

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

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

Weekdays:

Monday	No Mass	No Mass	} <i>Please see notice on p. 7 re weekday Mass.</i>
Tuesday	12:15pm	No Mass	
Wednesday	10:00am (Anzac Day)	~	
Thursday	9:15am	~	
Friday	No Mass*	9:15am	
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

FOURTH SUNDAY OF EASTER 22 – 4 – 18

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

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

Next week: Acts 9:26-31; 1 Jn 3:18-24; Jn 15:1-8

Think of the love the Father has lavished on us by letting us be called God's children',

We rightly read those words from today's Second Reading as words of encouragement which invite us to believe in our own dignity as beloved children of God.

But as an Easter people that passage also calls us to consider what it means when we realise that those words are also addressed to each and every one of our fellow human beings: that they too have had God's love **lavished** on them; that they too are God's children.

Which means that as an Easter people we look on our fellow human beings with *Easter eyes*: on the one labelled sinner, on the one whose skin colour or language differs from ours, on the asylum seeker and refugee, on the prisoner, on the one who has hurt us.

This Sunday can ask us whether we have that *'Easter eyesight'*; whether *Easter* touches the world because of the way *our* words and actions touch the world.

Fr Colin

Parish Staff and Contact Information

We are the one parish of Lindfield-Killara containing our two distinct but collaborating and cooperating communities centred on our two churches at Killara and Lindfield.

Holy Family Church: cnr Pacific Hwy and Highfield Rd, Lindfield
Immaculate Heart of Mary Church: cnr Fiddens Wharf Rd and Charles St, Killara
Parish Priest: Fr Colin Blayney colin@lindfieldkillara.org.au 9416 7195
Assistant Priest: Fr Thomas Alackakunnel VC thomas@lindfieldkillara.org.au 0421 406162

PARISH OFFICE:

Parish Secretary: Philita Marundan: philita@lindfieldkillara.org.au

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

Ph: 9416 3702 **Fax:** 9416 3913 **Email:** parish@lindfieldkillara.org.au

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

Catechist Coordinator (Primary Schools):

Sue-Anne Sherwood sue-anne@lindfieldkillara.org.au
 0416 141 508

Sacramental Programme Coordinator:

Sue-Anne Sherwood sue-anne@lindfieldkillara.org.au
 0416 141 508

Assistant Sacramental Programme Coordinator:

Maia Schulze Tsang maia@lindfieldkillara.org.au

Parish Priest's Secretary: Maia Schulze Tsang maia@lindfieldkillara.org.au

Parish Bookkeeper: Alison Williams alison@lindfieldkillara.org.au
Child Protection Coord. Alison Williams alison@lindfieldkillara.org.au

Parish Facilities Coordinator (volunteer): Anthony Cassidy anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer) Jean Shatek youth@lindfieldkillara.org.au

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

Ph: 9416 7200 **Fax:** 9416 9342

Principal: Mr Lou Dogao

Email: info@holyfamily.nsw.edu.au

School Website: www.hfldbb.catholic.edu.au

Parish Website: www.lindfieldkillara.org.au

Saturday		21 Apr	28 Apr
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Michael Smith
Sunday		22 Apr	29 Apr
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	9:15am	Fr Colin Blayney	Fr Michael Smith
Lindfield	10:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	12:00noon	Fr Kelly	Visitor
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney

RICHARD ROHR'S MEDITATION: HUMAN BODIES: UNIVERSAL DIGNITY

If you can't honour the Divine Indwelling—the presence of the Holy Spirit—within yourself, how could you see it in anybody else? You can't. Like knows like. All awareness, enlightenment, aliveness, and transformation begins with recognising that your own eternal DNA is both divine and unearned; only then are you ready to see it everywhere else too. Soul recognises soul.

Paul offers a theological and ontological foundation for human dignity and flourishing that is inherent, universal, & indestructible by any evaluation of race, religion, gender, sexuality, nationality, class, education, physical ability, or IQ. Luke's story of Pentecost emphasizes that people from all over the world heard the preaching in their own languages (Acts 2). The Spirit of God is clearly democratic, unmerited, and inclusive.

Paul restored human dignity at a time when perhaps four out of five people were slaves, women were considered the property of men, prostitution was a form of temple worship, and oppression and injustice toward the poor and the outsider were the norm. Against all of this, Paul proclaims, "One and the same Spirit was given to us all to drink!" (1 Corinthians 12:13). "You, all of you, are sons and daughters of God, now clothed in Christ, where there is no distinction between male or female, Greek or Jew, slave or free, but all of you are one in Christ Jesus" (Galatians 3:26-28).

