

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

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) (5:30pm on 2 nd Sun. of month)	Sunday: 9:15am

Weekdays:

Monday	9:15am	7:30am
Tuesday	12:15pm	7:30am
Wednesday	9:15am (School 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

PENTECOST SUNDAY

THE LAST DAY OF THE EASTER SEASON **20 – 5 – 18**

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

This week: Acts 2:1-11; Gal 5:16-25 or 1 Cor 12:3-7, 12-13; Jn 15:26-27, 16:12-15

Next week: Deut 4:32-34, 39-40; Rom 8:14-17; Mt 28:16-20

An end and a beginning . . .

Today with the celebration of Pentecost the Easter Season draws to a close. This great Easter feast of Pentecost stands as the second greatest day in our Church year after Easter Sunday itself, outranking by far even Christmas itself.

Pentecost is often looked at as just a feast day standing by itself. But it's not. It is an *Easter* day, intimately bound up with Easter itself. Pentecost celebrates that what happens at Easter belongs also to us – that the Spirit poured out by the Father on Jesus, raising him to life, is poured out on us.

And the Spirit is the Spirit of **unity**. As the Spirit is the bond of love uniting Father and Son in the Trinity, so the Spirit unites us, brings us into one body. For that reason Pentecost is often called 'the birthday of the Church' for the Church is born, the Christian community is born, in the great outpouring of the Holy Spirit. For that reason too the week leading up to Pentecost is observed as '*The Week of Prayer for Christian Unity*'. This is a day which invites us to participate in the great unifying work of the Holy Spirit 'who builds the body of Christ'. A Pentecost people is an ecumenical people.



Fr Colin

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**Parish Priest: Fr Colin Blayney** colin@lindfieldkillara.org.au 9416 7195**Assistant Priest: Fr Thomas Alackakunnel VC** thomas@lindfieldkillara.org.au 0421 406162Please see the parish website (www.lindfieldkillara.org.au) for the full directory of staff and contact information.

Youth News ...



KwaYa Australia presents

WORKSHOP Africa

www.kwaya.org



SINGING - DANCING - DRUMMING

SPECIAL MAY MEETINGS!

BLAST & FUSION YOUTH GROUPS

Discover your inner musician! Join us for a workshop UBUNTU choir from Uganda offer our youth a 45-minute workshop of singing, dancing and drumming!

ALL YOUTH aged 10+ WELCOME!!!

FRIDAY, 18 MAY 2018

Bookings Essential! COST: \$20

<https://www.trybooking.com/VEJW>

 <p style="text-align: center;">Session 1 BLAST Kids in years 3-6 4.30 - 6pm <i>Snack provided.</i> <i>Workshop goes from 5-5.45pm</i></p>	 <p style="text-align: center;">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></p>
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Contact - Fran Grant
0405 649 710

SUNDAY MORNING TEAS Thanks to the volunteers who have come forward we will now have morning tea after the 9:15am Mass at Killara and the 10:15am Mass at Lindfield on the first and third Sundays of every month. Please stay for these important community times.

RICHARD ROHR'S MEDITATION:

INTENTIONAL COMMUNITIES

Jack Jezreel is the founder of JustFaith Ministries, an organization that offers resources to sustain people of faith “in their compassionate commitment to build a more just and peaceful world.” Jezreel describes the need for and qualities of a healthy Christian community (which we might apply to other kinds of religious and non-religious communities):

Big-heartedness always draws close to the other, always draws the other close. Francis of Assisi, Benedict, Dorothy Day, Jean Vanier—like Jesus himself—draw people naturally into relationship. And the hunger of the human heart that God put in us is not just for casual and recreational relationships. We long for relationships of meaning. We long to be connected, for healing, for vocation, and for mission. . . .

The challenge before [Christians], again, is to claim our tradition. From the description in Acts of the early Christian community that “shared all things in common,” [Acts 4:32] to the early monastic families, to the development of the hundreds of [religious] communities around the world, to the Catholic Worker communities of the 20th and 21st century, intentional community is what we’re all about. Or at least it ought to be.

The spiritual logic of a community of faith is that they can live a smaller but living version of what they seek for the larger world. . . . When I say community . . . I mean a community that makes very intentional commitments, including . . . engagement with those on the margins, justice education or formation, simplicity, prayer, and peacemaking. . . .

