thanking you for the warm encouragement and good wishes that you have offered me having commenced my service as Diocesan Administrator. I know you now join me as we wait with anticipation for the appointment of a new Bishop to guide us in the future.

It is significant for me that in writing to you for the first time, I am able to share with you the various plans by which our Diocese will enter its annual Safeguarding Awareness month in September.

Now in its third year, this month of Safeguarding Awareness has become a focal point that both educates and highlights the integral role that the culture of safety and of care embodies throughout our communities.

This year, our month of Awareness will open with our annual Liturgy of Commitment and Care at Our Lady of the Rosary Cathedral on **Tuesday 4 September at 7pm.**

During this Liturgy of both acknowledgement and hope, an initial Diocesan Commitment to Safeguarding will be released. Such a public undertaking is a necessary part of our Church's response to the recommendations of the newly established Catholic Professional Standards Ltd. The Commitment will be in both a formal form of declaration and in the voice and language of our most vulnerable – our children. We ask that all our parishes, schools and agencies display this Diocesan Commitment in a prominent position within every church, school and office from September. I would encourage our parishes to recite this Commitment at our Sunday Masses as a means of celebrating Child Protection Sunday on 9 September.

This will be an especially significant month this year. Prior to his departure from us, Bishop Peter A Comensoli initiated a new structure for Safeguarding in our Diocese, consequent to the Diocesan-wide Review of Safeguarding that he mandated during 2017. This new structure will be implemented during the coming month and will be launched at a very special event on the **evening of Wednesday 19 September** when we will be joined by the Hon Robert Fitzgerald, a Commissioner of the recently concluded Royal Commission into Institutional

Responses to Child Sexual Abuse. The new Diocesan structure will see the appointment of a Diocesan Director of Safeguarding supported by three managers of Safeguarding: Manager of Safeguarding (Chancery), Manager of Safeguarding (CSO) and Manager of Safeguarding (CatholicCare). This Safeguarding Executive in turn will be assisted by the establishment of a Safeguarding Advisory Panel and a Safeguarding Redress Review Panel. In the coming weeks we will be able to share with you more detail about this new development which underscores the commitment of our Diocese to a culture of safety and care for all.

We encourage all our parishes, schools and agencies to generate local interest and initiatives during the month of September to highlight our common commitment to cultivating a culture of care and safety amongst all the people of our Diocese. Accompanying this letter is an initial Calendar that showcases some of the various initiatives across our Diocese.

We look forward to sending you invitations to all these events in the coming weeks. By the beginning of September, our parishes will receive a **Resource Pack** and a **Social Media Pack** with suggestions for parish involvement, parish bulletin notice messages, flyers and various links. This will be an important means by which we can link with the Australian National Child Protection Week, commencing on 2 September and celebrate our Catholic Church Child Protection Sunday on 9 September. And in early September it will be my pleasure to write to you again with further details about our new Diocesan Office for Safeguarding to be launched on Wednesday 19 September.

Our commitment to the Safeguarding of all, especially of children and vulnerable adults, is underscored by our faith in Jesus Christ who teaches the fundamental sanctity of each human person, and by our dedication to sustained education, practice, and conversation about our moral, legal, and spiritual obligation to safeguard all those within our community. In this way we will genuinely foster communities of safety and care for all people.

With my gratitude for the tremendous work that is being achieved in our Diocese for Safeguarding, and with my warm regards to you all, in the Lord,

Very Rev Fr David Ranson  
Diocesan Administrator

Very Rev Dr David Ranson  
Diocesan Administrator

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## THE PRAYERS AND RESPONSES OF MASS

### GLORIA:

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

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

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

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

### MEMORIAL ACCLAMATION:

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

*At Masses at which the Psalm is sung the response is: The just will live in the presence of the Lord.*

### GOSPEL ACCLAMATION

Alleluia, alleluia! The Father gave us birth by his message of truth,  
that we might be as the first fruits of his creation.  
Alleluia!