No longer was the human body a cheap thing, degraded by slavery and abuse. Paul says in many formulations, "You are the very temple of God." Paul's teaching on sexuality (1 Corinthians 6:12-20) wasn't a moralistic purity code, as most of us hear it now. Paul was saying that the human body has dignity, so you have a right to demand and give respect to it. Because of this understanding, a woman could claim her own dignity and refuse to give her body away to every man who wanted it. (This probably explains the early admiration of virginity in Christian circles.)

A man was told to respect and take responsibility for his own body-temple, which is surely a good thing. But many read Paul's words as a guilt-laden prohibition on which our very salvation rests. It was surely meant to be a positive and dignifying message, not a finger-shaking, moralistic one. Some boundaries are almost always needed to create an ego structure with healthy self-esteem.

In Paul's estimation, the old world was forever gone and a new world of universal human dignity was grounded in our objective and universal Christ identity. This was surely threatening to those with various forms of power (whose feeling of importance lies in being "higher" than others). Yet this Gospel was utterly attractive and hopeful to the 95% who were "lower" in status. It assured universal and equal dignity, made present through the Eucharist in the early church where all were equals. Sociologists think this was why Christianity spread so quickly.

Perhaps the present #MeToo movement is encouraging a similar revolution. Today we are witnessing a fear-based reaction in the United States from people who need their white (often male) privilege and superiority, who do not want to be told that people who are poor, any who cannot afford health insurance, refugees and immigrants, people of color, and individuals with bodily or developmental limitations have equal dignity. Power systems like to preserve a hierarchy in which some people are higher and some are lower. The Gospel has no use for it.

Adapted from Fr Richard Rohr ofm, *The Art of Letting Go: Living the Wisdom of St. Francis*.

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>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>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

SCHOOL HOLIDAY PARISH OFFICE HOURS

- Week commencing Monday 23rd : Open Mon., Tues., Fri 9:30am to 3:30pm



PROJECT COMPASSION Please return Project Compassion boxes and envelopes **by next weekend**. We regret that after that date we will not be able to forward contributions to Caritas as this process will then be concluded for the year.

**2018 PARISH SOCIAL NIGHT
SATURDAY 19th MAY
Mary MacKillop Hall @ 7pm**

And now for something completely different...

A CHANGE IS AS GOOD AS A HOLIDAY - OR SO THEY SAY...

and so our PARISH SOCIAL NIGHT 2018 is something a little different - and extraordinary!

A spectacular musical journey to Africa through song, dance and drumming!!!

Our evening begins with champagne and canapes at 7pm.

From 8-9pm we'll be entertained by the amazing UBUNTU CHOIR from Uganda.

Supper will be served from 9-10:30pm with more time to socialise with friends, old and new.



Don't miss out on this sensational experience, grab some friends and your dancing shoes and book your tickets TODAY!

Cost \$35 per person all-inclusive. Bookings available through www.trybooking.com/UQYW or the parish office.

But wait...there's more...

The choir will also be performing at a special family concert on Saturday 19 May from 4-5pm.

Cost \$20 per adult & \$10 per child/concession. Tickets available through www.trybooking.com/UVDV or the parish office

The UBUNTU performers are preparing to enter university on their journey to becoming future leaders of Uganda. Funds raised from their concerts & workshops will help support their education. So come along - have fun and help these young people fulfil their dreams.

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:

Save us, Sav-iour of the world, for by your
Cross and Res - ur - rec - tion you have set us free.

THE PSALM Ps 117:1. 8-9. 21-23. 26. 28-29.

Give thanks to the Lord for God is good,
for God's love has no end.

It is better to take refuge in the Lord
than to trust in people:

it is better to take refuge in the Lord
than to trust in princes.

I will thank you for you have given answer
and you are my saviour.

The stone which the builders rejected
has become the corner stone.

This is the work of the Lord,
a marvel in our eyes.

Blessed in the name of the Lord
is he who comes.

We bless you from the house of the Lord;
I will thank you for you have given answer
and you are my saviour.

Give thanks to the Lord for God is good;
for God's love has no end.



*At Masses at which the Psalm is sung
the response is: The stone rejected
by the builders has become the
cornerstone.*

GOSPEL ACCLAMATION :
Alleluia, alleluia! I am the good
shepherd, says the Lord;
I know my sheep, and mine know
me. Alleluia!

