

# 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	Sunday: 9:15am
	10:15am	
	12:00 (Chinese Community Mass)	
	6:00pm (for both our communities) (5:30pm on 2 <sup>nd</sup> Sun. of month)	
Weekdays:		
Monday	9:15am	7:30am
Tuesday	No Mass	7:30am and 7:00pm
Wednesday	9:15am	~
Thursday	9:15am	~
Friday	9:15am	7:30am *
Saturday	9:15am	~

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

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

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

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

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**SIXTEENTH SUNDAY IN ORDINARY TIME      22 – 7 – 18**

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*This week: Jer 23:1-6; Eph 2:13-18; Mk 6:30-34*

*Next week: 2 Kg 4:42-44; Eph 4:1-6; Jn 6:1-15*

## σπλαγχνίζομαι

*‘splagchnizomai’*

My favourite word in the world! And a word that occurs a number of times in the Gospel, including today.

It’s sometimes translated (as in our reading today) as “I have pity on them” which is an appallingly inaccurate translation. A better attempt is ‘I am filled with compassion for them’ but even that falls short of the mark..

The root word in this Greek verb is **σπλαγμα** (*splagma*) which means ‘the guts’ or ‘the bowels’. **σπλαγχνίζομαι** means to so identify with a person, to so feel *with* them (not *for* them, as from a position of safety and superiority) that we *understand* what they are going through – whether that be their weakness and sinfulness or some trial they’re experiencing. **σπλαγχνίζομαι** literally means that our guts twist and turn because we so identify with that person. It’s a word that finds its way onto Jesus’ lips a number of times and therefore a word that should describe how a Christian - and the Christian Church – should look on the weakness and sinfulness of others. The question is: does it? *Fr Colin*

## FR RICHARD ROHR'S MEDITATION:

### RESTORATIVE JUSTICE

Almost all religion and cultures that I know of have believed in one way or another that sin and evil are to be punished and that retribution is to be demanded of the sinner in this world—and usually the next world, too. Such retributive justice is a dualistic system of reward and punishment, good guys and bad guys, and makes perfect sense to the ego. I call it the economy of merit or “meritocracy.” This system seems to be the best that prisons, courtrooms, wars, and even most of the church (which should know better) appear equipped to do.

Jesus, many mystics, and other wisdom traditions—such as the Twelve Steps of Alcoholics Anonymous—show that sin and failure are, in fact, an opportunity for the transformation and enlightenment of the offender. Mere counting and ledger-keeping is not the way of the Gospel. Our best self wants to restore relationships, and not just blame or punish. This is the “economy of grace.” (The trouble is that we defined God as “punisher in chief” instead of Healer, Forgiver, and Reconciler and so the retribution model was legitimised all the way down!)

What humanity really needs is an honest exposure of the truth and accountability for what has happened. Only then can human beings move ahead with dignity. Hurt needs to be spoken and heard. It does not just go away on its own. This can then lead to “restorative justice,” which is what the prophets invariably promise to the people of Israel (e.g., Ezekiel 16:53; Isaiah 57:17-19) and is exemplified in Jesus’ story of the Prodigal Son (Luke 15:11-32) and throughout his healing ministry. We lose that and we lose the Gospel itself.

The aim of restorative justice is to return the person to a useful position in the community. Thus, there can be healing on both sides. Such justice is a mystery that only makes sense to the soul. It is a direct corollary of our “economy of grace” and yet the term restorative justice only entered our vocabulary in the last few decades. How can we deny that there is an evolution of consciousness, even consciousness of where the Gospel is leading us?

As any good therapist will tell you, you cannot heal what you do not acknowledge. What you do not consciously acknowledge will remain in control from within, festering and destroying you and those around you. In the Gospel of Thomas, Jesus teaches, “If you bring forth that which is within you, it will save you. If you do not bring it forth, it will destroy you” (logion 70). [1]

Only mutual apology, healing, and forgiveness offer a sustainable future for humanity. Otherwise, we are controlled by the past, individually and corporately. We all need to apologise, and we all need to forgive or this human project will surely self-destruct. No wonder that almost two-thirds of Jesus’ teaching is directly or indirectly about forgiveness. Otherwise, history devolves into taking sides, bitterness, holding grudges, and the violence that inevitably follows. As others have said, “Forgiveness is to let go of our hope for a different past.” Reality is what it is, and such acceptance leads to great freedom, as long as there is also both accountability and healing forgiveness.

