

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

PALM SUNDAY OF THE PASSION OF THE LORD 5 – 4 – 20

THE BEGINNING OF HOLY WEEK

This week: Isaiah 50:4-7; Philippians 2:6-11; Matt. 26: 14—27:66

Next week is SUNDAY OF THE RESURRECTION Acts 10:34, 37-43; Col 3:1-4 or 1 Cor 5:6-8; John 20:1-9;



Today we enter Jerusalem with Jesus and so enter into Holy Week, the holiest week in our calendar. As we reflect on the Passion of Jesus today's liturgy calls us to set this week aside as no other week. This year of course Holy Week and the Easter celebrations at its conclusion will be so very different. However it's also good to remember that we will not be the first—nor the last sadly—to be deprived of the full richness of the Easter celebrations. In the past, in times of war of pestilence, others have trod this same way of the Cross.

But however different it will be outwardly, we enter into the most wonderful week of our year, a week with liturgy rich in its symbolism and its power to touch our hearts and give life to our spirits. Our challenge will be to meet our Easter celebrations in the new way that they come to us and ready our spirits for God, who is the one who is always in charge, to carry out the work of grace within us.

Elsewhere in this bulletin—and above all in the special section of our website (accessed via the hotlink box 'Parish Life in the Current Situation' on the homepage) we will provide you with a whole range of resources to make this Easter special. The days of the life-giving death and resurrection of Jesus are approaching. Despite all that is happening, let's hold our heads high as Christians and as a Christian community and enter into them and be renewed as individuals and as a parish.

Fr Colin

POPE FRANCIS' MESSAGE TO US ALL

AT HIS EXTRAORDINARY 'URBI ET ORBI' BLESSING LAST WEEK

"When evening had come" (Mk 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people's gestures, their glances give them away. We find ourselves afraid & lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realised that we are on the same boat, all of us fragile & disoriented, but at the same time important & needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying "We are perishing" (v. 38), so we too have realised that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognise ourselves in this story. What is harder to understand is Jesus' attitude. While his disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps on soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: "Why are you afraid? Have you no faith?" (v. 40).

Let us try to understand. In what does the lack of the disciples' faith consist, as contrasted with Jesus' trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: "Teacher, do you not care if we perish?" (v. 38). Do you not care: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: "Do you not care about me?" It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because he, more than

anyone, cares about us. Indeed, once they have called on him, he saves his disciples from their discouragement.

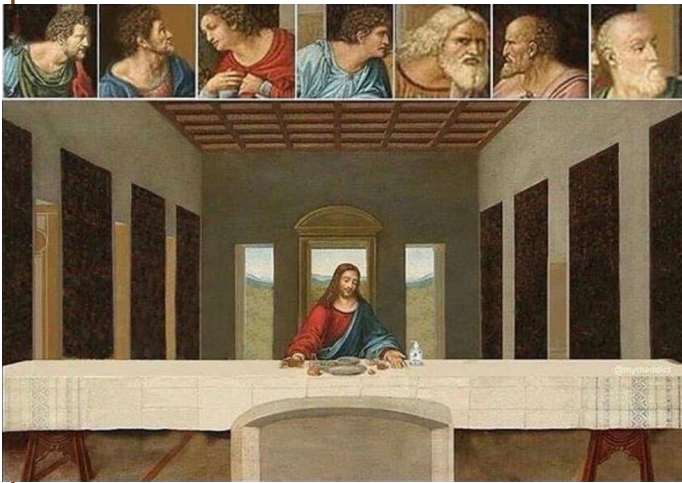
The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people's souls; all those attempts that anaesthetise us with ways of thinking and acting that supposedly "save" us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.

"Why are you afraid? Have you no faith?" Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: "Wake up, Lord!"

"Why are you afraid? Have you no faith?" Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in

(continued on p.3)



Dear sisters and brothers in the parish,

The image to the left captures the very different Easter we prepare for this year! But nevertheless let's indeed prepare for it. **And celebrate it.** In the best way that we can.

You'll find details of the resources we'll prepare for you for this Easter on page 3 of this bulletin. The resources themselves will of course be available in due course in the special section of our website (www.lindfieldkillara.org.au) via the hotlink box 'Parish Life in the Current Situation'.