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

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Monday: My soul is thirsting for the living
 God.

Tuesday: All you nations, praise the Lord.

Wednesday: I will walk in the presence of
 the Lord in the land of the living.

Thursday: For ever I will sing the goodness
 of the Lord.

Friday: You are my Son;
 this day I have begotten you.

Saturday: All the ends of the earth have
 seen the saving power of God.

A CHRISTIAN MEDITATION GROUP

meets in the *Meeting Room at the rear of
 and under Holy Family Church* each

Wednesday from 8:40am – 9:05am

(finishing in time for 9:15am Mass).

Everyone is welcome. For further

information contact Kay at 9416 2194

Kay.Hunt@optusnet.com.au or Catherine

9415 6345 catherinecwillis@gmail.com

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

RE WEEKDAY MASS Fr Thomas will be taking two weeks of his annual holidays
 beginning this week. Please note (on page 1) some changes to our weekday Mass
 programme during Fr Thomas' holidays.

LINDARA MARKET

When: NEXT Saturday 28th April

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

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

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

Extra helpers needed. Noella and Malcom Allering 94988105.

OUR PARISH OUTDOOR MASS AND PICNIC

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

Mass times that weekend:

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

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



Please be there!

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



ENROLMENT FOR THE PREPARATION PROGRAMME FOR THE SACRAMENT OF CONFIRMATION.

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

ANZAC DAY

Anzac Day, 25 April, when Australians pause to pay tribute to all who died that we may live in freedom and peace. It is a hallowed day. Even ubiquitous commerce hesitates to exploit it.

The country pays tribute too, to those for whom the war never ended with the declaration of peace. The men and women who continued war's bloody destructiveness on crutches, suffering chronic sicknesses in nursing homes, at home or in psychiatric hospitals. The families who mourned a husband, father son or daughter and who still suffer privation through the loss.

Religious services commence around the Cenotaph in dawn's haunting half-light, and continue in churches through the day. Those of faith pray to and for war's victims, and unbelievers commemorate them – their form of prayer.

Perhaps because now, when news is being released about how close the country came to being invaded, that people and in particular the young realise the immeasurable debt we owe the men and women who lost their lives defending the land and its people. And, it was close. Darwin was attacked, 243 people killed, 400 wounded and 20 aircraft destroyed

(continued over page)

and 8 ships sunk. Bombers over Broome destroyed 15 flying bases and 7 aircraft. Gunfire was exchanged between military in the Newcastle fort and a Japanese submarine before the submarine departed. Reconnaissance planes were over Koorong, Townsville, Surfers Paradise, the Sunshine Coast and elsewhere and 21 sailors were killed by the one of the three submarines in Sydney harbour before one was destroyed with a depth charge.


Whatever peoples' feelings now about America had it not been for their sailors and airmen fighting with Australians the famous battles in the Coral Sea, Guadalcanal Coral Sea Battle and in winning began turning the tide against the aggressors, we would not be as we are now commemorating and praying for those

Traditionally, on this day too, prayers are offered for an end to all wars on our planetary home. It has been said there will never be peace on earth until there is peace in the Middle East. Recent DNA testing revealed Arabs, Palestinians, Lebanese, Jews and Syrians all have the same natural forebears yet the family metaphor is too fractured to hold. If the secular media is always ready to report the screaming pain of brutalities inflicted by one side on the other, it is only in religious journals here and elsewhere, that we know how widespread is the rising cry for peace and the prayers to God from religious leaders and people everywhere. The **First Alexandria Declaration of the Religious Leaders of the Holy Land** was recently made in Israel by religious leaders of Jewish, Christian and Muslim communities, condemning the evil of the killing and "committing our communities to ending the violence and bloodshed that denies the right to life and dignity."

"Ishmael my brother, hear my plea. It was an angel who tied thee to me. Time is running out, put hatred to sleep. Shoulder to shoulder let's gather our sheep". Shin Shalom. The plea expresses the yearning to all the Ishmaels caught in the conflict, no less than the people of the Jewish poet who wrote it for those yearning for peace in his country. It is the longing of all peace-loving people confronted with violence everywhere. *Beryl Cates*

<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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Lindfield Dental Practice



Dr Peter Chung
DDS, MDS, PhD
Clinical Assoc Professor

Open: Mon-Sat
P: 9416 5000

Suite 1, 345 Pacific Highway
(Scholastic Bldg) Next to
Lindfield Medical Practice

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Jason Roach
Licensed Real Estate Agent, Director
Parishioner

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

If I can ever be of assistance to you, a family member or a friend with any property advice for buying, selling or renovation tips, I would be delighted to help.