Our tradition suggests that it is very difficult to live a life of integrity apart from the support, encouragement, witness, challenge and celebration of a community. Community is, if you will, the medium in which so many other important things of the Gospel can happen. Community is an engine for peace, it is fuel for justice. We are made for each other. As a species we have always known we could not survive, could not flourish without each other. Whatever is to prosper, grow, or multiply will only happen with the nourishment of people who are for each other in a significant way.

CATECHIST CORNER – WANT TO HELP BUT DON'T FEEL ABLE TO TEACH?

BIBLE DONATIONS

If you would like to donate a Bible to our children, please go to <https://www.trybooking.com/RTC>.

We will place a sticker in each Bible stating who donated it to the family with a blessing and prayer.

THE HONOUR OF BEING A CATECHIST

Have you been called? Answer 'yes' today!!!!

~ Tues Yr 2 Beaumont Rd ~ 12-12.30pm

~ Thurs Yr 2/3 Killara ~ 9.20-10am

Sue-Anne Sherwood

**GAUDETE ET EXULTATE
'REJOICE AND BE GLAD'**

In early April Pope Francis released his latest letter to us all, *Gaudete et Exultate*, in which he reflects on how the call to holiness is at the very heart of our discipleship and then explores what that means in everyday life. We will reproduce selections from the letter here in the bulletin from time to time. To read the full letter yourself go to our parish website and you'll find the link in the hotlink box on the homepage.

We should not grow discouraged before examples of holiness that appear unattainable. There are some testimonies that may prove helpful & inspiring, but that we are not meant to copy, for that could even lead us astray from the one specific path that the Lord has in mind for us. The important thing is that each believer discern their own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts (1 Cor 12:7), rather than hopelessly trying to imitate something not meant for them. We are all called to be witnesses, but there are many actual ways of bearing witness. (n. 11)

To be holy does not require being a bishop, a priest or a religious. We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. Are you called to the consecrated life? Be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy by labouring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain. (n.14)

Pope Francis then goes on to reflect on 'gnosticism' – an unhealthy pride in assuming one knows everything about God and the Church – as an obstacle to holiness:

When somebody has an answer for every question, it is a sign that they are not on the right road. They may well be false prophets, who use religion for their own purposes, to promote their own psychological or intellectual theories. God infinitely transcends us; God is full of surprises. We are not the ones to determine when and how we will encounter God; the exact times and places of that encounter are not up to us. Someone who wants everything to be clear and sure presumes to control God's transcendence. (n. 41)

Nor can we claim to say where God is not, because God is mysteriously present in the life of every person, in a way that he himself chooses, and we cannot exclude this by our presumed certainties. Even when someone's life appears completely wrecked, even when we see it devastated by vices or addictions, God is present there. If we let ourselves be guided by the Spirit rather than our own preconceptions, we can and must try to find the Lord in every human life. This is part of the mystery that a gnostic mentality cannot accept, since it is beyond its control. (n.42)

It is not easy to grasp the truth that we have received from the Lord. And it is even more difficult to express it. So we cannot claim that our way of understanding this truth authorises us to exercise a strict supervision over others' lives. Here I would note that in the Church there legitimately coexist different ways of interpreting many aspects of doctrine and Christian life; in their variety, they "help to express more clearly the immense riches of God's word". It is true that for those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion. (n.43)

A MEETING FOR OUR PARISH AND SCHOOL RE THE COLES RE-DEVELOPMENT



As you probably know Coles is planning a major re-development of its Lindfield store which will involve a new supermarket with apartments above being built on the site of the current store and the outdoor carpark. Balfour Lane would be re-located to the western perimeter of the present carpark as part of this development.

We are grateful to Coles who have had regular meetings with us and **have taken into account our needs and concerns (particularly for our school)** as they have developed their plans. We have a Parish and School Committee involved in this process and a sub-committee consisting of our Principal, Lou Dogao, Anthony Cassidy (Chair of the Committee and our Parish Facilities Coordinator) and myself has met regularly with Coles representatives.

Coles is now preparing to submit a DA to Council and have kindly agreed to present to our parish and parish school community. This meeting will take place **THIS Wednesday 23rd May** from **7:30 – 9:00pm** in **MacKillop Hall**.

