

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

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

Weekdays this week:

Monday	Public holiday: one Mass at 9:15am at Lindfield	
Tuesday	~	8:15am
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)

*** Healing Mass for whole parish at 10am each 2nd Friday of each month (except Jan.)

THIRD SUNDAY IN ORDINARY TIME **27 – 1 – 19**

This week : Neh 8:2-6, 8-10; 1 Cor 12:12-30; Lk 1:1-4, 4:14-21

Next week: Jer 1:4-5, 17-19; 1 cor 12:31 – 13:13; Lk 4:21-30

Now you together are Christ's body but each of you is a different part of it...'

St Paul's great analogy of the human body (as a model of the Church) in today's Second Reading presents us once again with his message from last week:

*each of us is **different**:
we don't have to be disciples in the same way.*

the Church is bound together in **unity**, but not in *uniformity*!

When we can accept the differences, the different gifts, the different weaknesses, in each other then we'll at least be partly on the way to being the Church that St Paul envisages.

Fr Colin

RICHARD ROHR'S MEDITATION: JESUS AND THE BIBLE PART I

For all its inspiration, for all the lives it has changed, the Bible is undeniably problematic. Put in the hands of egocentric, unloving, or power-hungry people or those who have never learned how to read spiritually inspired literature, it is almost always a disaster. History has demonstrated this, century after century, so this is not an unwarranted, disrespectful, or biased conclusion. The burning of heretics, the Crusades, slavery, apartheid, homophobia, and the genocide and oppression of native peoples were all justified through the selective use of Scripture quotes.

So, what are we supposed to do with the Bible? Today's meditation will be a bit longer than usual to begin addressing this question. And we'll spend the rest of the week unpacking what Jesus did with the Hebrew Scriptures—the only Bible he knew.

My general approach is to change the seer and not to change the text. Only transformed people can be entrusted with inspired writings. They can operate in a symbiotic (“shared life”) relationship with words and are unlikely to use the Bible to exclude and shame others or as a rationale for their bad behaviour.

The Christian's goal is to be transformed by the renewing of our mind into the mind of Christ (see Romans 12:2; 1 Corinthians 2:16; and Philippians 2:5). That is why I try to read the Bible the way Jesus did, following Jesus' hermeneutic (a method of interpreting sacred texts). Just as we are trying to do with this year's Daily Meditations, Jesus was a master of winnowing the chaff from the grain (see Matthew 3:12 and Luke 3:17) and “bringing out of the storeroom new treasures as well as old” (Matthew 13:52).

The Bible is an anthology of many books. It is a record of people's experience of God's self-revelation. It is an account of our very human experience of the divine intrusion into history. The book did not fall from heaven in a pretty package. It was written by people trying to listen to God. I believe that the Spirit was guiding the listening and writing process. We must also know that humans always see “through a glass darkly . . . and all knowledge is imperfect” (1 Corinthians 13:12). Prayer and patience surrounding such human words will keep us humble and searching for the true Living Word, the person of Jesus, which is how the Spirit best teaches (1 Corinthians 2:10,13)—through living exemplars. This is surely what it means to know “contemplatively.”

When history finally gets to the Risen Jesus, there is nothing to be afraid of in God. Jesus' very breath is identified with forgiveness and the divine Shalom (see John 20:20-23). If the Risen Jesus is the full and trustworthy unveiling of the nature of God, then we live in a safe and love-filled universe. It is not that God has changed, or that the Hebrew God is a different God than the God of Jesus; it is that we are growing up as we move through the text and deepen our experience. Stay with the Bible and with your inner life with God and your capacity for God will increase.

Just as the Bible takes us through many stages of consciousness and history, it takes us individually a long time to move beyond our need to be dualistic, judgmental, accusatory, fearful, blaming, egocentric, and earning—and to see as Jesus sees. The Bible itself is a “text in travail,” according to René Girard's fine insight. It mirrors and charts our own human travail. It offers both mature and immature responses to almost everything. In time, you will almost naturally recognise the difference between the text moving forward toward the mercy, humility, and inclusivity of Jesus and when the text is regressing into arrogance, exclusion, and legalism.