[1] For various translations of the Gospel of Thomas and links to additional resources, see [http://www.gnosis.org/naghamm/nhl\\_thomas.htm](http://www.gnosis.org/naghamm/nhl_thomas.htm)

# Youth News ...

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

YOUTH@LINDFIELD KILLARA PARISH



The aim of FUSION is to provide a comfortable, welcoming place where teens can get away from the pressures of school life and just be themselves.

Our Youth leaders, university students from our parish, understand what it's like to be a teenager today. We meet twice a month.

**Next Meeting Date:**  
**Friday, 27 July**



*BLAST is for kids in school years 3 - 6. We try to provide fun activities and a warm place where kids feel welcome. We meet most months on the second Sunday of the month from 4.00 - 5.30 pm.*

**Next Meeting Date:**  
**SUNDAY 12 August**

**PLEASE NOTE:**  
**NO BLAST IN JULY**  
*due to the school holidays.*

**IB TUTOR REQUIRED** for Year 11 student ~ Mathematics SL and French SL.

If you can help, or can recommend someone who can help, please contact Fran 0405 649 710

**TAXATION RECEIPTS** This year taxation receipts will be **emailed** to those who request them. If you require a receipt please email Alison at [accounts@lindfieldkillara.org.au](mailto:accounts@lindfieldkillara.org.au) Receipts will be emailed out in the last week of July.

If you don't have internet access & require a printed receipt please contact the Parish Office.

## CHILD PROTECTION (SAFEGUARDING) IN OUR PARISH



for the kingdom  
of God belongs  
to such as these!

**INFORMATION AVAILABLE** Our parish's processes for ensuring the safeguarding of children can now be found on our parish website under 'Our Parish' → 'Safeguarding of Children in our Parish'.

**VIDEOS FROM THE RECENT PARISH FORUM NOW AVAILABLE** Under the same link you can now find a link to videos of the presentations given by the various panel members at our recent Parish Forum on child protection and the sexual abuse crisis.

**THE PARISH FINANCE COMMITTEE** meets **this Tuesday 24th July** at 7:30pm in the hall at Killara (Mass prior to the meeting at 7pm in Killara church).

**THE PARISH PASTORAL COUNCIL** meets **this Wednesday 25th July** at 7:30pm in the Library in the Shirley Wallace Parish Centre.

### PARISH DIARY : JULY-AUGUST

**Sunday 5<sup>th</sup> Aug.:** Morning tea after 9:15am and 10:15am Mass.

**Children's Mass** at 9:15am at Killara.

**Tuesday 7<sup>th</sup> August:** Enrolment for First Holy Communion opens.

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

**Sunday 12<sup>th</sup> Aug.:** Monthly Youth and Children's Mass at 5:30pm at Lindfield followed by dinner in St Brigid's Hall.

**Wed. 15<sup>th</sup> Aug:** Solemnity of the Assumption of Our Lady (Holy Day of Obligation)

**Tues. 28<sup>th</sup> Aug.:** First Communion enrolments close.

**Sun. 9<sup>th</sup> Sep.:** Parent meeting & sessions 1 & 2 for 1<sup>st</sup> Communion preparation.

### LINDARA MARKET

**Saturday 4<sup>th</sup> August, 8am-1pm**  
Following date : 1 December 2018

Come along & bag a bargain, on good quality, near-new & vintage jewellery, books, home-wares, home-made cakes & jams, & much more.

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All proceeds support families in crisis, thanks to wonderful volunteers.

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Email: [lindfield.uniting@bigpond.com](mailto:lindfield.uniting@bigpond.com)

Ph 94162106

## The new Archbishop of Melbourne ...



Archbishop-elect Peter Comensoli, who will take up the leadership of Australia's largest Catholic diocese on 1 August, said the abuse crisis was "paramount" in everyone's thinking and required a response at every level in the Church.

Devastating findings by a recent royal commission found that 4,444 people alleged incidents of child sexual abuse against the Church, many of them covered up by bishops who had pursued a strategy of protection of assets against legal claims. But speaking to *The Tablet* during a phone interview from Australia, the new leader of Melbourne archdiocese explained that protecting the institution rather than its people was a counter-witness to the Gospel.

"The Church is the pilgrim People of God, it is the Body of Christ, and in manifesting that there are institutional dimensions. In the same way there are institutional dimensions in a family: we have meals at a certain time and we do things at this time. So there is an institutionality to the Church," the soon-to-be-archbishop explained. "But when that became paramount and started to usurp the Gospel, and usurp the Church as the people of God, that's when the great evils were manifested in that context. It led to a loss of following of the Gospel."

