

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

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

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

Weekdays:

Monday	9:15am	7:30am
Tuesday	12:15pm	7:30am
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

THIRD SUNDAY IN LENT

4 - 3 - 18

This week: Ex 20:1-17; 1 Cor 1:22-25; Jn 2:13-25

Next week: 2 Chr 36:14-16, 19-23; Eph 2:4-10; Jn 3:14-21

Jesus' anger at the money changers in the Temple stemmed from the fact that while they were an official part of the Temple operation their practices were unjust.

It was religion using injustice and claiming to act in the name of God that drew his anger.

It challenges us to ask how as Christians we might come under that same condemnation of Jesus, how we as a Church might be complicit with mistreatment and misjudgement of people, all in the name of God.

A worthy question for reflection as we enter the third week of Lent.

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
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Saturday		3 March	10 March
Lindfield	6:00pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Killara	5:30pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Sunday		4 March	11 March
Lindfield	8:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Killara	9:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	10:15am		Fr Thomas Alackakunnel
Lindfield	12:00noon		Fr Thomas Alackakunnel
Lindfield	6:00pm		Fr Colin Blayney
		3:30pm Pilgrimage Mass Mount St, North Sydney: Frs Colin and Thomas	

RICHARD ROHR'S MEDITATION:

EVOLUTION PART I

ALL THINGS CHANGE AND GROW

It is hard for me to understand why some Christians are so threatened by the notion of evolution. Are they not observing reality? Why this stalwart attachment to inertness? Perhaps static things appear more controllable? I suspect such resistance largely comes from our ego and our unconscious. I do recognise the human psyche's need for stability, security, and superiority. These ego-needs are so strong that they allow people to ignore or misinterpret what is visible all around them, and even to ignore their own obvious "growing up" and healing processes. Even our cuts and bruises heal themselves—by themselves.

Today, every academic, professional discipline—psychology, anthropology, history, the various sciences, social studies, art, drama, music, and the business world—recognises change, development, growth, and some kind of evolving phenomenon. But then we go to church and think we must switch heads. Somehow, Scripture study and systematic theology thought themselves above the fray, untouched by our constantly changing context. In its search for the Real Absolute, theology made one fatal mistake: It imagined that any notion of God had to be static and unchanging, an "unmoved mover," as Aristotelian philosophy called it.




Yet there is little evidence that this rigid god is the God presented in the Judeo-Christian tradition, and even less in our Christian understanding of God as Trinity, who is clearly much more an active verb than a noun. But then, this central doctrine of the Trinity had very little effect on practical theology or the ordinary lives of most Christians. We preferred a stable notion of God as an old white man, sitting on a throne—much like the Greek God Zeus (which became the Latin word for God or "Deus"), a critical and punitive spectator to a creation that was merely a mechanical clock of inevitable laws and punishments, ticking away until Doomsday. What a negative world view!

This is not a God you fall in love with, because humans are not programmed to fall in love with mere principles and forces. Love demands both give and take, which is what we mean by a "personal" God. And this is exactly what people of deep prayer invariably experience—an inner dialogue of give and take, of giving and being received. This is why the mystics consistently use words like mercy, forgiveness, faithfulness, and healing to describe what they experience as God. These all imply a God who does not just impose rules, but in fact changes them for us! If God is Trinity, then God is Absolute Relationship, even inside of God. And every time God forgives, God is saying that relationship is more important than God's own rules! Did you ever think about that?

I am convinced we are still in the early years of Christianity! Our appreciation for the Gospel is evolving too, as we learn to honour context as much as text. The Christ Mystery itself is still "groaning in one great act of giving birth . . . as we ourselves groan inwardly, waiting for our bodies to be set free" (see Romans 8:22-25).

WHAT'S ON IN MARCH 2018

YOUTH@LINDFIELD KILLARA PARISH

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

Calling All Youth!!!

Join us for the Parish Pilgrimage on Sunday March 4.
 (See the bulletin for details.)

YEARS 3 - 6



BLAST is for kids in years 3&4 (Blast 1) and years 5&6 (Blast 2). We meet once a month on Sundays from 4-5.30 pm. Each meeting has a "theme". It's 90 minutes of fun topped off by pizza at the end. What's not to like?

Sunday, 18 March, 4-5.30pm.....What's cooking!?