CHINESE CATHOLIC COMMUNITY

復活期第四主日 22/4/2018

讀經一 (除基督以外, 無論憑誰, 決無救援。)

恭讀宗徒大事錄 4:8-12

那時候, 伯多祿充滿聖神, 向他們說: 「各位百姓首領和長老! 如果你們今天詢問我們, 有關向一個病人行善的事, 並且他怎樣痊癒了, 我很高興告訴你們和全以色列百姓: 是憑納匝肋人耶穌基督的名字, 即是你們所釘死, 天主從死者中所復活的那一位; 就是憑著他, 這個站在你們面前的人好了。這位耶穌, 為你們就是『匠人所棄而不用石頭, 反而成了屋角的基石。』除他以外, 無論憑誰, 決無救援, 因為在天下人間, 沒有賜下其他名字, 使我們賴以得救。」——上主的話。(默想片刻)

答唱詠 詠 118:1,8-9, 21-23, 26,28,29

【答】: 匠人棄而不用之廢石, 反而成了屋角的基石。(詠 118:22)

領: 請你們讚頌上主, 因為他是美善寬仁, 他的仁慈永遠常存。投奔到上主的懷抱, 遠遠勝過信賴世人。投奔到上主的懷抱, 遠遠勝過信賴官僚。【答】

領: 我感謝你, 因為你應允了我, 並將你的救恩賜給了我。匠人棄而不用之廢石, 反而成了屋角的基石; 這是上主的所作所為, 在我們眼中神妙莫測。【答】

領: 奉上主之名而來的, 應受讚頌。我們要由上主的聖殿祝福你們。你是我的天主, 我感謝你; 我的天主, 我高聲頌揚你。請你們讚頌上主, 因為他是美善寬仁,】

他的仁慈永遠常存。【答

讀經二 (我們要看見他實在怎樣。)

恭讀聖若望一書 3:1-2

親愛的諸位:

請看: 父賜給我們何等的愛情, 使我們得稱為天主的子女, 而且我們也真是如此。世界所以不認識我們, 是因為不認識父。

可愛的諸位, 現在我們是天主的子女, 但我們將來如何, 還沒有顯明; 可是, 我們知道: 一顯明了, 我們必要相似他, 因為我們要看見他實在怎樣。——上主的話。(默想片刻)

福音前歡呼

領: 亞肋路亞。

眾: 亞肋路亞。

領: 主說: 我是善牧, 我認識我的羊; 我的羊也認識我。
(若 10:14)

眾: 亞肋路亞。

福音 (善牧為羊捨掉自己的性命。)

恭讀聖若望福音 10:11-18

那時候, 耶穌說: 「我是善牧: 善牧為羊捨掉自己的性命。傭工, 因為不是牧人, 羊也不是他自己的, 一看見狼來, 便棄羊逃跑; 狼就抓住羊, 把羊趕散了; 因為他是傭工, 對羊漠不關心。

「我是善牧, 我認識我的羊, 我的羊也認識我, 正如父認識我, 我也認識父一樣; 我並且為羊捨掉我的性命。我還有其他

羊, 還不屬於這一棧, 我也該把他們領來, 他們要聽我的聲音; 這樣, 將只有一個羊群, 一個牧人。

「父愛我, 因為我捨掉我的性命, 為再取回它。誰也不能奪去我的性命, 而是我甘心情願捨掉它。我有權捨掉它, 我也有權再取回它: 這是我由我父所接受的命令。」——上主的話。

(講道後默想片刻)

華人天主教會 北區中心

主日彌撒 12 時,

彌撒後, 午餐聚會. 22/4 &

29/4 學校假期期間暫停

牧職修女 司徒金美修女

聯絡 ☎ 0419- 426899

中心聯絡 Gloria Cheung

聯絡 ☎ 0416-118089

Sunday School 主日學

12noon Parish Meeting

Room

22/4 & 29/4 學校假期期間暫停

停

22/4, 北區彌撒, 舉行3月及4月生日會及結婚記念慶祝

盧伯榮神父 Fr. Peter Lo

(香港基督勞工堂主任司鐸,

天主教香港聖經協會神師)

雪梨福傳之旅

以[宗徒大事錄中宗徒的宣講]

為主題

在北區及 依士活中心

主持避靜及講座。

日期: 5/5 依士活中心主持避靜及講座

日期: 6/5 北區中心中午 12

時主禮中文彌撒,

午餐後,

主持避靜及講座。

(continued from page 12):

fires, floods, wars, AIDS, or anything else to punish us. God doesn't break anyone's legs. Nature, chance, freedom, and brute contingency do. Sometimes, admittedly, sin is involved, but that's not the point. God doesn't send catastrophes to wake us up.