Please keep visiting that special part of our website which is being continually updated—it's the portal to our on-going community life as a parish and to resources to help you in your discipleship.

I will have sent a new e-letter out to the parish by the evening of Friday 3rd April. If you haven't received it and would like to be included in my future mailouts please send me your email

address. You can also access the letter on the special webpage mentioned above.

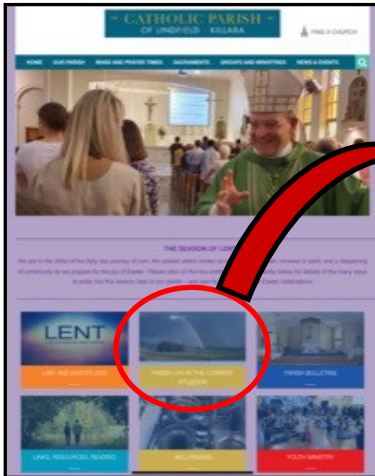
We cannot gather physically as a community this Easter. But we **can** gather spiritually, aware of each other, praying with and for each other. Let's do that and be that for each other.

May this indeed be a *holy* week.

Fr Colin

OUR PARISH LIFE ONLINE

Please keep visiting the special part of our parish website (www.lindfieldkillara.org.au) where we keep expanding the resources for you online: Mass in our parish, helps for prayer, home Sunday liturgies, helps for leading the kids through a Sunday reflection and much much more. All accessible through the hotlink box 'Parish Life in the Current Situation' on the homepage of the website:



PARISH FINANCE REPORT IN THE CURRENT SITUATION

As explained elsewhere in the bulletin our parish income has been devastated in the current public health emergency—we have no weekly collections and our other source of income—rental of parish facilities—has also stopped.

Comparing this week to the weekend of 1st March (before the current crisis took effect) our income on the two collections has declined as follows:

First Collection (which provides for Frs Colin & Thomas & also supports the fund providing for elderly and sick priests of the diocese): **a decline of \$1938 PER WEEK.**

Second Collection (which provides all the operating costs of the parish): **a decline of \$2470 PER WEEK**

Last week we did also receive two one-off donations—\$1500 towards the First Collection and \$2000 towards the Second Collection—which was wonderful—but of course unless this is replicated then the very large shortfalls outlined above mean that on a week by week basis we are in significant financial trouble.

We also do have a number of parishioners who already contribute electronically on a periodical basis and this (hopefully) will continue. However this doesn't change the significance of the above figures—since that is a comparison based on regular weekly income, not periodical income.

Many many thanks to those who have been in touch over the last week to make arrangements for electronic giving (which has been the source of the income on the two collections listed above).

If you haven't yet done this and would be able to do so please see page 5 of this bulletin or the special section of our website 'Parish Life in the Current Circumstances' and scroll down to how you can support our parish financially

Wounded Shepherd
Pope Francis
and His Struggle
to Convert the
Catholic
Church
Austen
Ivereigh

This book by Austin Ivereigh is not only a account of Pope Francis' papacy but a penetrating insight into his heart and what he is trying to do with and for our Church.

I've found it marvellous reading—and at this time when we perhaps have some more time on our hands to do what's good for the soul I highly recommend that you read this book.

Fr Colin

Fr Colin

OUR EASTER CELEBRATIONS

Please visit our parish website (www.lindfieldkillara.org.au) and go to the special section 'Parish Life in the Current Situation' for a comprehensive treatment of our Easter resources for you. This will continue to be added to and updated as Holy Week progresses.

- ◆ There will be an online video of Mass here in our parish on the first three days of Holy Week, Monday—Wednesday.

THE EASTER TRIDUUM

The heart of our year is the Easter Triduum, stretching from the Evening Mass of the Lord's Supper on Holy Thursday (9th April), through Good Friday, climaxing in the Mass of the Easter Vigil on Holy Saturday night (11th April) and concluding on Easter Sunday.

Holy Thursday: our website will have the link to the celebration of the Evening Mass of the Lord's Supper here in our parish available on demand on our website from 6pm onwards.