Youth News

Welcome back all from summer holidays! We've got an exciting year ahead for youth of all ages – stay tuned for an updated newsletter with dates, activities and times. Here's how you can find out more:

1. Keep your eyes on the bulletin: full details next weekend.
2. Check out our parish website: www.lindfieldkillara.org.au
3. Find us on Instagram at [youth.fusion](https://www.instagram.com/youth.fusion)
4. Subscribe to our email list: send an email to youth@lindfieldkillara.org.au including name and age.

BLAST – For kids in years 3, 4, 5 & 6.

First Gathering: Early March

FUSION – For youth in years 7 to 12.

First gathering: mid to late Feb (TBA)

J~WALK – for young adults (18+)

First meeting of the year: see page 5.

“Many people go fishing all of their lives without knowing that it is not fish they are after.”

Henry David Thoreau

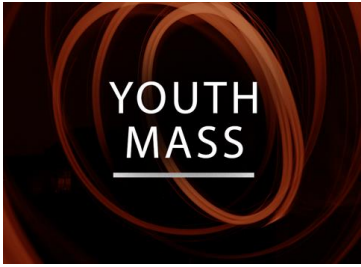
*“You made us for yourself O God,
and our hearts are restless,
and they will never find their rest until they rest in you.”*

St Augustine

*God has built a restlessness and a searching into our hearts that can only be filled by God,
and yet we try to fill it with so much that is less than God.*

As we enter a new year, what priority are we going to give to attending to that deep inner restlessness, and that space for God, that space for nurturing our own spirit, in our lives?

OUR MONTHLY YOUTH AND FAMILY MASS resumes in February. This year we have a change in date for our monthly celebrations:



- the Youth and Family Mass will be celebrated on the **first Sunday of the month** (rather than the second Sunday of the month) at Lindfield at the earlier time of **5:30pm** (Mass remains at 6pm on the other Sundays of the month) and is followed by **parish pot-luck dinner** in St Brigid's Hall above the church.

Starting date: NEXT SUNDAY 3rd February.

- this year the monthly Children's Mass at Killara moves from the first Sunday of the month to the **second Sunday of each month** at 9:15am, followed by morning tea.
Starting date: Sunday 10th February.

THE PARISH OFFICE returns to normal hours from this week (although Monday is a public holiday and the office is closed on that occasion).

A special feast day: **Candlemas (2nd February)**



Our church year is marked by various feasts which each tell the story of God's love in a different way. One of the feasts we celebrate in a special way is the Feast of the Presentation of the Lord (Candlemas) (2nd February).

This ancient feast, commemorating the prophet Simeon's recognition of the child Jesus (at his presentation in the Temple) as 'the light of God's people', is celebrated 40 days after Christmas. The liturgy begins with the lighting of candles which are brought into the church in joyful procession as Mass begins.

As we bring our candles to be blessed we're reminded that we are people who live in the light of Christ. We take those candles home to be part of our home prayer space for the next twelve months. As we gather on this feast of candles we are doing what Christians have done on this day for nearly two thousand years and affirming our belief - which we celebrated at Christmas - that 'a light shines in the darkness'.

MASS (AND THE BLESSING OF CANDLES) will be celebrated at the **9:15am Mass on Saturday 2nd February at Lindfield.** Don't forget to bring your candle to be blessed!

SACRAMENTAL PROGRAMME DATES FOR 2019

The letter giving all the details and dates for our Sacramental Preparation Programmes for First Reconciliation, Confirmation and First Holy Communion is available **on the parish website under 'Sacraments' → 'Children's Sacraments.'**

Please download the letter and note all the dates involved in the sacraments which your child will celebrate next year.



PARISH GROUPS AND MINISTRIES ARE STARTING UP AGAIN FOR 2019....



THE PARISH DADS' CLUB resumes in February and will gather on **Friday 15th February** (please note change from the last Sunday of the month on this occasion).

THE PARISH SCRIPTURE STUDY

GROUP resumes on **Wednesday 13th February** (and on the second Wednesday of each month after that) from 10-11am in the Library in the Shirley Wallace Parish Centre. We will be studying St Paul's Letter to the Romans.

Dive
into the
Scriptures!



