

# Catholic Parish of Lindfield-Killara

## Diocese of Broken Bay

THIRD SUNDAY IN LENT

24 - 3 - 19



### ← Tea, anyone?

Every week after the 8:15am Mass quite a few people come upstairs to the Shirley Wallace Parish Centre for tea, coffee and a chat.

**ALL** are welcome. Just jump in the lift or come up the stairs for a very friendly follow-on to Mass.



**LENT AND EASTER ON THE PARISH WEBSITE**  
You will find information on our Lenten activities and also the timetable for our Easter celebrations on our website ([www.lindfieldkillara.org.au](http://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 above).



Don't forget our Parish Pilgrimage **NEXT Sunday 31st March**.

*A wonderful way to pray with our feet in the beautiful days of autumn. See page 7 for details.*

*Please also note the details re changes to Sunday Mass times next weekend and also the arrangements in the event of wet weather.*

## Youth News

**ALL NEW PROGRAMME!**  
**SUNDAY, 7 APRIL**  
4pm - 5.30pm in Shirley Wallace Centre

**This year BLAST is all about "Life Skills". All kids years 3-6 are invited to join us as we help kids learn the life skills they'll need in a faith context. After our meeting, join us for the Youth & Family Mass at 5.30**

LINDFIELD-KILLARA CATHOLIC PARISH

1ST SUNDAY EVERY MONTH  
5.30PM  
HOLY FAMILY CHURCH

*young & family mass*  
*Run by youth. Open to all ages.*

*next mass*  
**7 April**

Featuring....  
**THE GRAND OPENING OF OUR NEW YOUTH SPACE, "THE BASEMENT"**

**FREE SAUSAGE SIZZLE AFTER MASS. GAMES & FUN FOR ALL AGES**

### A MUSING ON MEN

It's a strange feature of the new(ish) translation of the Missal is that the stated aim of those responsible for it 'was a more faithful rendering of the original Latin'.

Now, while English in an earlier age had no distinction between 'man' meaning a male human being and 'Man' meaning humanity (ie 'mankind') this ambiguity does not exist in Latin (or in Greek). And yet our translators render the Nicene Creed thus:

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

The Nicene Creed was written in Greek. It comes into our English missal via the Latin original of the Missal.

The Greek for 'man' in the sense of an individual male human being is ἀνὴρ (aner) and the word for Man in the sense of 'Mankind' is ἄνθρωπος (anthropos). No reasonable English speaker would currently use the word 'Man' or 'Mankind' in this sense. Language has moved on. The appropriate English expression now is 'humanity' or 'humankind'. The word 'MEN' in the above extract from the Creed was rendered in the original Greek as ἄνθρώπους. In other words it referred to humanity collectively.

The use of the word 'MAN' above ('and became man') is even more remarkable since the Greek word in the Creed is σαρκωθέντα, deriving from the word σὰρξ (sarx) meaning 'flesh' – ie. 'and became flesh'. In other words, the original words contained no reference to 'man' in either of its senses! What then of the original Latin of the Missal?

Like Greek, Latin has two distinct words for what has traditionally been rendered in English as 'man'. The word for 'Man' in the sense of humanity, humankind, is *homo* (plural: *homines*) and the word for 'man' in the sense of an individual male human being is *vir*. In the Creed 'for us men' is a translation of '*propter nos homines*', which in the light of our contemporary recognition of the justice of gender inclusive language would be best rendered as '*for us human beings*', or more simply as '*for us*', since *homines* refers to collective humanity. The key phrase of the Creed '*and became man*' is a translation of '*et homo factus est*' – again the word used is *homo*, not *vir*, and thus refers to our reality as human beings, not to one gender specifically. Some would therefore argue that this would be more properly translated as '*and became a human being*'; others argue for a translation from the original Greek in which the Creed was promulgated by Council of Nicea: '*and became flesh*'; others noting that the translators have ignored the distinction between *homo* and *vir* anyway, suggest '*and became a man*', since this is certainly what happened in the Incarnation and does not go down the path of continuing to use the male term 'man' to refer to the inclusive reality of 'humanity.'

Of course, far be it for me to suggest civil disobedience! I simply offer these thoughts as a reflection on the challenges of translating the liturgy into contemporary English.