What's Cooking?? You are! Bring your apron and your appetite to this BLAST event. We will be making our own dinner and dessert. Location: Shirley Wallace

YEARS 7 - 10



FUSION is for teens in years 7&8 and 9&10.

Our philosophy is simple: **Eat something. Make Friends. Have Fun.**

Friday, 16 March6.00 pm Mini Golf & Pizza

Meet outside Shirley Wallace at 5.45 pm to take the train to Gordon. We'll be back by 8.30pm. You must RSVP for this event by contacting us via email or Facebook.

YEARS 11-12



FUSION plus is for teens in years 11-12 only. Take a break from the stress of life in the fast lane. We'll cook dinner. You relax.

Friday, 16 March 7.00 pmMini Golf and Dinner

Meet outside Shirley Wallace at 6.45 pm to take the train to Gordon. We'll be back by 9.30pm. You must RSVP for this event by contacting us via email or Facebook.

MESSAGE FROM THE PARISH SOCIAL JUSTICE TEAM

Please join us on Sunday 11th March at 4.30pm in the Shirley Wallace Parish Centre for our Parish Social Justice meeting. We will be discussing the exciting activities planned for this year.

Everyone is welcome. If you aren't able to attend and have a few ideas to share or would like to know more about our activities please email socialjustice@lindfieldkillara.org.au.

Love Story

Allowing the Christian Creed to touch and change our lives

Part 1:

Fr Timothy Radcliffe op recalls that St Peter of Verona, the first Dominican martyr, scrawled the words 'I believe in one God' in the sand as he died (*Take the Plunge, p.140*) and makes the remarkable observation that in the context this was not an academic statement but a profession of love. He goes on to make the striking suggestion that the entire Christian Creed is far more than an esoteric assembly of theological jargon but is itself our profession of the love story between ourselves and God.

The reflection which follows here is inspired by that suggestion of Fr Timothy's. It is an attempt to understand why the Creed says each of the things it says, why the early Church chose to profess its faith in this way, and ultimately to show that everything it says is the expression of a love story – a profession of faith in a God who is love and in a humanity which is loved by God.

One

I believe in one God.

I believe in one God is a repudiation of the pantheons of the pagan gods, who were little more than creatures made in humanity's image and likeness, capricious and cruel, spoiled and perhaps bored supermen and women who so often treated humans as their playthings. Roman society for instance, despite all its outward comfort, hedonism and seeming freedom from sexual inhibitions was a culture dominated by fatalistic resignation to the vicissitudes of fate and a morbid view of death. Human life was seen at best as at the mercy of a relatively uncaring pantheon, at worst as without final meaning.

I believe in one God was therefore a love statement. I believe in a God who is more than a supersized version of humanity with all its squabbles and jealousies. I believe in a God who is love, who needs no-one but desires everyone. I believe in one God who gives human life its meaning, who *is* its meaning; who gives it its meaning by being both its source and its final destiny.

I believe in one God' is, in the end, the Christian affirmation that I believe in myself as infinitely valuable, that I believe in humanity as an inestimable treasure rather than merely seeing its flaws, that I believe we are here for a *reason*, even if that reason is not always clear.

I believe in one God' is a profession in the first place, not of faith, but of *love*: a profession that I - we - are loved.

Fr Colin

(to be continued next week)

CATHOLIC PARISH OF LINDFIELD KILLARA – STRATEGIC PLANNING PROJECT FOR 2021



Following the 2017 National Church Life Survey, our Parish Pastoral Council is conducting a review and update of our 3 year strategic plan in order to address the needs of the community we serve and represent.

We have been analysing the learnings from the National Church Life Survey, and are now conducting the first activity which is to consult our Parishioners on their view of what should be included in our vision statement.

A **vision statement** is a road map, or aspirational description of what our organisation wants to accomplish over a defined period of time.

“A vision statement is like a photograph of your future organisation, which gives it shape and direction”.



In the near future, you will be presented with a questionnaire and a series of words to select from which will help us define the vision statement and the mission we will focus on, in order to bring this to life in our community.

OUR PARISH PILGRIMAGE takes place today **Sunday 4th March**. Full details are available on the parish website.

A reminder that there is no 10:15am nor Sunday 6pm Mass this weekend. The pilgrimage concludes with our parish Mass in the chapel of St Mary of the Cross MacKillop at 7 Mount St North Sydney at 3:30pm, to which all are welcome.