PARISH YOUNG ADULTS' GROUP (with its new name of 'j~Walk?'):

The first gathering for the year takes place on **Sunday 10th February** immediately following the 6pm Mass, in the lounge in the Shirley Wallace Parish Centre on the first floor of Lindfield church – a relaxed gathering over a meal with discussion

CHRISTIAN MEDITATION GROUP recommences on **Wednesday week 6th February** and 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



OUR MONTHLY HEALING MASSES (followed by morning tea in the parish hall at Killara) resume on the **second Friday of each month at 10am** in our church at Killara, commencing **Friday 8th February**.

If you or someone you know would like to attend but is unable to get there or needs assistance in travelling please ring Fran Grant who will be happy to organise transport: **9880 7679**.

STATE SCHOOL CATECHESIS RESUMES SOON ~ CHILDREN NEED CATECHISTS ~

Tues - 9.15-10am Yr 5 Lindfield East

Tues - 11.30-12pm Yr 6 Beaumont Rd

(Training Mondays or Fridays end Feb and March - enrol asap)

Contact sue-anne@lindfieldkillara.org.au



PARISH PLAYGROUP 'Characters Playgroup' resumes on **Wednesday 13th February** from 10:45am till 12:15pm in the Shirley Wallace Parish Centre on the first floor of Holy Family church. Please contact Sue-Anne for more details: sue-anne@lindfieldkillara.org.au

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

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

We praise you, we bless you, we adore you, we glorify you,

we give you thanks for your great glory,

Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world, have mercy on us;

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ,

with the Holy Spirit, in the glory of God the Father. Amen.

MEMORIAL ACCLAMATION:

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

At Masses at which the Psalm is sung the response is: Cry out with joy and gladness: for among you is the great and Holy One of Israel. Your words, Lord, are spirit and life.

THE PSALM Ps 118:8-10. 15.

The law of the Lord is perfect,
it revives the soul.

The rule of the Lord is to be trusted,
it gives wisdom to the simple.

The precepts of the Lord are right,
they gladden the heart.

The command of the Lord is clear,
it gives light to the eyes.

The fear of the Lord is holy,
abiding for ever.

The decrees of the Lord are truth
and all of them just.

May the spoken words of my mouth,
the thoughts of my heart,
win favour in your sight, O Lord,
my rescuer, my rock!

CELEBRATIONS THIS WEEK:

Third Week in Ordinary Time:

Thurs.: Memoria of St Saint John Bosco, Priest

Sat.: The Presentation of the Lord (Candlemas)

GOSPEL ACCLAMATION

Alleluia, alleluia! The Lord
sent me to bring Good News
to the poor and freedom to
prisoners. Alleluia!

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Monday: Sing to the Lord a new
song, for he has done marvellous
deeds.

Tues: Here am I, Lord;
I come to do your will.

Wed: You are a priest for ever,
in the line of Melchizedek.

Thursday: Lord, this is the people
that longs to see your face.

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

Saturday: Who is this king of
glory? It is the Lord!

THE NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

(all bow at the following words in bold):

**and by the Holy Spirit was incarnate of
the Virgin Mary, and became man.**

For our sake
he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the
Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father & the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

I believe in one, holy,
catholic and apostolic Church.
I confess one Baptism
for the forgiveness of sins
and I look forward
to the resurrection of the dead
and the life of the world to come. Amen

ENGLISH IS HARD

1. The bandage was wound around the wound.
2. The farm was used to produce produce.
3. The dump was so full that it had to refuse more refuse.
4. We must polish the Polish furniture.
5. He could lead if he would get the lead out.
6. The soldier decided to desert his dessert in the desert.
7. Since there is no time like the present, he thought it was time to present the present.
8. A bass was painted on the head of the bass drum.
9. When shot at, the dove dove into the bushes.
10. I did not object to the object.
11. The insurance was invalid for the invalid.
12. There was a row among the oarsmen about how to row.
13. They were too close to the door to close it.

www.Non-StopHealth.com

**ARE YOU GETTING A NEW FRIDGE, OVEN,
DISHWASHER ETC.?** We'd love to have
the cardboard carton it came in. We need
some large cartons to store the church
Christmas decorations. If you're getting a
new whitegood and can offer us the box
please let the Parish Office know.

YOU COULD HELP US by advertising in
our parish bulletin. The
weekly advertisements
help supplement our
parish income – and in
turn help your business.
Please contact the Parish

Office for more information. Please consider
helping us in this way.