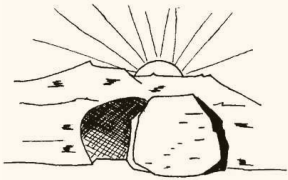
Good Friday: **The Stations of the Cross** will be available on demand online on our website from 8am. It will be in the form we have every other year, with young people dramatising the Stations. Each Station will be prepared by a different family so physical distancing rules will be firmly obeyed.

The Solemn Liturgy of the Lord's Passion, celebrated here in our parish, will be available online on demand from 3pm onwards on our parish website.

Holy Saturday: is the great day of waiting and preparation for the celebration of the Resurrection. As always we will have Morning Prayer. This will be available online on our website on demand as of 8am on Holy Saturday.

The Mass of the Easter Vigil (which of course will be celebrated in a much simpler form than usual) will be celebrated here in our parish and will be available on the website on demand as of 6:30pm on Holy Saturday night. This is the greatest celebration of our Church year—please enter into it.

Easter Sunday: Mass celebrated here in our parish will be available online on demand on our parish website as of 6am on Easter Sunday.



We'll also provide **booklets** online to help you to participate in the celebrations, or to hold your own home celebrations, or to do a mixture of both.

Let's make this very different Easter a very special Easter:

~ a week of prayer, renewal and new birth ~

We may not be able to be physically together but we can most certainly be spiritually together as a parish family as we make this year's Easter journey.

Fr Colin and Fr Thomas

(continued from page 1...) you. This Lent your call reverberates urgently: "Be converted!", "Return to me with all your heart" (Joel 2:12). You are calling on us to seize this time of trial as a time of choosing. It is not the time of your judgement, but of our judgement: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus: "That they may all be one" (Jn 17:21). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons.

"Why are you afraid? Have you no faith"? Faith begins when we realise we are in need of salvation. We are not self-sufficient; by ourselves we flounder: we need the Lord, like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God's strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

**We're here, we're online:
and here are some ways to join in online parish gatherings.....**

I. OUR PARISH CHRISTIAN MEDITATION GROUP

Our parish has for the last few years had a weekly Christian Meditation Group. This group is now gathering **online** and invites anyone to join them for a short time of prayer **each Wednesday morning at 8am.**

The linkup takes place using Zoom – the organisers will simply send you an email which provides you with a link to click on at the appropriate time, along with a 'Meeting ID' and a password which you enter when requested. Then off you go.

If you haven't tried Christian meditation before don't worry – our lovely group will help you to get introduced to this gentle way of praying.

If you'd like to join the group please email either contact Kay (Kay.Hunt@optusnet.com.au) or Catherine (catherinecwillis@gmail.com)

II. OUR PARISH SCRIPTURE STUDY SESSIONS

are also taking place online—both the daytime group, which is working through St Paul's Letter to the Romans, and the evening group, which is still having Fr Colin's introductory talks on the Scriptures and scripture study. These meetings take place through the online facility of Zoom. If you're not already in these groups and would like to be please call (94167195) or email (colin@lindfieldkillara.org.au) Fr Colin. The next session of the evening group will take place this coming Tuesday 7th April at 7pm. The daytime Scripture Group will gather online on the first & third Thursdays of each month at 11am (next meeting Thursday 16th April).

**We'll be looking at more ways that we can gather as a community online.
Please keep watching the bulletin and the special section of our parish website.**



At this time of the year and over coming weeks the Easter Offering envelopes are normally in the churches.

The Easter Offerings are not retained personally by the priests but are a vital supplement to the First Collection income which provides for the priests of the parish and for the health care of priests across the diocese and the retirement care of older priests. This fund depends very much on the income raised by Christmas and Easter Offerings.

If you are able to make an Easter Offering donation electronically please either use the form on the page overleaf or use the overleaf details to make a direct debit from your account to our **First Collection account.** In the transfer please note that it is for 'Easter Offering'.

Many thanks.



Our thoughts and prayers are very much with our catechumens who have been preparing for baptism this Easter and our candidates who have been preparing for reception into the Church this Easter. Sadly the present situation does not permit the public celebration of the Easter Vigil and therefore of the rites of welcome for those who have prepared for so long. Let's keep them in our prayers in a special way this Easter.