Third Sunday of Lent
4th March 2018



Bayan is a 12 year old Syrian girl, living with her family in Jordan. An ambitious student, Bayan has her sights set on a career as an ophthalmologist. As a quiet, young refugee she struggled to overcome the trauma of growing up in a conflict zone and faced the prospect of missing out on schooling. With Caritas Australia's support, Bayan is an academic high-achiever who is flourishing in a stable school environment.

Please donate to Project Compassion 2018 and help equip young people to succeed in the future, bringing stability to vulnerable youth, providing just futures for others like Bayan.

A Just Future starts with your support! You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

ROSEVILLE – LINDFIELD – KILLARA INTERCHURCH FELLOWSHIP

LENTEN ECUMENICAL SERVICES 2018

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:

THIS Tuesday 6th March at 7:45pm ***Holy Family Catholic Church Lindfield***
Cnr Pacific Hwy and Highfield Rd, Lindfield
Preacher: Rev. Chris Goringe

Tuesday 20th March at 7:45pm ***at Roseville Uniting Church***
Lord St, Roseville
Preacher: Rev. Ian Pearson



A scene from the supper at the last Lenten Ecumenical Service at Lindfield Uniting Church.

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. 1). 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 21st March (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).

The Light is On For You



Our diocese and its parishes will be introducing this programme this Lent. Churches will be open from **7 – 8pm** each Friday night of Lent as a quiet reflective space during which time the Sacrament of Reconciliation will be available. Please enter into this Lenten opportunity. **It will take place in Holy Family church at Lindfield each Friday night of Lent until Friday 23rd March inclusive.**

For details of other churches where *The Light Is On For You* is taking place please visit www.thelightisonforyou.org.au

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:

♩=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.

THE PSALM *Ps 18:8-11. R. Jn 6:68*

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.

They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb.

At Masses at which the Psalm is sung the response is: Lord, you have the words of everlasting life.

GOSPEL ACCLAMATION:

Praise to you, Lord Jesus Christ, king of
endless glory!
God loved the world so much, he gave us
his only Son,
that all who believe in him might have
eternal life.
Praise to you, Lord Jesus Christ, king of
endless glory!

RESPONSE TO THE PSALM FOR WEEKDAY MASSES:

Monday: My soul is thirsting for the
living God:
when shall I see him face to face?
Tues: Remember your mercies, O Lord.
Wed: Praise the Lord, Jerusalem.
Thursday: If today you hear his voice,
harden not your hearts.
Friday: I am the Lord, your God:
hear my voice.
Saturday: It is steadfast love, not
sacrifice, that God desires.

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

GO FORTH, SPREAD MY WORD

If you've been considering answering the honoured call to be a Catechist in our State Schools, please respond today.

We are looking for a teacher for:
~ Lindfield Public School - Yr 3
(Tues 10.30-11am)

The manual you teach from has every question and answer you'll need in class. That is all you need to teach. We will train you and guide and help you.

So looking forward to hearing from you.

Sue-Anne Sherwood
(sue-anne@lindfieldkillara.org.au)
Catechist Co-ordinator

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

A NEW BAPTISM PREPARATION PROGRAMME HERE IN OUR PARISH FOR OLDER CHILDREN



If your child is aged 5 or older and is not yet baptised and you would like them to be baptised, please contact Sue-Anne Sherwood at sue-anne@lindfieldkillara.org.au.

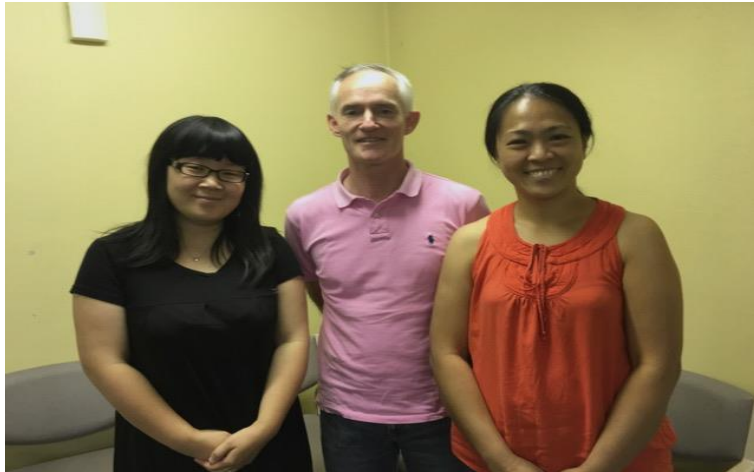
We will be running a preparation programme for baptism during March over two sessions.