FROM THE PARISH SOCIAL JUSTICE GROUP

Invitation to learn more about ACT: Social Justice at Lindfield Killara Parish
 Tuesday 29 January at 7pm,
 Shirley Wallace Centre

You are invited to come along to our **Parish Social Justice Group** meeting **this Tuesday evening**. If you are interested in learning more about social justice or would like to put your faith into action, please come along. If you want to know more but can't make the meeting, email socialjustice@lindfieldkillara.org.au for more information. Everyone is welcome!

ACT: Advocate, Communicate, Transform

LENT AND EASTER THIS YEAR:

- The Season of Lent begins with Ash Wednesday on 6th March.
- Palm Sunday falls on 14th April
- The Easter Triduum:
 - ❖ Holy Thursday 18th April
 - ❖ Good Friday 19th April
 - ❖ Holy Saturday and the Easter Vigil 20th April
 - ❖ Easter Sunday 21st April

Parish Retreats in 2019

Each year we offer the opportunity for Parish Retreats at Tarrawarra Abbey, located in the beautiful Yarra Valley to the east of Melbourne, and/or at the Benedictine Abbey at Jamberoo, located on the beautiful Illawarra escarpment just two hours south of Sydney. The heart of the retreat is to experience the richness of the monastic tradition in the life of our Church, and to draw on its wisdom for our own life. For 2019:

A. Tarrawarra Abbey:

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

B. Jamberoo Abbey:

We have tentative bookings for the following two options:

- a. **Arrive Monday afternoon 23rd September; depart Friday morning 27th September** (the week before school holidays begin)
- b. **Arrive Monday afternoon 14th October; depart Friday morning 18th October** (the week school returns)

We will choose the week which suits the majority of those wishing to go to Jamberoo. You are welcome to book for both the Tarrawarra and Jamberoo retreats.

Booking:

If you are interested in taking part in one of these retreats or just finding out more about what's involved please contact Fr Colin. More details can be found on the parish website under 'Groups and Ministries' → 'Parish Retreats'.

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 (Tues-Fri): philita@lindfieldkillara.org.au
Parish Office Coordinator and Child Protection Coordinator:
Alison Williams (Mon, Wed, Thur): 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
Parish Office Hours: Monday to Friday 9:30am-1:00pm and 1:30pm-4:00pm

Catechist Coordinator (Primary Schools): sue-anne@lindfieldkillara.org.au
Sue-Anne Sherwood 0416 141 508

Sacramental Programme Coordinator: sue-anne@lindfieldkillara.org.au
Sue-Anne Sherwood 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 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

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

Parish Website: www.lindfieldkillara.org.au

Saturday		26 Jan	2 Feb
Lindfield	6:00pm	Fr Colin Blayney	Fr Colin Blayney
Killara	5:30pm	Fr Thomas Alackakunnel	Fr Thomas Alackakunnel
Sunday		27 Jan	3 Feb
Lindfield	8:15am	Fr Colin Blayney	Fr Colin Blayney
Killara	9:15am	Fr Thomas Alackakunnel	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Colin Blayney	Fr Colin Blayney
Lindfield	12:00noon	Fr Peter deSouza	Fr Lucas Leung
Lindfield	6:00pm	Fr Thomas Alackakunnel	(5:30pm): Fr Colin Blayney

CHINESE CATHOLIC COMMUNITY

常年期第三主日

27/1/2019

讀經一（司祭讀一段天主的法律書，即作翻譯和解釋，如此，民眾可以明白所誦讀的。）

恭讀乃赫米雅書 8:2-4,5-6,8-10

厄斯德拉司祭在七月一日，將法律書拿到會眾前，在男女和所有能聽懂的人前，在水門前的廣場上，從早晨到中午，在男女和能聽懂的人面前，宣讀了法律。所有人民，都側耳靜聽法律書。厄斯德拉經師，站在為此特備的木台上；眾人都看見他展開書卷，因他高高站在眾人之上。當他展開書卷時，眾人都站起來。厄斯德拉先讚頌了上主，偉大的天主；全民眾舉手回答說：「阿們，阿們！」以後跪下，伏首至地，欽崇上主。厄斯德拉讀一段天主的法律書，即作翻譯和解釋，如此，民眾都可以明白所誦讀的。乃赫米雅省長，及厄斯德拉司祭兼經師，偕同教導民眾的肋未人，向民眾說：「今天是上主你們天主的聖日，你們不可憂愁哭泣！」因為全民眾聽了法律的話，都在哭泣。為此，乃赫米雅又向他們說：「你們應去吃肥美的肉，喝甘甜的酒，且贈送一部分，給那些沒有預備的人，因為今天是我主的聖日；你們不可憂愁，因為喜樂於上主，就是你們的力量。」——上主的話。（默想片刻）

