



We are a welcoming Christian community which embraces all people.
We support each other to grow in faith and create a loving and compassionate community.
We aspire to live as Christ's witnesses of God's unconditional love.

FOURTH SUNDAY IN ORDINARY TIME

31 – 1 – 21

*This week: Deut .18:15-20; 1 Cor. 7:32-35; Mk 1:21-28
Next week: Job 7:1-4, 6-7; 1 Cor 9:16-19, 22-23; Mk 1:29-39*

Fearfulness and worry can dominate our lives.

In our own age the threat of terrorism, various crises in the world's financial markets and the perilous state of the world's eco-system can all contribute to a 'global' sense of anxiety that contributes to our own personal state of mind.

While we can't of course naively turn a blind eye to those very real issues we can decide whether they are to set the 'temperature' for our own mood, our own outlook on life.

'I would like to see you free from worry' were St Paul's opening words in the Second Reading and in the Gospel we see a Jesus who is full of authority – he dismisses the unclean spirits with a word.

That's the essence of our Christian spirituality: in the end the eyes of faith reveal a God who is in charge of all things and calls us to trust that *our* lives in God's hands as well. That 'trust in God's providence (which may come in ways that we don't at first recognise) is well expressed in that image of Jesus in today's Gospel who is shown to be greater than the 'demons' of this world.

Fr Colin



2021 PARISH RETREAT AT TARRAWARRA ABBEY

Providing that the Covid situation remains under control we will be having our parish retreat at Tarrawarra Abbey from **Tuesday afternoon 13th April till Monday morning 19th April.**

This is a beautiful and prayerful time at a Cistercian Monastery amidst the exquisite scenery of the Yarra Valley. Please contact Fr Colin to reserve a place.

Nurturing our faith in 2021

We are of course still restricted in what we can do as a parish but please be part of what we CAN do.

We will shortly resume (on Zoom) some of our opportunities for nurturing our faith—the 'Catholicism' series, which explores the different dimensions of our faith, and our daytime and evening Scripture study gatherings.

You don't have to have taken part last year. Each session stands by itself and it's certainly not too late to join in.

The times are:

- ◆ **Catholicism** 1st and 3rd Wednesdays of each month **7:30 –8:30pm**, commencing 3rd Feb.
- ◆ **Daytime Scripture Study** 1st and 3rd Wednesdays of each month **11:00am—12 noon**, commencing 3rd Feb.
- ◆ **Evening Scripture Study** 2nd and 4th Wednesdays of each month **7:30—8:30pm**, commencing 10th Feb.

Please contact Fr Colin for details of how to join in these **online** sessions.

A special feast day: Candlemas



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 in our parish 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. **Please bring your own candle to be blessed and to take home with you.** 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'. An apt message in these challenging times.

MASS (AND THE BLESSING OF CANDLES) will be celebrated as follows on Tuesday 2nd February:

- ◆ **at 9:15am (not 8am) at Killara**

SUNDAY MASS

KILLARA CHURCH

5:30pm Vigil
9.00am
12 noon Chinese Mass (2nd & 4th Suns)

LINDFIELD CHURCH

6.00pm Vigil
8.30 am
10.15am
6:00pm*

* 5:30pm Youth & Family Mass on 3rd Sunday

WE HAVE A COVID SAFETY PLAN

OUR PARISH ONLINE SUNDAY MASS ALSO CONTINUES TO BE AVAILABLE EACH WEEK

Even though the public celebration of Sunday Mass has resumed **we are also continuing to have our online celebration of Mass** because we know that there are many who at this time cannot resume coming to Mass. Go to www.lindfieldkillara.org.au and click on the hotlink box entitled 'Parish Life in the Current Situation' and scroll down to Resource 3 ('Video of Sunday Mass') - or just paste this link into your browser: <https://www.youtube.com/channel/UCEkBUtq-JlrmjUo8-iuHdFQ>

Of course, if you – or anyone at home in your household – has even the mildest sign of cold or flu -like symptoms
PLEASE DO NOT ATTEND MASS.

WEEKDAY MASS this week:

Monday 8:00am at Killara
Tuesday 9:15am at Killara (see p.1)
Wed.- Fri. 10:00am at Lindfield

THE SACRAMENT OF RECONCILIATION

Saturdays for 15 mins after Vigil Mass at Killara
Saturdays 5.15 - 5.45pm at Lindfield

A FEW THINGS ABOUT OUR COVID~SAFE PRACTICES

- ◆ A reminder that face masks are now mandatory in church. Please put on your mask *before* entering the church and please don't remove it *until* you have left the church. Please ensure that the mask covers both your mouth and nostrils.
- ◆ If you are talking outside the church with fellow parishioners in the church grounds before or after Mass please ensure that your mask is on and that you maintain a 1.5 m separation.
- ◆ Please sanitise your hands on entering and leaving the church.
- ◆ When coming forward to receive Holy Communion please keep your face mask on while the minister places the Host on your hands. Then step well to the side, lower your mask and receive Communion, and then replace your mask.

AND when we have a Eucharistic Minister assisting the celebrant in giving Holy Communion at Lindfield (where there is just one central aisle) please come down the aisle single-file and 1.5m apart and then move to one or other minister when you reach the front.