The intent would be to provide high level information in regard to:

- Current status of the project
- Programme
- Context of the proposed Coles development (eg Community Hub, urban design, traffic overview, history of the site, trees, heritage, gateway development/plaza)
- Plans, of the proposed new laneway and the Coles development
- Q&A

All members of our parish and school community are welcome. *Fr Colin*



CHARITABLE WORKS FUND APPEAL

The third and final Charitable Works Fund Appeal concludes **this weekend 26/27 May**.

Through your donation you support:

- **Catechists** - Bringing God's love to nearly 20,000 students in State Schools
- **Hospital Chaplaincy** - Providing care to Catholic patients in hospital
- **St Lucy's School** - A school of excellence for children with disabilities K-6
- **St Edmund's School** - A Year 7-12 co-educational special high school for teenagers with a wide range of disabilities.
- **The Ephpheta Centre** - Supporting the Catholic Deaf community in wider Sydney.

If we do not achieve the quota set for our parish we have to make up the shortfall from our own parish funds.

Our quota for the whole financial year:	\$ 45,683
Total collected in first two appeals	\$ 33,100
Total collected last weekend:	\$ 6,750.20
Shortfall:	\$ 5,832.80

Please support the appeal generously.
Donations are 100% tax deductible.

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.

SCHOOL MASS The 9:15am Mass *this Wednesday 23rd* will be a School Mass celebrating Pentecost. All welcome.

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

THE PSALM

Psalm 103:1, 24, 29-31, 34

Bless the Lord, my soul!
Lord God, how great you are,
How many are your works, O Lord!
The earth is full of your riches.

You take back your spirit, they die,
returning to the dust from which they came.
You send forth your spirit, they are created;
and you renew the face of the earth.

May the glory of the Lord last for ever!
May the Lord rejoice in his works!
May my thoughts be pleasing to God.
I find my joy in the Lord.



At Masses at which the Psalm is sung the response is: Lord send out your Spirit and renew the face of the earth.

SEQUENCE *(please remain seated to pray the Sequence after the 2nd Reading)*

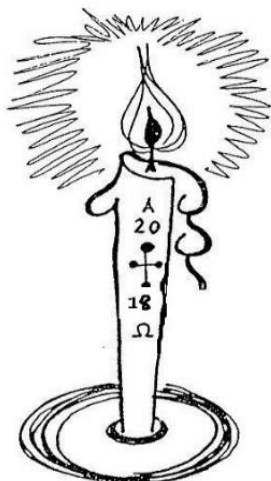
1. Holy Spirit, Lord of light,
from the clear celestial height
your beaming radiance give.

2. Come now Father of the poor;
Come with treasures which endure;
Come, now, light of all that live!

3. Light immortal, light divine,
visit now these hearts of thine,
and our inmost being fill.

4 If you take your grace away,
nothing pure in us will stay,
all our good is turned to ill.

5. Heal our wounds, our strength renew;
on our dryness pour your dew;
wash the stains of guilt away.



6. You, of all consolers best,
You, the soul's delightful guest,
do refreshing peace bestow.

7. You in toil are comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

8. Bend the stubborn heart & will,
melt the frozen, warm the chill,
guide the steps that go astray.

9. Now, on us who evermore
you confess and you adore,
with your sevenfold gifts descend.

10. Give us comfort when we die
give us life with you on high;
give us joys that never end.

GOSPEL ACCLAMATION

Alleluia, alleluia! Come, Holy Spirit, fill the hearts of your faithful,
and kindle them the fire of your love. Alleluia!

NEXT SUNDAY Today's feast of Pentecost brings the Easter Season to its conclusion and fulfilment and on Monday we return to the Ordinary Time of our Church year. Next Sunday is **Trinity Sunday** as we celebrate the revelation of God whom we have experienced in the Easter mystery.

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Monday: The precepts of the Lord give joy to the heart.

Tuesday: Throw your cares on the Lord. and he will support you.

Wednesday: Happy the poor in spirit; the kingdom of heaven is theirs!

Thursday: You are the highest honour of our race.

Friday: The Lord is kind and merciful.

Saturday: Let my prayer come like incense before you.