I have written to all concerned assuring them that, in the Spirit, they are most certainly welcomed into our fellowship of faith this Easter, and that we look forward to the day when we can celebrate that sacramentally with them. *Fr Colin*



TAP AND GO is accessible again. The two machines are now fixed against the glass wall of 'The Basement' at the rear of and underneath Lindfield church. Tap donations to both collections can be made at any time, night or day, by tapping against the glass.

We of course are not encouraging unnecessary excursions from your home, but if this works in with your daily exercise or your visit to the supermarket the devices are there for you.

Some notices:

- ♦ The bulletin of course is now largely an e-edition, available on the parish website by Friday evening prior to each Sunday, and also mailed out to those who want it on the following Tuesday. If you're not on Philita's bulletin e-list and you would like to be please email her at philita@lindfieldkillara.org.au. If you know of someone who is isolated and does not have internet access perhaps you could drop them a copy of the bulletin.
- ♦ We will leave a small number of printed copies of the bulletin near one of the doors of both our churches.
- ♦ Please don't forget that there are a number of resources for helping your children celebrate on Sundays and to reflect on the Scripture readings. These can be found in the special section of our parish website 'Parish Life in the Current Situation'.
- ♦ The Parish Office is continuing to operate, Tuesday through to Thursday lunchtime this week, though only one staff member is there at a time—the rest of the staff are working from home. For public health it's not possible to visit the office so please make contact by phone or email and the staff will assist you.

"Fear is an incompetent teacher. They have life but no one is teaching them what it's for. To be alive is a responsibility as well as a right"

Retired Starfleet Admiral Jean-Luc Picard

SUPPORTING OUR PARISH FINANCIALLY AT THIS TIME

We face a great challenge at this time as a parish since most of our income comes from the weekly collections which of course are not taking place in the absence of the public celebration of Mass. Our second source of income comes from the rental of parish halls & meeting rooms—this has also ceased. We very much need your support.

There are two ways that you can arrange to contribute to our First and Second Collections electronically (a reminder:

- ◇ the First Collection provides for Frs Colin and Thomas and also provides for the fund which provides for health care for priests, and supports sick and retired clergy
- ◇ the Second Collection provides for all the running costs of the parish and its services)

To contribute electronically:

A. to contribute by direct debit from your bank account our account details are:

First Collection: BSB 062 784 Acct 1116 8002 (Lindfield Killara Parish Pastoral Revenue Account)

Second Collection: BSB 062 784 Acct 1116 8001 (Lindfield Killara Parish Church Account)

B. to arrange for a recurrent charge to your credit card please return the form below to the Parish Office (please email to accounts@lindfieldkillara.org.au)

AUTHORITY FOR RECURRENT PERIODIC PAYMENT BY CREDIT CARD

I wish to use my credit card to make my regular parishioner contributions to the Catholic Parish of Lindfield-Killara (the Merchant).

I hereby authorise the Merchant to debit my Card account with the amount and at the intervals specified below. This authority shall stand, as specified, until I notify the Merchant in writing of its cancellation.

Surname: _____ Given Names: _____

Address: _____

Phone: _____ Email: _____

Cardholder's signature: _____ Date: __/__/

Type of card (please circle): **MASTERCARD** **VISA**

Card Number:

□□□□ □□□□ □□□□ □□□□

Expiry date: □□ / □□

I authorise the following periodic payment(s) to be made:

- | | | |
|------------------------------|------------------|----------------------------------|
| A. FIRST COLLECTION: | Amount: \$ _____ | Each: Month / Quarterly |
| B. SECOND COLLECTION: | Amount: \$ _____ | Each: Month / Quarterly |
| C. CFW COLLECTION: | Amount: \$ _____ | Each: Tri-Annual (Aug, Nov, May) |

If you would prefer to obtain a set of Weekly Envelopes for your Second Collection contribution please complete your name and address details above and tick here

Please return this form to the Parish Office in person or by mail or by email to accounts@lindfieldkillara.org.au

The information provided in this form is collected and handled in accordance with the Catholic Diocese of Broken Bay's Privacy Policy available on the website at www.dbb.org.au