PARISH YOUNG ADULTS GROUP The next gathering for the year takes place **next Sunday 11th March** immediately following the 6pm Mass and will be held in the lounge in the Shirley Wallace Parish Centre on the first floor of Lindfield church. All young adults welcome – a relaxed and informal time (including dinner).



PARISH PLAYGROUP 'Characters Playgroup' meets every **Wednesday** from 10:45am till noon (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
Please contact Sue-Anne for more details: sue-anne@lindfieldkillara.org.au

RCTA - A Journey to Easter



Please pray for:

Our catechumens preparing for baptism at Easter:

Luna Li, Michael Willet and Victoria Kwan. Our fourth catechumen, Scarlett Zheng, was not available when this photo was taken.



Our candidates preparing to be received into the Church:

Anthony Yap and Kate Jegat.

lindfield artshow & fair 2018

at holy family school

Free Entry
Open To
All

Saturday 17th March
9:30am - 3.30pm

Holy Family Catholic Primary School,
4 Highfield Road, Lindfield 2070

For more information:

www.holyfamilyartshowandfair.com

A great day out for the whole family with gorgeous market stalls, delicious food and loads of fun kids' activities.



The Lindfield Art Show & Fair is centred around the Lindfield Art Show which showcases an extensive, affordable range of quality, collectible art.



GOSPEL REFLECTIONS

By Beryl Cates

The Temple was magnificent. When the part Jew Idumean Herod rebuilt Solomon's temple in an attempt to find favour with his sullen subjects he had grandiose ideas about its construction. If standing today it would be one of the wonders of the world. He engaged fifteen thousand men as builders, labourers and artisans with priests trained as masons to work on the Holy of Holies where only priests could enter.

Massive stone blocks each about 140 cm high and 396 cm long were set one atop the other against the mountain to buttress a vast plateau on which were erected four Courts rising higher and higher to the Sanctuary at the summit. The Court of the Gentiles where heathens could enter with an inscription – since uncovered – to go no further under the pain of death, Court of Women, Court of Israelites where only the men could enter and finally, the exclusive Court of the Priests.

Herod had a passion for sumptuous buildings and he sought special stones and woods, rare marbles and precious metals with all the rigour he used to satisfy his usual wants. Gold was lavished on the façade of the huge edifice of courts, sanctuaries and porticos that rose majestically into the sky. Built more to Herod's glory than God's, after 46 years, it was still unfinished in Jesus' day. Completed in 64 AD it was destroyed by Titus' armies during the suppression of the uprising of 70 AD. Part of the western wall remains, the praying "Wailing Wall" for Jews today.

The gigantic esplanade, Court of the Gentiles was a general meeting place with a market for all kind of merchandise, birds and livestock. Moneychangers exchanged pilgrims' *unclean* Roman and Greek money for Jewish *clean* pieces to pay obligatory dues for "*Sanctification of their souls*". Levites and sacristans sold salt, flour, wine, oil and incense for Temple offerings and priests cattle for sacrifice.

The gospels vary about how often Jesus visited Jerusalem but if more than once, the money makers haggling, bellowing of cattle, fluttering birds, bleating sheep and smells pervading the place would have been known to him. He probably always felt disgust, and this day it welled up into outrage. He showed a side of his personality not usually portrayed in the plaster statues and pious cards in churches and homes.

Obviously Jesus could not clear the court alone. Others, angered by the misuse of the Temple of God for mammon must have joined him. It probably was not a full scale disturbance otherwise the money makers would have quickly grouped around the trouble-maker and ousted him. And some of the 6000 soldiers billeted in the north west Antonia Tower to settle riots would have arrived quickly on the scene. Whatever it was Jesus took the initiative and bore the outrage of the religious leaders, now more than ever determined, "*to do away with him*" (Luke 19:48).

Was Jesus' action not a contradiction to his own teaching - *Turn the other cheek...Love your enemies?* Jesus determinedly wielding a whip at people and upturning tables appears out of character. Disgusted at the commercialism of Lourdes would a Jesus' follower and devotee of Mary be justified in overturning tables of souvenirs on sale by vendors there? Or, fling to the ground racks of rosaries said to "turn to gold" at Medjugorje? Are there times when physical, even violent force is justified, not only in wartime to repel an aggressor, but others?