THIS WEEK'S FINANCIAL UPDATE

As we approach the end of this Financial Year a further update on our progress:

- our **Second Collection** income (which provides all the operating funds for the parish) is now **\$15,000 behind** compared to the same point last year.
- The shortfall on the First Collection (which supports Frs Colin and Thomas and the retired and ill priests of the diocese) has now been covered.

Please continue to help us to catch up on our shortfall over the next five weeks.

If you would like to make a one-off additional donation before the end of the Financial Year our account details are:

For donations to the First Collection:

BSB 062 784

Acct 1116 8002

For donations to the Second Collection

BSB 062 784

Acct 1116 8001

Please include your surname as the reference.

The Parish Finance Committee

<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 32 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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DISCUSSING DEMENTIA: EDUCATION SESSION

with Rev. Frank Van Der Korput.

Uniting Aged Care Chaplain at Northaven and Kari Court **Saturday 2 June 2018 |**

9.30am ~ 12 noon

Roseville Uniting Church, 7a Lord St Roseville

For more details see our Virtual Parish Noticeboard under 'News and Events' at www.lindfieldkillara.org.au

PARISH DIARY MAY – JUNE

Sunday 20 May: Charitable Works Fund Appeal.

Sun. 20th May: Morning tea after 10:15am Mass.

Wed. 23rd May (7:30pm): Parish and School meeting for presentation by Coles on their proposed re-development of the Lindfield store (see p.5).

Sat. 2nd June: Celebrations of Confirmation (both churches) 10am & noon (no 9:15am Mass that day).

Sat. 2nd June – Sat. 16th June: Year of Youth Cross visits our parish.

Sun. 3rd June: Monthly Children's Mass, 9:15am at Killara, followed by morning tea.

Also: morning tea after 10:15am Mass, Lindfield.

Fri. 8th June: Monthly Healing Mass at Killara (10am) followed by morning tea in the hall.

Sun. 10th June: Our new monthly combined Children's and Youth Mass at 5:30pm followed by bbq. **Blast Youth Group** meets prior to Mass and **Fusion** meets after Mass.

Sunday 24th June: morning tea after 9:15am and 10:15am Masses.

Tuesday 26th June: Forum on the Abuse Crisis (see article on the right).

A FORUM ON THE ABUSE CRISIS ~ TO BE HELD HERE IN OUR PARISH ~

Our Parish Pastoral Council has been working to arrange a forum on this important topic so that we can hear how our Church, and in particular our own diocese, responds to child protection these days, how instances of abuse are now dealt with, and to provide a forum for questions.

This has now been arranged for
Tuesday 26th June 7:00-9:00pm
in St Brigid's Hall.

The panel participating in the forum will include Very Rev. David Ranson, our diocesan Vicar-General; Ms Jodie Crisafulli, our Diocesan Child Protection Officer; Aaron Tang, a member of our own parish and a lawyer who worked with the Royal Commission; and Stephen Crittenden, the former ABC religious journalist who was the principal policy officer and lead writer of the Royal Commission's final volume on religious institutions.

We are also working on securing an independent chair for the forum.

Julie Blyth will be available as a counsellor on the night should that need arise for anyone. Julie was a Royal Commission counsellor and has been working in the field of child sexual abuse (including within churches) for around 28 years.

We hope that this evening will be of help to all who are distressed by these crimes both within the Church and within wider society.

CHINESE CATHOLIC COMMUNITY

五旬節主日 (節日) 20/5/2018

讀經一 (眾人都充滿了聖神，說起外方話來。)

恭讀宗徒大事錄 2:1-11

五旬節一到，門徒及眾人都聚集一處。忽然，從天上來了一陣響聲，好像暴風颳來，充滿了他們所在的全座房屋。有些散開好像火的舌頭，停留在他們每人頭上，他們都充滿了聖神，照聖神賜給他們的話，說起外方話來。那時，居住在耶路撒冷的，有從天下各國來的虔誠猶太人。這聲音一響，就聚集了許多人，都倉皇失措，因為人人都聽見他們說各人的方言。他們驚訝奇怪地說：「看，這些說話的，不都是加里肋亞人嗎？怎麼我們每人聽見他們說我們出生地的方言呢？我們中有帕提雅人、瑪待人、厄藍人和居住在美索不達米亞、猶太及卡帕多細雅、本都並亞細亞、夫黎基雅和旁非里雅、埃及，並靠近基勒乃的利比亞一帶的人，以及僑居的羅馬人、猶太人和皈依猶太教的人、克里特人和阿拉伯人。怎麼我們都聽見他們用我們的話，講論天主的奇事呢？」——上主的話。(默想片刻)