The new archbishop will take over an archdiocese with 210 parishes, 330 schools and where more than 1 million Catholics make up almost 30 per cent of the population. All this, he says, is a rather "daunting thought" given his current Diocese of Broken Bay, a coastal region of New South Wales near Sydney, is made up of just 26 parishes.

Aged 54, Archbishop-elect Comensoli is part of a new generation of Australian bishops and his role in Melbourne will give him an important position on the national ecclesial and political stage. Describing his appointment as "entirely unexpected, though not completely unsurprising" he found out the news while watching the second New South Wales-Queensland rugby league match, the decider in the State of Origin three game series, when his phone rang. "I looked down and saw it was the Nuncio so thought 'ooh I better take this call.' It certainly disrupted watching the game!"

The new Archbishop of Melbourne says that rebuilding trust in the Church requires looking at all governance structures while ensuring that safeguarding procedures are compliant. "It is also about how do I, as a bishop, find a way of building a safe culture based on trust and compassion for those who have been abused, and for the families harmed by abuse," he explained.

"But I also want to reflect that the Church is not essentially an institution, it is a pilgrim people and, essentially, the Body of Christ. The decency and goodness of God's people within the Body of Christ remains and the Church is made up of a vast majority who are not abusers and did not obfuscate for abusers. There is substantial work that needs to be done to rebuild trust in the Body of Christ and the community."

In a radio interview last week with Australian broadcaster ABC, Archbishop-elect Comensoli suggested that the Archbishop of Adelaide, Philip Wilson - who has been convicted by a court in New South Wales for concealing child sexual abuse - should stand down because "the path he is taking is not of benefit for God's people".

*(from an article in this week's 'Tablet')*

## 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.

### THE PSALM Ps 22.

The Lord is my shepherd;  
there is nothing I shall want.  
Fresh and green are the pastures  
where God gives me repose.  
Near restful waters God leads me,  
to revive my drooping spirit

The Lord guides me along the right path;  
God is true to his name.  
If I should walk in the valley of darkness  
no evil would I fear.  
You are there with your crook and your staff,  
with these you give me comfort.

You have prepared a banquet for me  
in the sight of my foes.  
My head you have anointed with oil;  
my cup is overflowing.

Surely goodness and kindness shall follow me  
all the days of my life.  
In the Lord's own house shall I dwell  
for ever and ever.

*At Masses at which the Psalm is sung the response is: **The Lord is my shepherd; there is nothing I shall want.***

### MEMORIAL ACCLAMATION:

### GOSPEL ACCLAMATION

**Alleluia, alleluia! My sheep listen to my voice, says the Lord; I know them, and they follow me. Alleluia!**

### RESPONSES TO THE PSALM FOR WEEKDAY MASS :

**Monday:** To the upright I will show the saving power of God.

**Tuesday:** Lord, show us your mercy and love.

**Wednesday:** Those who sow in tears, shall reap with shouts of joy.

**Thursday:** You are the source of life, O Lord.

**Friday:** The Lord will guard us, like a shepherd guarding his flock.

**Saturday:** How lovely is your dwelling-place, Lord, mighty God!

### 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

**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](mailto:catherinecwillis@gmail.com)

## A Tremendous Thank You

We have had a wonderful response to the various requests for help in the bulletin recently:



- we have received donations to cover **the entire cost** of replacing all the computers in the Parish Office plus Fr Thomas' computer in his home office in Killara presbytery!
- we now have musical accompanists for **every Mass** on the monthly roster!
- We have **five** new advertisers in our parish bulletin (though we are happy to have more!).

Thank you to all involved for your wonderful support.

*Fr Colin*

## ARE YOU OR IS SOMEONE YOU KNOW CONSIDERING BECOMING A CATHOLIC?



The team from our parish RCIA programme will soon begin again the journey guiding and preparing those who wish to become members of the Catholic Church. The process involves a series of meetings in which the various aspects of Catholic faith and life are presented and discussed, and culminates with reception into the Church at Easter 2019. If you are interested or would like further information please call Bill Bye 9498 5459, Jos Beunen 9498 2858 or the Parish Office.