"What is to be done when countless individuals have to suffer under 'institutionalised' violence, a functioning, but still clearly inhuman, cruel system? Could not an attempt on Hitler's life seem like a duty particularly to earnest (continued on page 12):

(continued from page 11): Christians like Dietrich Bonhoeffer? Are there not social and political emergencies, as in certain Latin American states in which violent revolution seems to be the only way out? This may be so, but who would want to decide in the abstract?" Hans Kung "On Being a Christian".

Situation ethics before orthodoxy? The pilgrim plodder may well use the Church's religious guide to Truth with its clearly drawn signs & red lights blinking: "Stop. Danger to the soul ahead" but what if the genuine Truth seeker does not in conscience agree with any particular Church law? St Augustine preaching the primacy of Church teaching in opposition to Aquinas' primacy of a rightly formed conscience makes interesting study.

On any conflict between conscience and Church teaching Moral Theologian Brian Lewis wrote: *"The teaching of the primacy of conscience, rightly understood, upholds and defends the inviolable sanctity and unassailable dignity of personal conscience. Vatican II proclaimed: 'The gospel has a sacred reverence for the dignity of conscience and its freedom of choice' even though its judgement may be wrong (Gaudium Spes 41). The same document had already stated: 'Conscience frequently errs from invincible ignorance without losing its dignity' (GS 16). It does not lose it because its dignity is not first and foremost the dignity of conformity with law or external reality, but that dignity proper to the human person, namely to engage freely in a sincere search for what is right and good. Only when this personal dignity is lost does conscience lose its dignity. However the Council went on to affirm: 'The same cannot be said of one who cares but little for the search for truth and goodness, or of a conscience which by degrees grows practically sightless as a result of a habit of sin' ("The Primacy of Conscience." - Australian Journal of Theology 2006).*

Jesus' action in the temple will no doubt promote vigorous debate in any Lenten discussion group.

RENOVATIONS & BUILDING MAINTENANCE

CHRIS IACONO
Parishioner

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Mobile : 0412 256 616
Phone : 9416 36 98
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in the hands
of those who care**



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Jason Roach
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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.

SOMETHING NEW FOR THE MONTHLY CHILDREN'S MASS Starting in March the monthly Children's Mass on the second Sunday of the month in Lindfield church will be followed by organised games for the children led by our senior youth leaders. Mums and dads can enjoy morning tea after Mass and the kids can have fun with the games. This will start **next Sunday 11th March.**

OUR PARISH RETREATS LAST WEEK

Many thanks to Fr Michael for being with us over three days last week to share his wisdom and experience of God. Many thanks too to Fr Thomas whose idea this retreat was and who helped to organise it. Around 120 members of the parish attended each day, spread between the morning and evening session.



The group at the final morning session last Thursday pictured with Fr Michael



The group at the final evening session last Thursday pictured with Fr Michael

MESSAGE FROM THE PARISH SOCIAL JUSTICE TEAM

Clean Up Australia Day Sunday 4 March

In Pope Francis' encyclical *Laudato Si*, he calls on all of us to be vigilant in protecting, caring and healing our common home.

“The earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor” (*Laudato Si*)

Clean Up Australia Day is a reminder to keep our surroundings clear from pollution and waste, and to ensure we protect and care for our planet in every aspect of our daily lives.

A few practical things you can do are:

- | | |
|--|-------------------------------------|
| The three 'r's – reduce, reuse & recycle | Plant trees |
| Avoid using plastic and paper | Reduce your water consumption |
| Show care for other living beings | Use public transport or car-pooling |
| Turn off unnecessary lights | |

Want to learn more? The ABC program 'War on Waste' provides some sobering statistics about our rubbish and its effect on our environment, with helpful ideas and challenges to reduce the amount of waste we each create.