### THE PSALM Ps 14:2-5. R. v.1

Lord, who shall dwell on your holy mountain?  
He who walks without fault;  
he who acts with justice  
and speaks the truth from his heart.

He who does no wrong to his brother,  
who casts no slur on his neighbour,  
who holds the godless in disdain,  
but honours those who fear the Lord.

He who keeps his pledge, come what may;  
who takes no interest on a loan  
and accepts no bribes against the innocent.  
Such a man will stand firm for ever.

### RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

**Monday:** Lord, I love your commands.

**Tues:** The Lord is just in all his ways.

**Wed:** Happy the people the Lord has chosen to be his own.

**Thursday:** To the Lord belongs the earth and all that fills it.

**Friday:** The salvation of the just comes from the Lord.

**Saturday:** With delight I rejoice in the Lord.

## 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

## Catechists – Scripture teachers in the Public Schools

‘GOD DOESN’T CALL THE QUALIFIED, HE  
QUALIFIES THE CALLED.’

“Jacob was a cheater, Peter had a temper,  
Noah got drunk, Jonah ran from God,  
Gideon was insecure, Miriam was a gossip,  
Martha was a worrier, Thomas was a  
doubter, Sara was impatient, Elijah was  
moody, Moses stuttered and Abraham was  
old. God doesn’t call the qualified, He  
qualifies the CALLED!”

We’re not qualified but God doesn't care. No  
matter where you are in your life with God,  
HE is qualifying you for his service because  
you are CALLED. He can help you overcome  
your worries, and even use them to help  
others. Just allow *Him* to use you.

Don’t miss an opportunity to serve the Lord  
because of insecurity.

Come and talk to me, attend the training &  
see if you can let God work through you.

The children need Teachers and Assistants  
in classes & next year when the new school  
in Lindfield opens we’ll need even more  
Catechists – get qualified now and see if you  
can serve in this way (Training: Frenchs  
Forest ~ Thurs 18, 25 Oct 1, 8, 15, 22, 29  
Nov & 6 Dec 2018, 7:00pm-9:00pm;  
Pennant Hills ~ Mon 5,12,19 & 26 Nov  
2018, 9:30am-2:30pm. There are manuals  
telling you exactly what to say and do!!!

Try focus on what God can do through you  
and not about what you can or can’t do.  
Team teaching is a wonderful way to start  
and learn. Assist with an experienced  
Catechist who can guide you and let you try  
just 5 min of teaching a lesson and work  
that up as you grow in confidence.

Moses was called by God to deliver the  
Israelites out of Egypt, but said "Who am I  
(to bring the Israelites out of Egypt)?" and  
God told him "I will be with you."

Contact Sue-Anne Sherwood  
[sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

*Happy fathers day...*

Fathers of families don't have much in the way of patronal figures among the canonised saints. Uncanonised? Any father who nurtures his children from birth to maturity without once declaring it all too much on the body, soul and credit card, slamming the door and buying a one way ticket to anywhere has automatic sainthood. Everyone knows that.

No father celebrates his loved baby's first birthday without having known more sleepless nights, costly self-denial, worry and teeth-gritted decision making he thought possible in his childless days. Paternity is saint-making. (cf Luke 6:38). Yet the Church has never, in ecclesial language "*raised to the altar*"\* any ordinary father. Not that any father, who with a loved spouse co-creates with the Creator Spirit new unending life could be called "ordinary". And in the interconnectedness of all things which science tells us and the Buddhist, mystic and theologian agree, new life that changes the world by being here.

Paternity digs deep into the soul. It brings unforgettable happiness but also sad disappointment and indescribable grief when a child is born handicapped physically and/or mentally, needing such unrelenting care parental patience stretches into godly endurance and self-giving is of the Divine. So too when through peer pressure or an addictive gene too strong to overcome, the whole family suffers from one child's waywardness. Perhaps Jesus could have given a sequel to his well-known Parable, telling what the prodigal's father did when the son took off again with the ring and new clothes given him.