CHINESE~CATHOLIC COMMUNITY

基督苦難主日（聖枝主日）5/4/2020

讀經一（對於侮辱和唾污，我沒有遮掩我的面，因為我知道我不會受辱。）

恭讀依撒意亞先知書 50:4-7

我主上主賜給了我受教的口舌，叫我會用言語，來援助疲倦的人。他每天清晨喚醒我，喚醒我的耳朵，叫我如同學子一樣靜聽。我主上主開啟了我的耳朵。

我並沒有違抗，也沒有退避。我將我背，轉給打擊我的人；把我的腮，轉給扯我鬍鬚的人；對於侮辱和唾污，我沒有遮掩我的面。

因為，我主上主協助我，因此，我不怕羞；所以，我板著臉，像一塊燧石，因為我知道：我決不會受辱。——上主的話。（默想片刻）

答唱詠 詠22:8-9, 17-18, 19-20, 23-24

【答】：我的天主，我的天主，你為什麼捨棄了我？（詠22:2）

領：凡看見我的人，都譏笑我；他們都撇著嘴，搖著頭說：「他既信賴上主，上主就應救他；上主既喜愛他，也就該拯救他。」【答】

領：成群的惡犬圍困著我；大批歹徒環繞著我。他們穿透了我的手腳；我的骨骼莖莖可數。【答】

領：他們瓜分了我的衣服；為我的長衣，他們拈鬚。上主！請不要遠離我；我的勇力，請速來扶助我。【答】

領：我要向我的弟兄，宣揚你的聖名；在盛大的集會中，讚美歌頌你：「你們敬畏上主的人，請讚美上主；雅各伯所有的後裔，請光榮上主；以色列的一切子孫，請敬畏上主！」【答】

讀經二（耶穌貶抑自己，為此，天主極其舉揚他。）

恭讀聖保祿宗徒致斐理伯人書 2:6-11

弟兄姊妹們：

耶穌雖具有天主的形體，並沒有以自己與天主同等，為應當把持不捨的，卻使自己空虛，取了奴僕的形體，與人相似，形狀也一見如人；他貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚他，賜給了他一個名字，超越其他所有名字，致使上天、地上和地下的一切，一聽到耶穌的名字，無不屈膝叩拜；一切唇舌，無不明認耶穌基督是主，以光榮天主聖父。——上主的話。（默想片刻）