CHINESE CATHOLIC COMMUNITY

四旬期第三主日

4/3/2018

讀經一 (法律是藉梅瑟傳授的。)

恭讀出谷紀 20:1-3,7-8,12-17

那時候，天主發言，說了以下這一切話：「我是上主、你的天主，是我領你離開埃及、奴隸之所。

「除我之外，你不可有別的神。

「不可妄呼上主、你天主的名字；因為凡妄呼他名字的人，上主決不讓他們免受懲罰。

「應記住安息日，守為聖日。

「應孝敬你的父親和你的母親，好使你在上主、你的天主，賜給你的地方，延年益壽。

「不可殺人。

「不可姦淫。

「不可偷盜。

「不可作假見證，害你的近人。

「不可貪你近人的房舍。

「不可貪戀你近人的妻子、僕人、婢女、牛驢，及你近人的一切。」——上主的話。(默想片刻)

答唱詠 詠 19:8, 9, 10, 11

【答】：主！唯你有永生的話。(詠 6:69)

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：比黃金，比極純的黃金，更可愛戀；比蜂蜜，比蜂巢的流汁，更要甘甜。【答】

讀經二 (我們所宣講的，是被釘的基督；為某些人，這固然是絆腳石，但為那些蒙召的人，卻是天主的智慧。)

恭讀聖保祿宗徒致格林多人前書 1:22-25

弟兄姊妹們：

的確，猶太人要求的，是神蹟；希臘人尋求的，是智慧；而我們所宣講的，卻是被釘在十字架上的基督。這為猶太人，固然是絆腳石；為外邦人，是愚妄；但為那些蒙召的，不拘是猶太人或希臘人，基督卻是天主的德能和天主的智慧；因為天主的愚妄總比人明智，天主的懦弱也總比人堅強。——上主的話。(默想片刻)

福音前歡呼

領/眾：基督、天主聖言，願光榮歸於你。

領：天主竟這樣愛了世界，甚至賜下了自己的獨生子，使凡信他的人不至喪亡，反而獲得永生。(若 3:16)

眾：基督、天主聖言，願光榮歸於你。

福音 (你們拆毀這座聖殿，三天之內，我要把它重建起來。)

恭讀聖若望福音 2:13-25

猶太人的逾越節近了，耶穌便上耶路撒冷。在殿院裡，耶穌看見賣牛、羊、鴿子的，及坐在錢莊上，兌換銀錢的人。

耶穌於是用繩索做了一條鞭子，把眾人連羊帶牛，都從殿院趕出去，又傾倒了換錢者的銀錢，推翻了他們的桌子。

耶穌對賣鴿子的人說：「把這些東西從這裡拿出去，不要使我父的殿宇成為商場。」耶穌的門徒就想起了經上記載的話：「我對你殿宇所懷的熱忱，把我耗盡。」

猶太人便問耶穌說：「你顯什麼神蹟給我們看，證明你有權做這些事？」

耶穌回答他們說：「你們拆毀這座聖殿，三天之內，我要把它重建起來。」

猶太人就說：「這座聖殿建築了四十六年，你在三天之內，就能把它重建起來嗎？」

但耶穌所說的聖所，是指他自己的身體。所以，當耶穌從死者中復活以後，耶穌的門徒就想起了耶穌曾說過這話，便相信了聖經，及耶穌說過的話。

當耶穌在耶路撒冷過逾越節時，有許多人看見他所行的神蹟，便信從了他；耶穌卻不信任他們，因為他認識所有的人；他並不需要誰告訴他，人是怎樣的，因為他洞悉人的內心。

——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 \$5.00

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Sunday School 主日學 12noon

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四旬期內拜苦路 (中文)

23/2-23/3 每星期五 8:00pm

Lindfield Holy Family Church, 舉行拜苦路, 請各教友參加

四旬期內. 16/2-23/3 每星期五

Lindfield Holy Family Church, 7pm – 8pm 舉行 "A Light is On for You" 默想屆時將會有修和聖事

23/2-23/3- 8pm

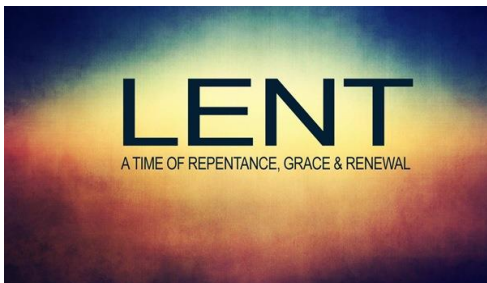
隨後拜苦路, 請各教友參加2

(continued from page 16): language about being washed clean of sin and saved by the blood of Christ. What happened in the cross and death of Jesus is something that asks for our imitation not simply our admiration. What happened in the cross and death of Jesus is an example for us to imitate. What are we to imitate?