*Fr Colin*



## THIRD SUNDAY IN LENT

24 – 3 – 19

*This week: Gen 15:5-12, 17-18; Phil 3:17-4:1 Lk 9:28-36*

*Next week: Ex 3:1-8, 13-15; 1 Cor 10:1-6, 10-12; Rom 5:1-2, 5-8; Jn 4:5-42*

In today's Gospel Jesus had a very radical message for his contemporaries:

that misfortune is **not** a sign of punishment from God.

Hopefully these days we don't find that too radical a message.

But in saying that Jesus implies another conclusion:

**that if misfortune is not punishment, then it clearly follows that the opposite is true:**

that *good fortune* is not a blessing from God for being good.

And when we let it sink in, perhaps it's a challenging thought.

Because perhaps subtly we'd like to think that if we're doing the right thing,

if we have God in our life, if we pray, if we come regularly to the Eucharist,

then bad things won't happen to us. And we may be shocked if and when they do.

But in the end when we think that way

it's just a more subtle way of thinking the way Jesus' contemporaries did:

by assuming that our good works should protect us from misfortune,

that is subtly saying that if you don't do that then either you will get punished, or you deserve it.

**And in the end that way of thinking corrupts and diminishes our spiritual life:**

because it means that we do what we do because of the reward that we'll get.

However Jesus' challenge is that we do it simply because it's good.

we choose to pursue the good simply because that's a good thing to do.

**That's the very profound challenge of the Gospel and of this season of conversion:**

**to re-asses our very motives for being a disciple.**

*Fr Colin*



Peter, Solomon Islands

Sixteen-year-old Peter goes to a boarding school in the Solomon Islands which has experienced water shortages for 60 years. Previously students would have to walk kilometres each day in search of clean water. This was particularly challenging for Peter who is living with a disability.

Peter's mother left the family when he was little and has since passed away. His father decided to move from northern Malaita to Honiara, to better provide for his family. He arranged for Peter to stay with his aunt, then attend Aligegeo Secondary School.

Groundwater sources at the school have dried up and rainfall is unpredictable. Water in surrounding wells often made students sick or gave them rashes.

Caritas Australia and partners Caritas Solomon Islands (CASI) and the Solomon Islands Government Rural Water Sanitation and Hygiene division (RWASH), have teamed up with the school to tackle the problem.

CASI provided a 90 kilo-litre water tank, electric pump and technical advice, while the Malaita Provincial Government contributed labour. Staff and students took part in training, dug trenches and are helping with a water management plan.

The school now has a safe, reliable water system, servicing around 1,000 people. "Now we can stay at school to wash and not interrupt our official class time," Peter says.

Peter hopes to focus on his education and to help others in future by working for an aid and development agency himself.

However much more needs to be done to improve access to reliable water and sanitation in the Solomon Islands.



## Food for the soul ....

### RICHARD ROHR'S MEDITATION:

#### THIS IS MY BODY ~ BODILY KNOWING

Mutual desiring and indwelling is the intended impact of the Eucharist. We know that Jesus often referred to himself as the "bridegroom" (John 3:29; Matthew 9:15), and one of his first recorded acts of ministry was partying at a wedding feast (John 2:1-11), creating 150 gallons of intoxicating wine out of dutiful waters of purification! We also know that the very erotic Song of Songs somehow made its way into the Bible, and its images of union have been precious to mystics from the earliest centuries. Yet much of later Christianity has been rather prudish and ashamed of the human body, which God took on so happily through Jesus and then gave away to us so freely in the Eucharist.

The Eucharist is an encounter of the heart, knowing Presence through our own offered presence. In the Eucharist, we move beyond mere words or rational thought and go to that place where we don't talk about the Mystery anymore; we begin to chew on it. Jesus did not say, "Think about this" or "Stare at this" or even "Worship this." Instead he said, "Eat this!"

We must move our knowing to the bodily, cellular, participative, and thus unitive level. We must keep eating and drinking the Mystery, until one day it dawns on us, in an undefended moment, "My God, I really am what I eat! I also am the Body of Christ." Then we can trust and allow what has been true since the first moment of our existence. We have dignity and power flowing through us in our bare and naked existence—and everybody else does too, even though most do not know it. A body awareness of this sort is enough to steer and empower our entire faith life, while merely assenting to or saying the words will never give us the jolt we need to absorb the divine desire for us.