### Lindfield Dental Practice



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## SOME CHANGES IN THE PARISH OFFICE

Starting the week after this we have a few changes in the roles and responsibilities within our Parish Office:

- Philita Marundan, our Parish Secretary, will be working Tuesday-Friday.
- Alison Williams will be working Mondays, Wednesdays and Thursdays and her roles include:
  - Coordinator of the Parish Office
  - bookkeeper & all matters related to the financial administration of the parish
  - Child Protection Coordinator
  - ensuring compliance with Church and government requirements in all areas of parish life
  - HR and salaries
- Philita's role will, as at present, include reception except on Mondays when Alison will fulfil that role.

*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](mailto:colin@lindfieldkillara.org.au) 9416 7195  
**Assistant Priest: Fr Thomas Alackakunnel VC** [thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au) 0421 406162

### PARISH OFFICE:

**Parish Secretary: Philita Marundan:** [philita@lindfieldkillara.org.au](mailto: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](mailto: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](mailto:sue-anne@lindfieldkillara.org.au)  
 0416 141 508

### Sacramental Programme Coordinator:

**Sue-Anne Sherwood** [sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)  
 0416 141 508

### Assistant Sacramental Programme Coordinator:

**Maia Schulze Tsang** [maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)

**Parish Priest's Secretary: Maia Schulze Tsang** [maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)

**Parish Bookkeeper: Alison Williams** [alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)

**Child Protection Coord. Alison Williams** [alison@lindfieldkillara.org.au](mailto:alison@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

**Principal:** Mr Lou Dogao

**Email:** [info@holyfamily.nsw.edu.au](mailto:info@holyfamily.nsw.edu.au)

**School Website:** [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)

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

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

# CHINESE CATHOLIC COMMUNITY

常年期第十六主日

22-7-2018

**讀經一** ( 我要集合我尚存的羊；我要興起牧者，來牧放牠們。 )  
恭讀耶肋米亞先知書 23:1-6

上主說：禍哉，那摧殘我牧場上的羊群，並把羊群趕散的牧人——上主的斷語。為此，上主，以色列的天主，對牧放我民的牧人這樣說：「你們驅散趕走了我的羊群，不加照顧；現在，看，我必依照你們的惡行，來懲罰你們——上主的斷語。「我要集合我尚存的羊，從牠們被驅散的各地，引導牠們，再回到自己的羊棧，叫牠們滋生繁殖。我要興起牧者，來牧放牠們，使牠們無恐無懼，再也不會失掉一個——上主的斷語。「看，時日將到——上主的斷語——我必給達味，興起一支正義的苗芽，叫他執政為王，斷事明智，在地上執行公道正義。在他的日子裡，猶大必要獲救，以色列必安居樂業；人將稱他為『上主是我們的正義。』」——上主的話。(默想片刻)

**答唱詠** 詠 23:1-3, 3-4, 5, 6

**【答】**：上主是我的牧者，我實在一無所缺。(詠 23:1)

領：上主是我的牧者，我實在一無所缺。他使我躺在青綠的草場，又

領我走近幽靜的水旁，還使我的心靈得到舒暢。**【答】**領：他為了自己的名號，領我踏上了正義的坦途。縱使我應走過陰森的幽谷，我不怕凶險，因你與我同在。你的牧杖和短棒，是我的安慰和舒暢。**【答】**

領：在我對頭面前，你為我擺設了筵席；在我的頭上傳油，使我的杯爵滿溢。**【答】**

領：在我一生歲月裡，幸福與慈愛常隨不離；我將住在上主的殿裡，直至悠遠的時日。

**【答】**

**讀經二** ( 基督是我們的和平，他使雙方合而為一。 )

恭讀聖保祿宗徒致厄弗所人書 2:13-18

**福音前歡呼**

領/眾：亞肋路亞。

領：主說：我的羊聽我的聲音，我也認識他們；他們也跟隨我。(若 10:27)

眾：亞肋路亞。

**福音** ( 他們好像沒有牧人的羊。 )

恭讀聖馬爾谷福音 6:30-34

那時候，宗徒都回到耶穌面前，將他們所行所教的一切，

報告給耶穌。耶穌向他們說：「你們來，私下到荒野裡，去休息一會兒！」因為來往的人很多，以致他們連吃飯的工夫也沒有。

他們便乘船，私下往荒野去。人看見他們走了。許多人也知道他們要去的地方，便從各城，徒步前往那裡，且在他們之前，先到達了。

耶穌一下船，看見一大夥群眾，就對他們，動了憐憫的心，因為他們好像沒有牧人的羊；於是，耶穌便開口教訓他們許多事。——上主的話。(講道後默想片刻)

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*(continued from p.12...)* But there are other kinds of hurry that come from simple circumstance and duty. Almost every one of us, at least during our working years, have too many things to do: Daily, we struggle to juggle the demands of relationships, family, work, school, church, child-care, shopping, attention to health, concern for appearance, house-work, preparing meals, rent and mortgage payments, car payments, commuting to and from work, bus schedules, unwanted accidents, unforeseen interruptions, illnesses, and countless other things that eat up more time than is seemingly available.