There is a huge empty space in theology that paternity should fill. The New Testament authors recorded the Apostles' spiritual lives and nothing of how their marital and paternal roles interacted with them. St Peter of course was married, but when writing, it seems Mark's main purpose was to tell of Jesus' healing power and it was only by chance the person healed was Peter's mother-in-law. It was expected of men in ancient Judaism to marry by the time they were twenty, so most of Jesus' apostles were probably married. And, where there is marriage there are usually children, particularly at the time when progeny – read *sons* – were understood as gifts from God, Nor does it seem that *leaving all to follow*, the Apostles left their wives and possibly families. If the "*Christian women, the brothers of the Lord, apostles and Cephas*" took with them on their missionary journeys were not their wives we might ask who were they? (1 Cor 9:4-3).

Pope Francis may have begun expanding theology's understanding of paternity when recently on Vatican Radio News in the context of God's promise to Abraham of a child he said; "*...All of us, to exist, to become complete, in order to be mature, we need to feel the joy of fatherhood: even those of us who are celibate. Fatherhood is giving life to others, giving life, giving life...For us, it is pastoral paternity, spiritual fatherhood, but this is still giving life, this is still becoming fathers.*"

The Church has made St Joseph Patron saint of fathers, but can a celibate foster father, with a virginal mother and an only child *the Son of God* be an appropriate role model for any squabbling, laughing, partly dysfunctional, noisy, loving family today? Scripture reveals little about of St Joseph other than he was "*a man of honour*" (Mark 1:19) and, by chance a carpenter, (cf Matt 13:55). *(continued on pg 9):*







(continued from pg 8): Yet, when reflecting on Luke and Matthew's account of the Nativity so obvious is St Joseph's strength, incredible self – discipline and practical course of action when confronted with mouth drying, heart pounding crises, he is an exemplar for all of us. For any father when the kids are forgetting the fifth commandment and parental love and endurance are stretched to breaking point. Because Scripture records no word spoken by him, someone once made St Joseph Patron Saint of Silence. A handy mentor to have when disciplining the kids intent on affirming their existence with noise.

Artists once depicted Joseph as an old man, influenced largely by the second century spurious document "*The Protoevangelium of St James*" in which he was a widower with adult children when betrothed to Mary. Today's exegetes say it more probable Joseph was about nineteen at the time.

He was in turmoil when he realised his pure, betrothed, Mary was pregnant, but being "*a man of honour*" decided he couldn't submit her to public stoning (Deut 22:20) but would divorce her informally. Then, Scripture says an angel enlightened him in a dream the reason for the pregnancy and then this nineteen or twenty year old demonstrated such extraordinary protective care for this little girl mother he is patron for all fathers whatever confronts them.

Who delivered the Baby at Bethlehem? That over Joseph probably sighed; "*Now, let's hope things go right for a change.*" But they didn't. Scripture says before long baby Jesus life was threatened, and Joseph was rushing Mary and Jesus into Egypt. One cannot imagine this strong, caring, self- effacing father at any time crying he'd had enough, slamming the door and hitching a ride on a caravan to anywhere. Faced with every confrontation as it arose, Joseph seems to have taken a huge gulp of Godgrace and without bemoaning the burden it would impose on him, heroically coped with it.

"*Raised to the altar*" The practice of having a saint's relic in church altars began when early Christians were forced to celebrate the Eucharist in the catacombs on top of the sarcophagi of holy men or women.

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**PARISH YOUNG ADULTS GROUP** The next gathering for the year takes place *today Sunday 2<sup>nd</sup> September* 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).