But to say that God doesn't initiate or cause these things is not the same thing as saying that God doesn't speak through them. God speaks through chance events, accidents, both good and bad. Past generations more easily grasped this.

My parents, for example, had a finely-tuned and theologically-correct sense of divine province: They were farmers and, for them, like Abraham and Sarah of old, there were no accidents, only providence and the finger of God. If they had a good harvest, God was blessing them. If they had a poor one, well, they concluded that God wanted them to live on less for a while and for a good reason. And they would always in the end figure out that reason.

Jesus called this “reading the signs of the times.” How do we do this? We do it by becoming meteorologists of soul who read the inner movements of the spirit in the outer weather of history.

In the conspiracy of accidents that make up the ordinary events of our everyday lives, the finger of God is writing and writing large. We are children of Israel, children of Jesus, and children of our mothers and fathers in the faith. We need therefore, like them, to look at each and every event in our lives and ask ourselves the question: “What is God saying to us in this?” The language of God is the experience that God writes inside our lives.

Reading that language is an important form of prayer, one that takes us beyond simply saying prayers to more healthily living out the words: “Pray always.”

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

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

Grant that life to:

Recently deceased: Anne Ducker, Arthur George (‘Charlie’) Smith (father of Fr Michael Smith), Nelson Contreras, Margaret Sullivan, Joyce Blomely.

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

REFLECTING ON THIS SUNDAY'S SCRIPTURES

*I am the good shepherd, and I know mine and mine know me,
just as the Father knows me and I know the Father;
and I will lay down my life for the sheep. (Gospel)*

PROVIDENCE AND THE CONSPIRACY OF ACCIDENTS

Some years ago, in a class in religious experience, a woman shared this story: She had been raised in a religious home and had been a regular church-goer until her university years when her interest in religion progressively dropped so that by the time of her graduation she no longer attended church. Her indifference to religion continued for several more years after her graduation. Her story focused on how that changed.

One day, several years after having given up going to church, she went to spend some time with a married sister who lived near a major ski resort. She arrived on a Saturday evening and the next morning, Sunday, her sister invited her to go to church with her. She went skiing instead.

On one of her runs down the hill that Sunday she hit a tree and broke her leg. Sporting a huge cast, she was released from hospital several days later. The next Sunday morning, her sister again asked her to come to church with her. This time, with skiing not an option, she accepted the invitation. As luck would have it, the readings for the day were about the Good Shepherd and as chance would have it, there was a visiting-priest from Israel. The priest could not see her, complete with cast, sitting in the back pews and so there was no explanation, other than divine providence or pure, sinister fluke, for how he began his homily:

There's a practice among shepherds in Israel, he said, that existed at the time of Jesus and is still in use today that needs to be understood in order to appreciate what Jesus says about God as the Good Shepherd. Sometimes very early on in the life of a lamb, if a shepherd senses that this particular lamb is going to be a congenital stray and forever be drifting away from the herd, he deliberately breaks its leg so that he has to carry it until its leg is healed. By that time, the lamb becomes so attached to the shepherd that it never strays again!

"I may be dense," shared the woman, "but, given my broken leg and all that chance coincidence, hearing those words woke up something inside me. I have prayed and gone to church regularly ever since!"

"The language of God is the experience God writes inside our lives," says John of the Cross. James Mackey suggests that divine providence is "a conspiracy of accidents" through which God speaks. What this woman experienced that Sunday was precisely the language of God, divine providence, God's finger in her life through a conspiracy of accidents.

Today such a concept of divine providence is not very popular. Our age tends to see this as too-connected to an unhealthy fatalism ("It's all in God's hands, I needn't take all the necessary measures!"), an unhealthy fundamentalism ("God sent AIDS into the world as a punishment for sexual promiscuity!"), or an unhealthy theology of God ("God sends us natural and personal disasters to bring us back to our senses!").

It's good that our age rejects these false notions of providence because God does not start
(cont'd on page 11...)