The gospels tell us that even Jesus was so busy at times that he didn't have time to eat. That's not surprising. Robert Moore once said that the mark of a true adult is that "he or she does what it takes." Sometimes that means being stretched to the limit, being over-extended, having to juggle too many things all at once, driving faster than we'd like, working to the point of exhaustion, even as there is still more that we should ideally be doing.

There's a hurriedness that doesn't come from greed or gluttony & that can't be dismissed with the simplistic judgment: "That's what she gets for trying to have it all!" Sometimes we have to hurry just to make do and simple circumstance and duty eat up every available minute of our time. That's not necessarily an obstacle to holiness, but can be one of its paths.

Still we have to be careful not to rationalise. God didn't make a mistake in creating time, God made enough of it, and when we can't find enough time and, as the Psalmist says, find ourselves getting up ever earlier and going to bed ever later because we have too much to do, we need to see this as a sign that sooner or later we had better make some changes. When we hurry too much and for too long we end up doing violence to time, to ourselves, and to our blood pressure.

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

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

**Recently deceased:** Ellen Bennett, Philip Johnson, Fr Brian Yates, Erika Stanek, Edith ('Dita') Lehel. **Anniversary:** John Crawford, Robert Lorenzo.

**PLEASE PRAY FOR THOSE WHO ARE SICK :** Joe Agius, Faye Bartlett, Ida Cameron, 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 ....

*He said to them,  
"Come away by yourselves to a deserted place and rest a while." (Gospel)*

### A SPIRITUALITY OF NON-HURRYING

"Nothing can be more useful to a man than a determination not to be hurried." Thoreau wrote that and it's not meant as something trivial.

We hurry too much, pure and simple. As Henri Nouwen describes it:

One of the most obvious characteristics of our daily lives is that we are busy. We experience our days as filled with things to do, people to meet, projects to finish, letters to write, calls to make, and appointments to keep. Our lives often seem like over-packed suitcases bursting at the seams. In fact, we are almost always aware of being behind schedule. There is a nagging sense that there are unfinished tasks, unfulfilled promises, unrealised proposals. There is always something else that we should have remembered, done, or said. There are always people we did not speak to, write to, or visit. Thus, although we are very busy, we also have a lingering feeling of never really fulfilling our obligation. (*An Invitation to the Spiritual Life*)

We are always hurrying.

What's wrong with hurrying? Any doctor, police officer, spiritual director, or over-worked mother, can answer that: Hurrying causes tension, high blood-pressure, accidents, and robs us of the simple capacity to be in the moment.

But spiritual writers take this further. They see hurry as an obstacle to spiritual growth. Donald Nicholl, for example, says "hurry is a form of violence exercised upon time" an attempt, as it were, to make time God's time our own, our private property. What he and others suggest is that, in hurrying, we exercise a form of greed and gluttony? How so?

Too often we have a rather simplistic notion of greed and gluttony. We imagine greed, for example, as hoarding money and possessions, as being selfish, hard-hearted, like Scrooge in the Dickens' Christmas tale. Indeed, that kind of greed exists, though it's not the prerogative of many. For most of us, greed takes a different, more subtle form. More than money, we hoard experience. We try to drink in the world, all of it. We would like to travel to every place, see everything, feel every sensation, not miss out on anything. We constantly hurry what we're doing so as to be available to do something else. We try to juggle too many things at the same time precisely because we want too many things. The possessions we really want are experience, knowledge, sensation, achievement, status. We're greedy in a way Scrooge never was.

Gluttony works essentially the same. For most of us, the urge to consume is not so much about food or drink, but about experience. Our propensity to over-eat (particularly in an age that is so sensitive to health and fashion) generally has little to do with food and infinitely more to do with other kinds of consumption. We are always in a hurry because we are forever restless to taste more of life.

It's this kind of hurry, subtly driven by greed and gluttony, that can be a form of violence exercised upon time and can constitute an obstacle to holiness. (*continued on p. 11*):