## CHINESE CATHOLIC COMMUNITY

常年期第二十二主日

2-9-2018

**讀經一** (我吩咐你們的話, 你們不可增刪; 天主的誠命, 你們務要謹守遵行。)

恭讀申命紀 4:1-2, 6-8

梅瑟勸勉人民說: 「以色列! 現在, 你要聽從我教訓你們的法令和規律, 並盡力遵行。這樣, 你們才能生活, 才能進入和佔領, 上主你們祖先的天主, 所賜給你們的地方。」「我吩咐你們的話, 你們不可增刪, 但要按照我所訓示你們的: 上主你們天主的誠命, 完全遵行。

「你們務要謹守, 並遵行我的誠命, 因為這樣, 在萬民眼中, 才能顯出你們的智慧和見識。」「萬民一聽到這一切法令, 必會說: 『這實在是一個有智慧, 有見識的大民族!』有那一個大民族的神, 這樣接近他們, 如同上主我們的天主, 在我們每次呼求他時, 這樣親近我們呢? 又有那一個大民族, 有這樣公正的法令和規律, 如同我今天在你們面前, 所頒布的這一切法律呢?」——上主的話

**答唱詠** 詠 15:2-3, 3-4, 4-5

**【答】**: 上主, 誰能在你的帳幕裡居住? (詠 15:1)

領: 只有那行為正直, 做事公平, 從自己心裡, 說誠實話的人。**【答】**

領: 他不信口非議; 他不危害兄弟, 更不會對鄰里, 恃勢欺凌。他睥視作

惡犯罪的人, 重視敬畏天主的人

**【答】**

領: 他從不放債, 貪取重利; 他從不受賄, 傷害無罪; 這樣行事的人, 永遠堅定不移。**【答】**

, 也都歡喜雀躍。**【答】**

**讀經二** (你們務要按這聖言來實行。)

恭讀聖雅各伯書 1:17-18, 21-22, 27

**福音前歡呼**

領/眾: 亞肋路亞。

領: 父自願用真理之言, 生了我們, 為使我們成為他受造物中的初果。(雅 1:18)

眾: 亞肋路亞。

**福音** (你們離棄天主的誠命, 而只拘守人的傳統。)

恭讀聖馬爾谷福音 7:1-8, 14-15, 21-23

那時候, 法利塞人, 及一些從耶路撒冷來的經師, 聚集到耶穌面前。他們看見耶穌的幾個門徒, 用不潔的手, 就是用沒有洗過的手吃飯。原來, 法利塞人和所有猶太人, 都拘守先人的傳統: 若不仔細洗手, 就不吃飯; 從街市上回來, 若不先沐浴, 也不吃飯; 還有其他許多按傳統, 應拘守的事: 如洗杯、洗壺、洗銅器等。法利塞人和經師們就問耶穌說: 「你的門徒, 為什麼不

遵守先人的傳統, 竟然用不潔的手吃飯?」耶穌對他們說: 「依撒意亞論及你們這些假善人的預言真好, 正如所記載的: 『這民族用嘴唇尊敬我, 他們的心, 卻遠離我。他們恭敬我, 也是虛假的, 因為他們所講授的教義, 是人的規律。』你們離棄天主的誠命, 而只拘守人的傳統。」耶穌又叫群眾來, 對他們說: 「你們都要聽我, 且要明白! 不是從人外面進入他裡面的, 能使人污穢, 而是從人裡面出來的, 才使人污穢。因為從裡面, 從人心裡出來的, 是惡念、邪淫、盜竊、兇殺、姦淫、貪吝、毒辣、詭詐、放蕩、嫉妒、毀謗、驕傲、愚妄: 這一切惡事, 都是從裡面出來的, 並且使人污穢。」——上主的話。

華人天主教會 北區中心, 主日彌撒 12 時, 彌撒後, 午餐聚會。

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華人天主教會暨高齡之家高齡之家, 依士活中心 慶祝中秋節聯歡會, 日期: 23/9 1:00 -5:00 pm

**CHILDREN'S LITURGY OF THE WORD** ~ We are in desperate need for more volunteers to help run Children's Liturgy of the Word (CLOW) at the 8:15am and 10:15am Mass each Sunday.

We have volunteers up to mid-September, but need more help from there onwards. Getting involved is very rewarding and without your help, we may not be able to have the CLOW for the children.

*If you would like to volunteer, please contact our CLOW coordinators, Helen and Richard Martin at: [richardianmartin@yahoo.co.uk](mailto:richardianmartin@yahoo.co.uk)*

*(continued from p.12...)* have a consistent ethic of life within which we are as solicitous to save the life of a guilty murderer as we are to save the life of an innocent unborn child.