答唱詠 詠 19:8, 9, 10, 15

【答】：上主，你的話，就是神，就是生命。（若 6:63）

領：上主的法律是完善的，能暢快人靈；上主的約章是忠誠的，能開啟愚蒙。【答】

領：上主的規誡是正直的，能悅樂心情；上主的命令是光明的，能燭照眼睛。

【答】

領：上主的訓誨是純潔的，永遠常存；上主的判斷是真實的，無不公允。【答】

領：上主，我的磐石，我的救主！願我口中的話，並願我心中的思慮，常在你前蒙受悅納！【答】

讀經二（你們是基督的身體，各自都是肢體。）

恭讀聖保祿宗徒致格林多人前書 12:12-30

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：上主派遣我向貧窮人傳報喜訊，向俘虜宣告釋放。（參閱路 4:18）

眾：亞肋路亞。

福音（這段聖經，今天應驗了。）

恭讀聖路加福音 1:1-4;4:14-21

德教斐羅閣下：有關在我們中間所完成的事蹟，雖然已有許多人，依照那些從開始就親眼見過，並為聖言服務的人，所傳給我們的，編寫成書；我也從起頭仔細查訪了一切，認為有必要按次序，給你寫出來，為使你清楚知道：給你所傳授的道理，是正確無誤的。那時候，耶穌充滿聖神的能力，回到加里肋亞。

他的名聲傳遍了附近各地。他在他們的會堂施教，受到眾人的稱揚。耶穌來到了納匝肋，自己曾受教養的地方；按他的習慣，就在安息日，進入會堂，並站起來要誦讀。有人把依撒意亞先知書遞給他；他於是展開書卷，找到了一處，上邊寫著：「上主的神臨於我身上，因為他給我傅了油，派遣我向貧窮人傳報喜訊，向俘虜宣告釋放，向盲者宣告復明，使受壓迫者獲得自由，宣布上主恩慈之年。」耶穌把書卷捲起來，交給侍役，就坐下了。會堂內眾人的眼睛，都注視著他。他便開始對他們說：「你們剛才聽過的這段聖經，今天應驗了。」——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

12noon Parish Meeting Room

3/2 將舉行北區中心團年午餐聚會。歡迎所有教友參加齊吃團年飯歡聚一堂。更希望教友們帶來甜品生菓分享。請與 Katherine Tam 聯絡

3/2 同時舉行 1 月及 2 月生日會及結婚記念慶祝會，

(continued from p.12): they not only may step in, they are obliged to do so (*Populorum Progressio* 24, 33; *Mater et Magistra* 53; *Gaudium et Spes* 71). As well, certain forms of property should be reserved for the state since they carry with them an opportunity of domination too great to be left to private individuals (*Quadragesimo Anno* 114; *Mater et Magistra* 116)

- Governments may never sacrifice the individual to the collectivity because the individual is prior to civil society and society must be directed towards him or her (*Mater et Magistra* 109; *Quadragesimo Anno*, 26).
- Employers must pay wages which allow the worker to live in a "reasonable comfort" (*Rerum Novarum* 34) and wages may not simply be a question of what contract a worker will accept. Conversely, workers may not claim that the produce and profits which are not required to repair and replace invested capital belong by right to them (*Quadragesimo Anno* 55, 114) and they must negotiate their wages with the common good in mind (*Quadragesimo Anno* 119; *Mater et Magistra* 112). As is the case with the employer, it is not just a question of what kind of contract can be extracted.
- Both the workers and the employers have an equal duty to be concerned for the common good (*Laborem Exercens* 20).
- And, the condemnation of injustice is part of the ministry of evangelisation and is an integral aspect of the Church's prophetic role (*Sollicitudo Rei Socialis* 42).