This is why I must hold to the orthodox belief that there is Real Presence. For me, if we sacrifice Reality in the elements, we end up sacrificing the same Reality in ourselves.

The Eucharist is Christians' ongoing touchstone for the spiritual journey, a place to which we must repeatedly return in order to find our face, our name, our absolute identity, who we are in Christ, and thus who we are forever. We are not just humans having a God experience. The Eucharist tells us that, in some mysterious way, we are God having a human experience!

Read these familiar words, perhaps inspired by Teresa of Ávila (1515–1582), aloud a couple times and let its message sink in to your marrow:

*Christ has no body now, but yours. No hands, no feet on earth, but yours.  
Yours are the eyes through which Christ looks compassion into the world.  
Yours are the feet with which Christ walks to do good.  
Yours are the hands with which Christ blesses the world.*

*Darkness from below, darkness from the heights;  
Beneath the Archangel's black wing  
The divine plan unfolds.  
Infinite paradox of the creation:  
Eternity is being built with time,  
Today's error is at the service*

*Of truth to come;  
And good-imperishable—with evil's  
assistance.  
Mankind trudges along toward justice  
Through the lazy curves of iniquity,*

*The bit of good,  
Seemingly powerless to vanquish  
The misfortune of days,  
Keeps on being the seed  
Of Love's everlasting tree.*

With seventy years of hindsight, we can see that her faith was well founded. In spite of evil, God does continue to work, God's plan does continue to unfold, and our very misfortunes become part of the growth of love, truth, and justice. But this is mostly not evident on the surface of things because, there, we are forever too focused on the big movements of power, politically, socially, economically, and religiously. We are forever looking at the big players and trying to read God's movements there.

However, as Mme Maritain's poem makes evident, God's providence often, perhaps mostly, occurs outside of what's happening visibly inside the seemingly important political, social, and ecclesial structures. That's why often God's providence is not very evident. It's hidden because God often bypasses the places where we're looking.

When Mme Maritain affirms that the divine plan unfolds in hidden places, she's echoing how the Evangelist, Luke, introduces John the Baptist in his Gospel. He introduces John by, first, naming all the important political and religious figures of the time (Tiberius, Pontius Pilate, Herod, Philip, Lysanias, Annas, and Caiaphas) and then telling us that the word of God bypassed them all and went instead to John, an obscure eccentric, in the desert. How shocking that is would become apparent to us if a religious writer today were to name all the important world leaders and all the important church officials of our day, including the pope, and then point out that God's word is bypassing them and going out instead to an unknown monk inside some obscure monastery. But we would find that hard to believe, do find that hard to believe, and that incredulity mostly blocks us from seeing where God's providence is working at a deeper place.

Our world, Teilhard de Chardin says, is an immense groping, an immense search that can only progress at the cost of many failures and much human suffering. But, in his view, our sufferings aren't useless. In our suffering, he affirms, we help pay the price of universal progress and triumph. Our sufferings, whatever their nature, are noble. They help bring about progress in the very world that crushes and sacrifices them. The divine plan often unfolds under a dark wing, today's error is at the service of tomorrow's truth, and God's providence often bypasses the structures of power. And so our faith needs to look deeper than what's happening on the surface, our hope needs to ground itself on something beyond what's on the daily news, and our charity needs to be less fearful and less paranoid. God is always alive and working underneath. Nothing will be lost of our efforts and sufferings, even of our failure and errors.

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

### REFLECTING ON THIS SUNDAY'S SCRIPTURES

#### THE SLOW, IMPERCEPTIBLE MARCH OF GOODNESS

God writes straight with crooked lines. That axiom sounds clever, but is there real truth or depth to it? Can good ever really arise out of evil? Do love, truth, and justice ever work out through hatred, lies, and injustice? Do crooked lines really straighten?

The answer to those questions will invariably be negative when we look at the surface of things; but faith is never predicated on how things look on the surface. Faith, as Jim Wallis is fond of saying, doesn't base itself upon the evidence. Rather faith looks at the word of God and then waits for the evidence to change. It also sees that deeper, under the surface, error is often at the service of truth.