福音前歡呼

領：基督，願光榮和讚頌歸於你！

眾：基督，願光榮和讚頌歸於你！

領：耶穌貶抑自己，聽命至死，且死在十字架上。為此，天主極其舉揚他，賜給了他一個名字，超越其他所有的名字。（斐2:8-9）

福音：基督，願光榮和讚頌歸於你！

瑪竇

瑪竇所載主耶穌基督的受難始末 27:11-54

（你是猶太人的君王嗎）

敘述：那時候，耶穌站在總督面前，總督便審問他說：

比拉多：「你是猶太人的君王嗎？」

敘述：耶穌回答說：

耶穌：「你說的是。」

敘述：當司祭長和長老控告耶穌時，耶穌什麼也不回答。

於是比拉多對耶穌說：

比拉多：「你沒有聽見，他們提出多少證據，來控告你嗎？」

敘述：耶穌連一句話，也沒有回答，以致總督大為驚異。

每逢節日，總督慣常給民眾，釋放一個他們願意釋放的囚犯。那時，正有一個出名的囚犯，名叫巴辣巴。

當群眾聚集一起時，比拉多對他們說：

比拉多：「你們願意我給你們釋放那一個？巴辣巴，或是那稱為默西亞的耶穌？」

敘述：原來比拉多知道，他們是由於嫉妒，才把耶穌解送來的。

比拉多正坐堂時，他的妻子，派人到他面前說：

來人：「你千萬不要干涉那義人的事，因為我為他，今天在夢中，受了許多苦。」

敘述：司祭長和長老，卻說服了民眾，叫他們要求巴辣巴，而除掉耶穌。

總督又向他們說：

比拉多：「這兩個人中，你們願意我給你們釋放那一個？」

敘述：民眾說：

群眾：「巴辣巴。」

敘述：比拉多對他們說：

比拉多：「那麼，對於那稱為默西亞的耶穌，我該怎麼辦？」

敘述：眾人回答說：

群眾：「該釘他在十字架上。」

敘述：總督又問：

比拉多：「他究竟做了什麼惡事？」

敘述：他們越發喊說：

群眾：「該釘死他在十字架上。」

敘述：比拉多見事情毫無進展，反倒更為混亂，就拿水，當著民眾洗手，說：

比拉多：「對這義人的血，我是無罪的；你們自己負責吧！」

敘述：全體百姓回答說：

群眾：「他的血，歸在我們和我們的子孫身上！」

敘述：於是，比拉多給他們釋放了巴辣巴；把耶穌鞭打了以後，交給人，釘在十字架上。

（猶太人的君王，萬歲！）

敘述：那時，總督的兵士，把耶穌帶到總督府內，召集了全隊，圍著耶穌，脫去了他的衣服，給他披上一件紫紅色的外氈；又用荊棘，編了一個茨冠，戴在他頭上；拿一根蘆葦，放在他右手裡；然後跪在他面前，戲弄他說：

群眾：「猶太人的君王，萬歲！」

敘述：然後，兵士向耶穌吐唾沫，拿起蘆葦，來敲他的頭。

戲弄完了，就給他脫去外氈，又給他穿上他自己的衣服，帶他去釘在十字架上。

（與耶穌一起，被釘在十字架上，還有兩個強盜。）

敘述：他們出來時，遇見一個基勒乃人，名叫西滿，就強迫他背耶穌的十字架。

到了一個名叫哥耳哥達的地方，即稱為「髑髏」的地方，他們就拿苦艾調和的酒，給耶穌喝；耶穌只嘗了一嘗，便不願意喝。

他們把耶穌釘在十字架上，以後，就拈鬚，分了耶穌的衣服；然後坐在那裡，看守他。

在耶穌的頭上，放了他的罪狀牌，寫著：「這是耶穌，猶太人的君王。」

當時，與耶穌一起，被釘在十字架上的，還有兩個強盜：一個在右邊，一個在左邊。

（如果你是天主子，從十字架上下來吧！）

敘述：路過的人，都搖頭辱罵耶穌說：

群眾：「你這拆毀聖殿，而三日內重建起來的，救你自己吧！如果你是天主子，從十字架上下來吧！」

敘述：司祭長和經師與長老，也同樣戲弄耶穌，說：

群眾：「他救了別人，卻不能救自己；他既是以色列君王，現在從十字架上下來吧！我們就信他。他信賴天主；如果天主喜歡他，現在就該救他，因為他說過：我是天主子。」

敘述：同耶穌一起，被釘在十字架上的強盜，也這樣譏笑他。

（厄里、厄里、肋瑪撒巴黑塔尼！）

敘述：從第六時辰起，直到第九時辰，遍地都黑暗了。約莫第九時辰，耶穌大聲呼喊說：

耶穌：「厄里、厄里，肋瑪撒巴黑塔尼！」

敘述：就是說：

耶穌：「我的天主，我的天主！你為什麼捨棄了我？」

敘述：站在那裡的人中，有幾個聽見了，就說：

群眾：「這人呼喚厄里亞呢！」

敘述：他們中有一個人，立即跑去，拿了海綿，浸滿了醋，綁在蘆葦上，遞給耶穌喝。其餘的人卻說：

群眾：「等一等，我們看，是否厄里亞來救他！」

敘述：耶穌又大喊一聲，遂交付了靈魂。

跪下默禱片刻

敘述：看，聖所的帳幔，從上到下，分裂為二，大地震動，巖石崩裂，墳墓自開。許多長眠的聖者的身體，復活了；在耶穌復活後，他們由墳墓出來，進入聖城，顯現給許多人。

百夫長和同他一起看守耶穌的人，一見地動和所發生的事，就非常害怕，說：

群眾：「這人真是天主子！」——上主的話。（講道後默想片刻）

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JUNIOR WORDSEARCH

Lazarus comes back to life

M C E R M A R T H A E H
 Q S I S T E R S T O N E
 V W E W K N G S I C K A
 P S P I P M N V G T O M
 D Z C L G C M M B H X F
 O X S A P J X I A E R J
 C U B Z L D K K U V F V
 L V E A W Q M A R Y S G
 O Z T R P D F M M J X F
 T L H U C R Y L S Y Z G
 H J A S W K P F O U T C
 A U N B A E W I I J D R
 W S Y D T O M B F A C E

Try to find these words:

- Bethany
- cloth
- cry
- face
- Lazarus
- Martha
- Mary
- out
- sick
- sister
- stone
- tomb

Jn 11:3-7, 17, 20-27, 31-45

(cont'd from p. 8): he answers, "I love you." The man is not convinced. "But we have kept you in prison for so many years, without a trial, without a sentence, and you love us? That's impossible!"