答唱詠 詠 104:1,24, 29-30, 31,34

【答】：上主，請你噓氣，使大地更新。(參閱詠 104:30)

領：我的靈魂，請頌讚上主！上主，我的天主，你偉大無比。上主，你的化工，何其繁浩；你創造的萬物，充滿大地。【答】

領：你若停止牠們的呼吸，牠們就要死去，歸於原來的灰土。你一噓氣，萬物化生；你使大地，更新復興。【答】

領：願上主的光榮，永世無窮；願上主喜愛自己的化工！願我的祈禱蒙上主喜悅；我將常在上主內歡樂。【答】

讀經二 (聖神的效果。)

恭讀聖保祿宗徒致迦拉達人 5:16-25

弟兄姊妹們：

你們如果隨從聖神的引導行事，就決不會去滿足本性的私慾，因為本性的私慾，相反聖神的引導，聖神的引導，相反本性的私慾；兩者互相敵對，致使你們不能做你們所願意的事。但如果你們隨從聖神的引導，就不在法律權下。本性私慾的作為，是顯而易見的：即淫亂、不潔、放蕩、崇拜偶像、施行邪法、仇恨、競爭、嫉妒、憤怒、爭吵、不睦、分黨、妒恨、【兇殺】、醉酒、宴樂，以及與這些相類似的事。我以前勸戒過你們，現在再說一次：做這種事的人，決不能承受天主的國。然而，聖神的效果卻是：仁愛、喜樂、平安、忍耐、良善、溫和、忠信、柔和、節制；關於這樣的事，並沒有法律禁止。凡屬於耶穌基督的人，已把肉身同邪情和私慾，釘在十字架上。如果我們因聖神生活，就應隨從聖神的引導行事。——上主的話。(默想片刻)

五旬節讚歌

聖神，請你降臨，從高天放射你的光芒。

窮人的慈父，請你降臨！恩寵的施主，請你降臨！心靈的真光，請你降臨！

你是良善的施慰者；你是心靈甘飴的賓客；你是甜蜜的涼蔭。在勞苦中，你是憩息；在酷熱裡，你是清風；在悲痛時，你是慰藉。

你是萬福的真光，求你充滿你信眾的心靈深處。

沒有你的助佑，人便一無所有，一無是處。求你洗淨我們的污穢，灌溉我們的乾枯，醫治我們的創傷。

求你軟化頑固的心，溫暖冷酷的心，引導迷途的人。求你將七種神恩，賜給你的信眾。求你賜我們修德的能力，善生福終，永享天福。

亞孟。

福音前歡呼

領/眾：亞肋路亞。

領：聖神，請你降臨，充滿你信徒的心；在他們心內，燃起你的愛火。

眾：亞肋路亞。

福音 (真理之神要把你們引入一切真理。)

恭讀聖若望福音 15:26-27;16:12-15

那時候，耶穌對門徒說：「當護慰者，就是我從父那裡，給你們派遣的、那發於父的真理之神，來到時，他必要為我作證；你們並且也要作證，因為你們從開始就和我在一起。」「我本來還有許多事，要告訴你們，然而，你們現在不能承擔。當那一位真理之神來到時，他要把你們引入一切真理，因為，他不憑自己講論，只把他所聽到的，講出來，並把未來的事，傳告給你們。」「他要光榮我，因為，他要把由我所領受的，傳告給你們。凡父所有的一切，都是我的；為此，我說：他要把由我所領受的，傳告給你們。」——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. 餐費成人\$6 小童\$4

牧職修女 司徒金美修女

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中心聯絡 Gloria Cheung

聯絡 ☎ 0416-118089

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5 月 聖母月, 13/5, 20/5, 27/5 彌撒前上午 11:50 頌唸玫瑰

(continued from p.12...) drunkenness, and factionalism). One choice leads to a life with God, the other leads away from God. And that choice is ours to make; it doesn't come from the outside. We judge ourselves. God judges no one. God doesn't need to.