We see a poignant expression of this in a poem, Meditation, written by Raissa Maritain. The poem, powerful in itself, becomes more powerful as an expression of faith when we know its background. This wasn't a simple expression of faith in some abstract dark time. The dark times were particularly real to the poet.

Raissa, a convert to Roman Catholicism from Judaism, had always retained a deep love for and connection to her Jewish roots. She described herself as a Christian with a Jewish heart. Now, in 1936 when she wrote this poem, she was witnessing the ascent of Adolph Hitler and Nazism in Europe, was hearing first-hand of the accounts of Jews, some of whom were personal friends, being killed in Europe, especially in Poland, and she felt herself, a Jew, threatened and was acquiring the necessary papers to flee France for the United States. Her world was crumpling, her friends were dying, and she was scurrying for her personal safety. Evil was on the ascent and all the trusted political and social powers seemed to be either crushed by it or acquiescing to it. Within that crushing context, she wrote this poem:

## ENTERING INTO THE SEASON OF LENT . . .

**WEEKDAY MASS IN LENT** is a wonderful way to enter in this season – to draw on the richness of the daily Scriptures and to draw closer to the Lord and each other through sharing in the Eucharist.

### 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. 6). 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 10<sup>th</sup> April (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

Once again our diocese and its parishes will be offering a time on the Fridays of Lent as a quiet reflective space during which time the Sacrament of Reconciliation will be available. In most churches this will be offered on a Friday evening. In our parish this will be offered **on Friday mornings between 8-9am at Killara** (following the morning Mass and during the quiet prayer time of Exposition of the Blessed Sacrament. It will not however take place on the second Friday of April as that is when we have our Healing Mass.

For details of other churches where *A Light Is On For You* is taking place please visit [www.thelightisonforyou.org.au](http://www.thelightisonforyou.org.au)

### PROJECT COMPASSION THIS LENT

You are helping to empower the world's poorest people. Your donation will support programs around the world that provide vulnerable people with the skills and opportunities they need to establish sustainable food sources for life.

**Please take home a Project Compassion box and/or a set of Lenten donation envelopes and give generously to the appeal this Lent.**

You can donate through Project Compassion boxes and envelopes which are available to take home from near the doors of both our churches, or by visiting [www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion)

### 四旬期第三主日

24/3/2019

讀經一 (我是自有者。)

恭讀出谷紀 3:1-8,13-15

答唱詠 詠 103:1-2, 3-4, 6-7, 8,11

【答】：上主富於仁愛寬恕，極其慈悲。(詠 103:8)

領：我的靈魂，請讚頌上主；我的五內，請讚頌上主的名。我的靈魂，請讚頌上主，請你不要忘記他的恩寵。

【答】

領：是他赦免了你的各種罪行；是他治癒了你的一切病苦；是他叫你的性命，在死亡中得到保全；是他用仁慈以及愛情，給你作了冠冕。【答】

領：上主時常履行正義，為受壓迫者主持公道。上主將自己的道路，告知梅瑟，給以色列子民，彰顯自己的行徑。【答】

領：上主富於仁愛寬恕，極其慈悲，遲於發怒。就如上天距離下地，有多麼高，他待敬畏他的慈愛，也多高。

【答】

讀經二 (以色列民與梅

瑟在曠野裡的歷史，是為勸戒我們而寫的。)

恭讀聖保祿宗徒致格林多人前書 10:1-6,10-12

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：耶穌說：「你們悔改吧！因為天國臨近了。」(瑪 4:17)

眾：基督、天主聖言，願光榮歸於你。

福音 (如果你們不悔改，你們都要同樣喪亡。)

恭讀聖路加福音 13:1-9

那時候，有幾個人，把有關加里肋亞人的事，即比拉多把他們的血，攙和於他們的祭品的事，報告給耶穌。

耶穌回答說：「你們以為這些加里肋亞人，比其他所有加里肋亞人更有罪，才遭此禍害嗎？不是的。我告訴你們：如果你們不悔改，你們都要同樣喪亡。」

「就如史羅亞塔倒下，壓死了十八個人，你們以為他們比耶路撒冷其他所有居民，罪債更大嗎？不是的。我告訴你

們：如果你們不悔改，你們都要同樣喪亡。」

耶穌講了這個比喻，說：「有一個人將一棵無花果樹，

栽種在自己的葡萄園內。他來在樹上找果子，但沒有找到，便對園丁說：你看，我三年來，在這棵無花果樹上找果子，竟沒有找到。你砍掉它吧，為什麼讓它白佔土地？

「園丁回答說：主人，再留它這一年吧！等我在它周圍掘上土，加上糞；將來，如果結果子，便算了；不然的話，你就把它砍掉。」——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。餐費成人 \$6  
小童 \$4