"I've been with you many years", Van Thuan reminds the guard, "you've seen it's true." "When you are free," the man asks him, "won't you send your faithful to burn our homes, to kill our families?" "No! Even if you want to kill me, I love you." "But why?" "Because Jesus has taught me to love everyone, even my enemies. If I don't, I am no longer worthy to be called a Christian." It's an extraordinary story that reminds us that Jesus' commandment to love our neighbour speaks loudest at times when they are in greatest need. A particular feature of our situation, whether we are self-isolating or not, is the care that we have to take of one another.

One last story. When he was a young student in Rome, Van Thuan visited Lourdes. At the grotto he reflected on Our Lady's words to Bernadette, "I do not promise you joy and consolations on this earth, but trials and sufferings." He wondered a little fearfully whether these words might be addressed to him as well. But as the years passed and he progressed smoothly from being a professor in a seminary to being rector and then vicar general and bishop, he came to think that these words were not addressed to him after all. But then the year 1975 arrived and with it, "my arrest on the Feast of the Assumption, my imprisonment, my isolation. Then I understood that the Blessed Mother had been preparing me for this since 1957!"

Our experience over the next weeks & months will not, we trust, be as extreme as that of Cardinal Van Thuan. But it will offer us an opportunity. "When I lived through times of extreme physical and moral suffering," Van Thuan writes, "I thought of Jesus crucified. To the human eye, his life was a defeat, a disappointment and a failure ... However, in the eyes of God, that was the most important moment of his life, because it was then that he poured out his blood for the salvation of humanity."

We are in the early days of this crisis. However demanding they may be, is there something providential in their coinciding with this Lenten season? Like Francis Van Thuan in Lourdes, are we alert to the lessons they may have to teach? *Roderick Strange is a professor of Theology at St Mary's University, Twickenham, and Rector of Mater Ecclesiae College, a pontifical institute based at St Mary's. His most recent book is Newman: The Heart of Holiness, published by Hodder & Stoughton. This article appeared in the online edition of The Tablet, another Catholic journal well-worth subscribing to.*

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Email: info@holyfamily.nsw.edu.au

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

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

Recently deceased: Jean Groves, John Cashman, Julie Wright, Maria Ciong KN, Joyce Murphy, Eleanor Villenor Quema, Stephen Hunyor.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Nicholas Sutherland, Jesse Langford, Anthony Ellison, Ron Burke, Nena Umali, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Ian Coffey, Maureen Hobbs, Russell Adams.



DOMINIC. PAPUA NEW GUINEA

**PROJECT
COMPASSION**
GO FURTHER TOGETHER

WEEK 6: PAPUA NEW GUINEA
PALM SUNDAY 05 APRIL 2020

Dominic, forty-seven, is a father of six from Papua New Guinea. In 2016, he became involved with Caritas Australia's partner, Centre of Hope, which runs safe house and family anonymous programs and turned a difficult life and an unhappy relationship around. Now a community trainer, he works with other men to help them to change their behaviour and build more harmonious family lives.

Domestic violence, drug and alcohol abuse and limited employment opportunities mean that many in PNG struggle to meet their basic family needs. Forty percent of its population live below the poverty line.

In 2016, Caritas Australia and its PNG partner, Centre of Hope, invited Dominic to join its Safe House program. It provides Gender-Based-Violence prevention training, counselling services and safe accommodation for women and children survivors of violence. It also provides support for income-generating projects and life skills for young people.

"After entering the Caritas program, I have actually changed some of my bad attitudes. It has really opened my mind and heart to see where my weaknesses are & I'm trying to improve," Dominic says.

Please help support the Safe House project and help bring greater harmony to families in Papua New Guinea. A brighter future for men, women and their families can start today.

PLEASE SUPPORT THOSE MOST IN NEED IN THE WORLD:

Let's not forget the great work of Caritas, whose principal source of funds is the annual Lenten Project Compassion Appeal. Like our own parish funds Project Compassion will suffer because no public Masses can be held.