What Jesus did in his passion and death was to transform bitterness and division rather than to retransmit them and give them back in kind. In the love which he showed in his passion and death Jesus did this: He took in hatred, held it inside himself, transformed it, and gave back love. He took in bitterness, held it, transformed it, and gave back graciousness. He took in curses, held them, transformed them, and gave back blessing. He took in paranoia, held it, transformed it, and gave back big-heartedness. He took in murder, held it, transformed it, and gave back forgiveness. And he took in enmity, bitter division, held it, transformed it, and through that revealed to us the deep secret for forming community, namely, we need to take away the hatred that divides us by absorbing and holding it within ourselves and thereby transforming it. Like a water purifier which holds within itself the toxins and the poisons and gives back only pure water, we must hold within ourselves the toxins that poison community and give back only graciousness and openness to everyone. That's the only key to overcome division.

We live in bitterly divisive times, paralysed in terms of meeting amicably on virtually every sensitive issue of politics, economics, morality, and religion. That stalemate will remain until one by one, we each transform rather than enflame and retransmit the hatred that divides us.

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



LENT AND EASTER ON THE PARISH WEBSITE You will find plenty of information on our Lenten activities and also the timetable for our Easter celebrations on our website (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 to the left*).



OUR MONTHLY HEALING MASS

Our monthly Healing Mass (including the celebration of the Sacrament of the Sick) will take place as usual on the second Friday of the month (**THIS Friday 9th March**) at 10:00am in our church at Killara. Mass will be followed by morning tea in the hall.

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**.

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

Grant that life to:

Recently deceased: Christopher Roche, Betty Knight, Fr Anthony Smith, SJ (former Headmaster of St Aloysius' College).

PLEASE PRAY FOR THOSE WHO ARE SICK : 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

*“Jesus answered and said to them,
“Destroy this temple and in three days I will raise it up.” (Gospel)*

OVERCOMING THE DIVISIONS THAT DIVIDE US

We live in a world of deep divisions. Everywhere we see polarisation, people bitterly divided from each other by ideology, politics, economic theory, moral beliefs, and theology. We tend to use over-simplistic categories within which to understand these divisions: the left and the right opposing each other, liberals and conservatives at odds, pro-life vying with pro-choice.

Virtually every social and moral issue is a war-zone: the status of women, climate change, gender roles, sexuality, marriage and family as institutions, the role of government, how the LGBTQ community is to be understood, among other issues. And our churches aren't exempt; too often we cannot agree on anything. Civility has disappeared from public discourse even within our churches where there is now as much division and hostility within each denomination as there is between them. More and more, we cannot discuss openly any sensitive matter, even within our own families. Instead we discuss politics, religion, and values only within our own ideological circles; and there, rather than challenging each other, we mostly end up feeding each other in our biases and indignations thus becoming even more intolerant, bitter, and judgmental. Scripture calls this enmity, hatred, and indeed that's its proper name. We are becoming hate-filled people who both fuel and justify our hatred on religious and moral grounds. We need only to watch the news on any night to see this. How's this to be overcome?

At the more macro level in politics and religion, it's hard to see how these bitter divides will ever be bridged, especially when so much of our public discourse is feeding and widening the division. What's needed is nothing short of religious conversion, a religious change of heart, and that's contingent on the individual. The collective heart will change only when individual hearts first do. We help save the sanity of the world by first safeguarding our own sanity, but that's no easy task.

It's not as simple as everyone simply agreeing to think nicer thoughts. Nor, it seems, will we find much common ground in our public dialogues. The dialogue that's needed isn't easily come by; certainly we haven't come by it yet. Many groups are trying for it, but without much success. Generally what happens is that the even most-well intended dialogue quickly degenerates into an attempt to by each side to score its own ideological points rather than in genuinely trying to understand each other. Where does that leave us?

The real answer, I believe, lies in an understanding of how the cross and death of Jesus brings about reconciliation. The author of the Letter to the Ephesians tells us that Jesus broke down the barrier of hostility that existed between communities by creating one person where formerly there had been two—and he did it this “by reconciling both [sides] in one body through his cross, which put that enmity to death.” (Ephesians 2:16) How does the cross of Christ put enmity to death? Not through some kind of magic. Jesus didn't break down the divisions between us by mystically paying off some debt for our sins through his suffering, as if God needed to be appeased by blood to forgive us and open the gates of heaven. That image is simply the metaphor behind our icons and

(continued on page 15...)