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  
12pm

四旬期內拜苦路  
29/3/2015

星期五 8:00pm Holy  
Family Church 請各教友參加

24/3 舉行 3 月及 4 月生日會及結婚紀念慶祝會，請各教友參加。

## ROSEVILLE – LINDFIELD – KILLARA INTERCHURCH FELLOWSHIP LENTEN ECUMENICAL SERVICES 2019

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:

**Tuesday 26th March** at 7:45pm **at Lindfield Uniting Church**  
*Cnr Pacific Hwy and Provincial Rd, Lindfield*  
Preacher: Rev. Colin Blayney

**Tuesday 9th April** at 7:45pm **at Killara Uniting Church**  
*Cnr Arnold St and Karanga Ave, Killara*  
Preacher: Rev. David Gill.

**THIS TUESDAY !**

## 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 26:1. 7-9. 13-14.

The Lord is my light and my help;  
whom shall I fear?  
The Lord is the stronghold of my life  
before whom shall I shrink?

O Lord, hear my voice when I call;  
have mercy and answer.  
Of you my heart has spoken:  
'Seek God's face.'

It is your face, O Lord, that I seek,  
hide not your face.  
Dismiss not your servant in anger;  
you have been my help.

I am sure I shall see the Lord's goodness  
in the land of the living.  
Hope in him, hold firm and take heart.  
Hope in the Lord!

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

**Monday:** Go out to all the world, and tell the Good News.  
**Tues:** The son of David will live for ever.  
**Wed.:** Save me, O Lord, in your steadfast love.  
**Thursday:** Happy are they who hope in the Lord.  
**Friday:** Remember the marvels the Lord has done.  
**Saturday:** The Lord is kind and merciful.

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

**Grant that life to:**

**Recently deceased:** Paula Clarkstone, Jack Quinn, Valerie Re, Gwenda ("Gwen") Bradley. **Anniversary:** Piera Della Vedora, Fr Patrick Ryan, Sylvia Dobbie.

**PLEASE PRAY FOR THOSE WHO ARE SICK :** Cyril Ferriere, John Quirk, Alex Noble, William Wise, Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs, Russell Adams.

At Masses at which the Psalm is sung the response is:  
**The Lord is my light and my salvation.**

### GOSPEL ACCLAMATION

Glory and praise to you, Lord Jesus Christ!  
From the shining cloud the Father's voice is heard: this is my beloved Son, hear him.  
Glory and praise to you, Lord Jesus Christ!

### 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

PICARDY 87.87.87

(♩ = 60-66)

French traditional 17th-18th cent.  
from 'Chansons Populaires  
des Provinces de France', 1860  
as in the *English Hymnal* 1906

- Love will be our Lenten calling,  
love to shake and shatter sin,  
waking every closed, cold spirit,  
stirring new life deep within,  
till the quickened heart remembers  
what our Easter birth can mean.
- Peace will be our Lenten living  
as we turn for home again,  
longing for the words of pardon,  
stripping off old grief and pain,  
till we stand, restored and joyful,  
with the Church on Easter day.
- Truth will be our Lenten learning:  
hear the Crucified One call!  
Shadowed by the Saviour's  
passion,  
images and idols fall,  
and, in Easter's holy  
splendour,  
God alone is all in all.

Elizabeth J. Smith  
1956-



## AN IMPORTANT NOTICE ABOUT OUR PARISH RETREAT:



We still don't have a full complement for our retreat at Tarrawarra Abbey. I know that some have said that they're interested in principle, but can't come this year – however I need to draw to your attention that if we don't fill this year's retreat **this will unfortunately be the last year that it is offered.**

The details are:

Arriving mid-afternoon **Tuesday 30th April**; retreat proper running from **Wednesday 1st – Sunday 5th May**; departing after breakfast on Monday 6th May.