The church has history on its side in teaching these principles. The failure of Marxism in Eastern Europe highlights precisely that an attempt to create justice for everyone without sufficiently factoring in the place of private profit and private wealth (not to mention God or love) doesn't lead to prosperity and justice, just as our present economic crisis highlights that an unregulated profit motive doesn't lead to prosperity and justice either. There is a middle road, and the Church's social teachings are that road-map.

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

Index of Church documents referred to above:

<i>Rerum Novarum</i>	Encyclical Letter of Pope Leo XIII (1891)
<i>Quadragesimo Anno</i>	Encyclical Letter of Pope Pius XI (1931)
<i>Mater et Magistra</i>	Encyclical Letter of Pope St John XXIII (1961)
<i>Populorum Progressio</i>	Encyclical Letter of Pope St Paul VI (1967)
<i>Octogesima Adveniens</i>	Apostolic Letter of Pope St Paul VI (1971)
<i>Laborem Exercens</i>	Encyclical Letter of Pope St John Paul II (1981)
<i>Sollicitudo Rei Socialis</i>	Encyclical Letter of Pope St John Paul II (1987)

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

Grant that life to:

Recently deceased: Margaret Rowland.

PLEASE PRAY FOR THOSE WHO ARE SICK : Paula Clarkstone, Ron and Barbara Burke, John and Leah Quirk, Alex Noble, William Wise, Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs, Brian Couper, Russell Adams.

REFLECTING ON THIS SUNDAY'S SCRIPTURES

THE CHURCH'S ECONOMIC-SOCIAL TEACHINGS

*The Spirit of the Lord is upon me, because he has anointed me
to bring glad tidings to the poor.*

Most of us have been raised to believe that we have right to possess whatever comes to us honestly, either through our own work or through legitimate inheritance. No matter how large that wealth might be, it's ours as long as we didn't cheat anyone along the way. By and large, this belief has been enshrined in the laws of democratic countries and we generally believe that it is morally sanctioned by the Christianity.

Partly this is all true, but it needs a lot of qualification. From scripture, through Jesus, through the social teachings of the churches, through papal encyclicals from Leo XIII through to John Paul II, the right to private ownership and private wealth is mitigated by a number of moral principles. Let me list a number of those principles (which are taught with the weight of Ordinary Magisterium within Roman Catholicism and the ecclesial equivalent of that in most Protestant churches). For Roman Catholics, I will list the major references to church documents:

- God intended the earth and everything in it for the sake of all human beings. Thus, in justice, created goods should flow fairly to all. All other rights are subordinated to this principle. (*Gaudium et Spes* 69; *Populorum Progressio* 22) We do have a right to private ownership and no one may ever deny us of this right (*Rerum Novarum* 3-5, 14, *Quadragesimo Anno* 44-56, *Mater et Magistra* 109) but that right is subordinated to the common good, to the fact that goods are intended for everyone (*Laborem Exercens* 14). Wealth and possessions must be understood as ours to steward rather than to possess absolutely (*Rerum Novarum* 18-19).
- No person (or nation) may have a surplus if others do not have the basic necessities. (*Rerum Novarum* 19; *Quadragesimo Anno* 50-51, *Mater et Magistra* 119-121 & 157-165; *Populorum Progressio* 230). Thus, no one may appropriate surplus goods solely for their own private use when others lack the bare necessities for life (*Populorum Progressio* 23). People are obliged to come to the relief of the poor and if a person is in extreme necessity they have the right to take from the riches of others what they need (*Gaudium et Spes* 69).
- The present economic situation in the world must be redressed (*Populorum Progressio* 6,26,32; *Gaudium et Spes* 66; *Octogesima Adveniens* 43; *Sollicitudo Rei Socialis* 43). Thus the law of supply and demand, free enterprise, competition, the profit motive, and the private ownership of the means of production may not be given complete free rein. They are not absolute rights and are only good within certain limits (*Populorum Progressio* 26; *Quadragesimo Anno* 88, 110).
- In regards to the private ownership of industry and the means of production, two extremes are to be avoided: Unbridled capitalism on the one hand, and complete socialism on the other (*Quadragesimo Anno* 46, 55, 111-126).
- Governments must respect the principle of subsidiarity and intervene only when necessary (*Rerum Novarum* 28-29; *Quadragesimo Anno* 79-80; *Mater et Magistra* 117-152. However when the common good demands it ... (continued on page 11):