When we view things inside this perspective it also clarifies a number of misunderstandings that cause confusion inside the minds of believers as well as inside the minds of their critics. How often, for instance, do we hear this criticism: If God is all-good, all-loving, and all-merciful, how can God condemn someone to hell for all eternity? A valid question, though not a particularly reflective one. Why? Because God judges no one; God punishes no one. God condemns no one to hell. We do these things to ourselves: We judge ourselves, we punish ourselves, and we put ourselves in various forms of hell whenever we do choose not to live in the light, the truth, and inside God's spirit. And that judgment is self-inflicted, that punishment is self-inflicted, and those fires of hell are self-inflicted.

There are a number of lessons in this. First, as we have just seen, the fact that God judges no one, helps clarify our theodicy, that is, it helps deflate all those misunderstandings surrounding God's mercy and the accusation that an all-merciful God can condemn someone to eternal hellfire. Beyond this, it is a strong challenge to us to be less judgmental in our lives, to let the wheat and the darnel sort themselves out over time, to let light itself judge darkness, to let truth itself judge falsehood, and to, like Pope Francis, be less quick to offer judgments in God's name and more prone to say:

"Who am I to judge?"

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

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Parishioner

Jason 0448 455 556 or
jason.roach@century21.com.au

If I can ever be of assistance
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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: Anthony Pittorino

PLEASE PRAY FOR THOSE WHO ARE SICK : Joe Agius, Eleanor Villena Quema, 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

“Everything that the Father has is mine; or this reason I told you that he will take from what is mine and declare it to you.”

WHO AM I TO JUDGE?

Perhaps the single, most-often quoted line from Pope Francis is his response to a question he was asked vis-à-vis the morality of a particularly-dicey issue. His, infamous-famous reply: Who am I to judge?

Although this remark is often assumed to be flighty and less-than-serious; it is, in fact, on pretty safe ground. Jesus, it seems, says basically the same thing. For example, in his conversation with Nicodemus in John's Gospel, he, in essence, says: I judge no one. (Jn 3:17ff)

If the Gospel of John is to be believed, then Jesus judges no one. God judges no one. But that needs to be put into context. It doesn't mean that there aren't any moral judgments and that our actions are indifferent to moral scrutiny. There is judgment; except it doesn't work the way it is fantasised inside the popular mind. According to what Jesus tells us in John's Gospel, judgment works this way:

God's light, God's truth, and God's spirit come into the world. We then judge ourselves according to how we live in the face of them: God's light has come into the world, but we can choose to live in darkness. That's our decision, our judgment. God's truth has been revealed, but we can choose to live in falsehood, in lies. That's our decision, our judgment to make. And God's Spirit has come into the world, but we can prefer to live outside that Spirit, in another spirit. That too is our decision, our judgment. God judges no one. We judge ourselves. Hence we can also say that God condemns no one, though we can choose to condemn ourselves. And God punishes no one, but we can choose to punish ourselves. Negative moral judgment is self-inflicted. Perhaps this seems abstract, but it is not. We know this existentially, we feel the brand of our own actions inside us. To use just one example: How we judge ourselves by the Holy Spirit.

God's spirit, the Holy Spirit, is not something so abstract and slippery that it cannot be pinned down. St Paul, in the Epistle to the Galatians, describes the Holy Spirit in terms so clear that they can only be rendered abstract and ambiguous by some self-serving rationalisation. How does he describe and define the Holy Spirit? (Gal 5:17ff)

So as to make things clear he sets up a contrast by first telling us what the Holy Spirit is not. The spirit of God, he tells us is not the spirit of self-indulgence, sexual vice, jealousy, rivalry, antagonism, bad temper, quarrels, drunkenness, or factionalism. Anytime we are cultivating these qualities inside of our lives, we should not delude ourselves into thinking we are living in God's spirit, no matter how frequent, sincere, or pious is our religious practice. The Holy Spirit, he tells us, is the spirit of charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity. Only when we are living inside of these virtues are we living inside God's spirit.

So then, this is how judgment happens: God's Spirit (charity, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and chastity) has been revealed. We can choose to live inside the virtues of that spirit or we can choose to live instead inside their opposites (self-indulgence, sexual vice, rivalry, antagonism, bad temper, quarrels,

(continued on p.11...)