We struggle with this because emotion rather than our discipleship is dictating our sympathies. We are naturally loving and empathic, but in a very restricted way, namely, we give out our love and empathy only when we can feel good about it, that is, when it is clean, wanted, respected, and appreciated. We can love, forgive, and bless someone who wants to be loved, forgiven, and blessed by us, but, we find it existentially impossible to do the same when that person has hurt us, hates us, blames us, and wants us dead. But that's precisely what Christian discipleship and full human maturity call us to, namely, to be able to have real empathy, forgiveness, and love for those who have hurt us, humiliated us, blame us for their unhappiness, remain unrepentant, and, in essence, curse us.

Now, when all the negative publicity about sexual abuse among clergy is at high fever, a very sincere, good-hearted, Catholic man said to me: "I'll never give another penny to the Catholic Church! I will not have any of my money supporting a pedophile!"

That's nature speaking, but it's a long way from the love and understanding that Jesus preached. In essence, what this sincere man is doing is worshipping his emotions by saying: "I can give my love and support when I can feel good about it, but I can't give my love and support when I can't feel good about it, no matter that a pedophile suffers from the most unglamorous of all diseases.

But love calls us to more than that and, in order to get to that higher level, we must stop worshipping our emotions.

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

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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.

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

**Recently deceased:** Faye Bartlett

**And for:** The deceased members of the Finnane, Fenelon, Earley and Marriott Families,  
Eileen Wade. **Anniversary:** Bill Fenelon.

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

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

*“Why do your disciples not follow the tradition of the elders but instead eat a meal with unclean hands?”*

### DON'T WORSHIP YOUR EMOTIONS

Every major spiritual tradition offers this challenge: Don't worship your emotions!

Don't love only when you can feel natural sympathy. Don't love only when you can feel good and clean about it. Don't let your moral decisions be dictated by your emotions, even when they seem to be operating at their highest level.

What's at issue here? Fuller maturity and what's highest in Christian discipleship. When Jesus tells us that all the commandments can be boiled down to a single one, love, he adds a caveat: Love, as I have loved you.

How did he love? He continued to love, forgive, and give his life even when those he was loving were destroying him. That's the challenge, but it isn't easy. Why not?

If you were bullied as a child, laughed at, humiliated, and shamed before your friends and classmates, it isn't easy (no matter how much you have grown and matured) to feel sympathy for the bully who, as you have learned since, was only acting out the abuse he had received from someone else, probably from his own father. It's more natural to continue to hate him and rejoice that his later life is as laden with problems and unhappiness as were his school days.

If you are a woman who has been hit by a man, perhaps even by your own spouse, and made to feel the helplessness and humiliation of that, it is hard, emotionally impossible perhaps, to feel real empathy for the plight of men (let alone for the man who struck you) just because you now know that men are more wounded than women, that their suicide rates are infinitely higher, and that they struggle much more than women to express themselves, to give and to receive love, and to enjoy life's simple joys.

If you have been sexually abused it is understandably impossible, at least at one level to feel compassion for pedophiles and sexual predators of any kind, even once you know that every victimizer was himself first victimized and that this wound is the cause of his deep sickness and that the stigma of that sickness is the new leprosy in our society.

And if your emotions are normal it is hard to be opposed to the death penalty when the person awaiting the sentence is unrepentant, rationalizing, hard, and is blaming everyone else for his problems. It's easier to oppose the death penalty for someone whose heart is repentant and tearful and who wants only to make amends to the family of his victim.

But that's the stretch! That's precisely what we are invited to when scripture says: “Sing a new song!”

What is our old song and what is wrong with it?

Our old song is the song we naturally sing, even at our best, when we let our emotions, our natural instincts, and our bruised and needy egos dictate our sympathies. When we do this, we give out our love and empathy only when our emotions, naturally protective and wounded, allow us to, namely, whenever we can feel clean, good, and cathartic in loving and forgiving. That is why it is so difficult for us to *(continued on p. 11):*