Donations can still be made either by posting them to Caritas or by using their online donation facilities:

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By Phone: 1800 024 413

8

Another reflection on this time in which we find ourselves by Fr Roderick Strange

Isolation is alarming. In our culture, attuned to constant, immediate, entertaining distractions, the prospect of enforced self-isolation is even more bewildering. How can we cope?



I found myself thinking about Cardinal Francis Xavier Nguyen Van Thuan (inset). I used to see him around

the turn of the millennium, when I was living in Rome. He had been ordained as the bishop of Nha Trang in Vietnam in 1967 and was appointed coadjutor bishop of Saigon in 1975, just days before it fell to the North Vietnamese Army. In August, on the Feast of the Assumption, he was arrested and spent the next thirteen years in prison. On his release, he was still held under house arrest until his expulsion from Vietnam in 1991. For nine of those thirteen years of imprisonment, he was held in solitary confinement. What might he have to teach us?

When Van Thuan left Vietnam, he came to Rome. In 1998, John Paul II appointed him president of the Pontifical Council for Justice & Peace, & in 2000 he invited him to direct the Spiritual Exercises that members of the Roman Curia make each year at the beginning of Lent. Pope John Paul asked him to draw on his own experience of solitary confinement. His talks were later published as *Testimony of Hope*.

Van Thuan describes the conditions in which he was held. He was in a cell without windows and for several days and nights the light would never be switched off, and then for several days and nights he would be plunged into total darkness. He felt as though he was "suffocating from the heat and humidity to the point of insanity". And he was distressed because he could not fulfil his ministry as a priest.

Then one night, from the depths of his heart, he heard a voice saying, "Why do you torment yourself like this? You must distinguish between God and the works of God." And he came to recognise that, excellent as his ministry was, his ministry was not God, but God's works, that God could do things infinitely better than he could, and that he had to choose God alone.

Perhaps the experience of Cardinal Van Thuan, extreme though it was, might help us as we consider our priorities during the coronavirus pandemic, a personal crisis for many of us, as well as a health emergency and a major social and political upheaval. One lasting lesson for Van Thuan was a keener awareness of the value of the present moment. "This is the


only time we have in our hands," he writes. "The past is already gone, and we do not know if there will be a future. The present moment is our great wealth." As we come to terms with life in social isolation, are we becoming preoccupied with the past or fretting about the future? Or might we be able to see this present time, difficult as it may be, as gift?

Living in the present moment, in silence and isolation, does not make everything easy. As Van Thuan explains, "Time passes slowly in prison, above all in isolation. Imagine a week, one month, two months and more ... of silence. They are terribly long, and when they become years, they are an eternity." We are not expecting anything so severe, but we may still find the next few weeks and months very hard. Van Thuan acknowledges that there were periods in his life when he suffered from being unable to pray: "I experienced the depth of my physical and mental weakness." Many times, he writes, he cried like Jesus on the cross, "My God, why have you abandoned me?" He adds at once, "Yet, I know God did not abandon me." However desperately difficult this time may be for us, and however hard it can sometimes be to believe it: our faith assures us that we will never be abandoned.

While drawing on his experience of isolation, Van Thuan is never self-absorbed. It is never simply all about him. He was buoyed up, first of all, by his sense of membership of the Church, which he illustrates in a surprising way. He tells how, when he was in isolation in Hanoi, a policewoman brought him a small fish to cook. It was wrapped in two pages of the Vatican daily newspaper, *L'Osservatore Romano*, which would normally have been confiscated. He disguised his delight at seeing it, then, when he was alone, washed and dried the paper and kept it, he says, as a relic. "For me", he explains, "in that unbroken regime of isolation, those pages were a sign of communion with Rome, with Peter, with the Church, and an embrace from Rome." He adds, "I would not have been able to survive without an awareness of being part of the Church."

But Van Thuan's sense of community was never narrowly ecclesiastical. The great commandment of love was fundamental to his life. No one was excluded – especially not his guards. The authorities changed them regularly, fearing, as they put it, that these men would be "contaminated" by him. Then they stopped, for fear he would contaminate them all. One day one of his guards asks him, "Do you love us?" "Yes,"

(continued on page 7)



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