Please contact me if you're interested or if you'd like more information. Information is also available on the parish website under 'Groups & Ministries' → 'Parish Retreats'.

Fr Colin

## 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 March 30th, April 6th and April 13th from 10:00am to 11:30am in Holy Family church at Lindfield.**

Please contact Catherine Willis at [catherinecwillis@gmail.com](mailto:catherinecwillis@gmail.com) for further information. Thank you!

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

## STATE SCHOOL CATECHESIS

Tuesdays- 9.15-10am Yr 5 Lindfield East

Tuesdays - 11.30-12pm Yr 6 Beaumont Rd

Wednesdays - 8.50am &/or 10am- Killara High assistant

Thursdays - 9.15-10am Killara Primary Yr /3

**FRIDAYS** From Term 2: LINDFIELD LEARNING VILLAGE –

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

Please note: With the opening of the Lindfield Learning Village on the site of the former UTS campus (which is in our parish) we now have a new K-12 State School.

## Parish Staff and Contact Information

**Holy Family Church:**

**Immaculate Heart of Mary Church:**

**Parish Priest: Fr Colin Blayney**

**Assistant Priest: Fr Thomas Alackakunnel VC**

cnr Pacific Hwy and Highfield Rd, Lindfield

cnr Fiddens Wharf Rd and Charles St, Killara

[colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au) 9416 7195

[thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au) 0421 406162

### PARISH OFFICE:

**Parish Secretary: Philita Marundan (Tues-Fri):** [philita@lindfieldkillara.org.au](mailto:philita@lindfieldkillara.org.au)

**Parish Office Coordinator and Child Protection Coordinator:**

**Alison Williams (Mon, Wed, Thur):** [alison@lindfieldkillara.org.au](mailto:alison@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](mailto:parish@lindfieldkillara.org.au)

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

**Catechist Coordinator (Sue-Anne Sherwood):**

[sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

**Sacramental Programme Coordinator:**

[sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

**Ass't Coordinator: Maia Schulze Tsang**

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

**Parish Facilities Coordinator (volunteer): Anthony Cassidy** [anthony@lindfieldkillara.org.au](mailto:anthony@lindfieldkillara.org.au)

**Youth Ministry Coordinator (volunteer): Jean Shatek** [youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

**Parish Primary School:** Holy Family School, 4 Highfield Rd, Lindfield 2070

**Ph:** 9416 7200 **Fax:** 9416 9342 **School Website:** [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)

**Parish Website:**

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

## MASS TIMES

### LINDFIELD:

**Saturday Vigil:** 6:00pm

**Sunday:** 8:15am 10:15am

12:00 (Chinese Community Mass)

6:00pm (for both our communities) (5:30pm on 1<sup>st</sup> Sun. of month)

### KILLARA

**Saturday Vigil:** 5:30pm

**Sunday:** 9:15am

### WEEKDAYS THIS WEEK:

	Lindfield	Killara
<b>Mon.:</b>	9:15am	7:30am
<b>Tues.:</b>	~	7:30am
<b>Wed.:</b>	9:15am	~
<b>Thur.:</b>	9:15am	~
<b>Fri.:</b>	9:15am***	7:30am***
<b>Sat.:</b>	9:15am	~

### RECONCILIATION:

**Lindfield:** Sat. 5:00-5:30pm

**Killara:** Sat. after the Vigil Mass

\*\*\* Healing Mass for whole parish at 10am each 2<sup>nd</sup> Friday of each month at Killara (no Mass at Lindfield).

Saturday		23 Mar	30 Mar
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		24 Mar	31 Mar
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	9:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Thomas Alackakunnel	<b>No Mass (pilgrimage)</b>
Lindfield	12:00noon	Fr Gerard Kelly	Visitor
Lindfield	6:00pm	Fr Thomas Alackakunnel	<b>No Mass (pilgrimage)</b>

**PARISH PILGRIMAGE IN HONOUR OF ST MARY OF THE CROSS MACKILLOP**  
**NEXT SUNDAY 31ST MARCH**

Please be part of our **parish pilgrimage** to the shrine of St Mary of the Cross MacKillop at North Sydney next **Sunday 31st 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 statue of Our Lady outside the north-western corner of St Mary's Cathedral (12:40pm) for an introductory prayer and a reflection from the writings of Mary MacKillop.

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

Then at the chapel of Mary MacKillop itself at **7 Mount St, North Sydney** 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).

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 31<sup>st</sup> 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.

**To sum up:** if by 9:30am we choose to cancel the pilgrimage because of weather then:

- 10:15 Mass will be celebrated as usual
- 6pm Mass will be celebrated as usual
- The 3:30pm Mass at Mary MacKillop's chapel will be cancelled.

Otherwise the arrangements will be as planned for the pilgrimage.

Please be there! *Fr Colin*

**What's happening in the parish ?**

**EVERY WEEK:**

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

**CHRISTIAN MEDITATION GROUP** gathers every Wednesday in 'The Basement' youth 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](mailto:Kay.Hunt@optusnet.com.au) or Catherine 9415 6345 [catherinecwillis@gmail.com](mailto:catherinecwillis@gmail.com)

**EXPOSITION OF THE EUCHARIST** after the 7:30am Mass on Fridays at Killara, as a time for quiet prayer in the presence of the Lord.

**PARISH DIARY: MARCH - APRIL**

**Sunday 24<sup>th</sup> March:** Morning tea after 9:15am and 10:15am Masses.

**Sunday 24<sup>th</sup> March:** Young Adults gathering after 6pm Mass.

**Tuesday 26<sup>th</sup> March:** Lenten Ecumenical Service at 7:45pm (see page 3).

**Wednesday 27<sup>th</sup> March:** PPC meeting.

**Saturday 30<sup>th</sup> March:** 10:00-11:30am Easter choir practice I (see p.6)

**Sunday 31<sup>st</sup> March:** Parish Pilgrimage – see page 8.

**Tuesday 2<sup>nd</sup> April:** Finance Committee meeting.

**Saturday 6<sup>th</sup> April:** 10:00-11:30am Easter choir practice II (see p.6)

**Saturday 6<sup>th</sup> April:** Celebration of First Reconciliation at 3pm (in Killara church).

**Sunday 7<sup>th</sup> April:** Monthly Youth and Family Mass at 5:30pm, grand opening of 'The Basement' Youth Centre and parish sausage sizzle.

**Tuesday 9<sup>th</sup> April:** Lenten Ecumenical Service at 7:45pm (see page 3).

**Wednesday 10<sup>th</sup> April:** 9:15am School Mass

**Wednesday 10<sup>th</sup> April:** Scripture group 10am.

**Wednesday 10<sup>th</sup> April:** Second Rite of Reconciliation for Lent: 7:30pm at Killara.

**Friday 12<sup>th</sup> April:** Monthly Healing Mass and morning tea – 10am at Killara.

**Saturday 13<sup>th</sup> April:** 10:00-11:30am Easter choir practice III (see p.6)

**Sunday 14<sup>th</sup> April:** Palm Sunday – Caritas fundraising cake stall after 9:15am Mass at Killara.

**Sunday 14<sup>th</sup> April:** Young Adults gathering after 6pm Mass

**Thurs. 18 – Sun.21 April: The Easter Triduum.**



## Last weekend's Art Show and Fair at our Parish School . . .



### GOING FOR FREE !

As we prepare our new Youth Centre we need to get rid of this table and old school desk. If you'd like either of them please contact the Parish Office **THIS WEEK.**

### TAP TAP !!

As we move increasingly in the direction of being a cashless society a number of churches have introduced the option of a tap-and-go machine for contributions.

Several parishes have taken this up and our Parish Finance Committee has approved making this service available in our parish.

Initially we will have just one machine in just one of our churches (at Lindfield) to see if this service is one parishioners wish to make use of.

It will be for contributions to the

Second Collection (which runs the parish) only. At this stage contributions to the First Collection (which supports the clergy of the parish) will remain possible only via the plate or previously arranged electronic contributions.

The machine will be available in the foyer as of Sunday 7<sup>th</sup> April. Each tap authorises \$10 to be taken from your account. Thus if you wanted to contribute, say, \$30 you would tap three times.

### RENOVATIONS & BUILDING MAINTENANCE

**CHRIS IACONO**  
*Parishioner*

All work large and small  
*Lic 89879c Fully Insured*  
50 years' experience  
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