SACRAMENTAL PROGRAMME DATES FOR 2021



As advised earlier, while retaining the proper order of the sacraments in which Confirmation precedes First Communion, Bishop Anthony Randazzo has raised the age for each sacrament by a year so that the children may be better prepared. As a result, for this year only Confirmation will be the only sacrament offered as we make this transition.

The letter giving all the details and dates for our Sacramental Preparation Programmes for Confirmation is now 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 this year.

POPE FRANCIS ON THE COVID VACCINES



VATICAN CITY Pope Francis has been vaccinated against COVID-19 and has urged everyone to get a shot, to protect not only their own lives but those of others.

“I believe that ethically everyone should take the vaccine,” the Pope said in an interview with TV station Canale 5. “It is an ethical choice because you are gambling with your health, with your life, but you are also gambling with the lives of others.”

Prior to his vaccination the Pope had said, *“we will start doing it here, in the Vatican, and I have booked myself in. It must be done.”*

VATICAN ENDORSES COVID VACCINES

by Christopher Lamb

Covid-19 vaccines that use the cells of aborted foetuses are “morally acceptable” according to the Vatican’s doctrine office.

A note from the Congregation for the Doctrine of the Faith rules that the vaccines are “morally licit” because those receiving injections are not directly involved in abortion.

Some bishops and Catholic groups have raised concerns about the use of the AstraZeneca-Oxford vaccine because it was developed from cell-lines originating from the cells of an aborted foetus in 1983. The Pfizer and the Moderna vaccine, meanwhile, used an aborted cell line during the testing phase.

Issued with the approval of Pope Francis, the doctrinal office said it had issued its ruling following the “diverse and sometimes conflicting pronouncements in the mass media by bishops, Catholic associations, and experts” on the morality of the vaccine.

Catholics are forbidden from “co-operation” with abortion but the note states: “All vaccinations recognised as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal cooperation with the abortion from which the cells used in production of the vaccines derive.”

It adds: “The moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontrollable spread of a serious pathological agent.”

The congregation points out, however, that their ruling “should not in any way imply that there is a moral endorsement of the use of cell lines proceeding from aborted foetuses” while pharmaceutical companies are encouraged “to produce, approve, distribute and offer

ethically acceptable vaccines that do not create problems of conscience.”

In August, the Archbishop of Sydney, Anthony Fisher, along with his Anglican and Orthodox counterparts, wrote a letter to Australian Prime Minister Scott Morrison raising concerns about the AstraZeneca vaccine. Archbishop Fisher, who has a doctorate in bioethics from the University of Oxford, is a member of the Vatican’s doctrine body. Although he voiced his worries about the vaccine, he later clarified that he was not calling for Catholics to boycott it.

In the United States, some bishops have described the AstraZeneca vaccine as “problematic” while Bishop Joseph Strickland of Tyler, in Texas, went further arguing that those “who believe in the sanctity of life” should reject the Moderna vaccine which he said had been “produced immorally.”

In their note, the doctrine office said that getting vaccinated is not “a moral obligation” but that those who refuse vaccinations must take steps to avoid transmitting the virus. Getting a vaccine, the note added, is also a question of promoting the common good.

“In the absence of other means to stop or even prevent the epidemic, the common good may recommend vaccination, especially to protect the weakest and most exposed,” it explained.

Meanwhile, the Vatican health service has announced it will start to vaccinate residents in the City State and Holy See employees during the first months of 2021.

From ‘The Tablet’. To subscribe to ‘The Tablet’ go to www.thetablet.co.uk

ABOUT OUR SUNDAY MASSES—A FURTHER UPDATE

Following on from last week’s bulletin..... The 8:30am and 10:15am Masses at Lindfield church last weekend were again at capacity (61 people) as was the Killara Vigil (66) which means we need to address this issue promptly so that no-one misses out on a place.

However it would be best to wait another fortnight till the government decides whether there will be a change to the 4 square metre rule (though we wouldn’t go above one person per three square metres). If that change comes in all will be fine with the Masses as they are. If not then we will take the necessary steps to provide you with more options.

In the meantime don’t forget that a number of our Masses are not at full capacity and have spaces available.

Fr Colin

CARDINAL CONDEMNS AMERICAN BISHOPS' BIDEN STATEMENT

A senior Catholic cardinal has spoken out against a statement issued by the US Catholic bishops criticising President Joe Biden. There are also Vatican concerns about the tone of the bishops' statement.

The intervention by Archbishop of Chicago Cardinal Blase Cupich, criticising his own bishops, is highly unusual and illustrates the growing tensions among US Catholic bishops over the new presidency.

Cardinal Cupich makes it clear that he regards the bishops' statement as having been released as a result of "institutional failures" and promises to address these.

Pope Francis reflected the views of many Catholics with his own warm greetings to President Biden when he spoke of reconciliation, the common good and care for the poor. President Biden attended Mass at St Matthew's the Apostle, known as St Matthew's cathedral, in Washington before the inauguration. He was sworn in on a bible that has been in his family since 1893.

Known and respected widely as a deeply-devout Catholic, President Biden has a picture of Pope Francis on his desk. He has made it clear throughout his long career that he is guided by Catholic social teaching on the common good.

Nevertheless, in the statement put out yesterday, the Archbishop of Los Angeles, Jose Gomez, president of the US bishops' conference, said: "I must point out that our new President has pledged to pursue certain policies that would advance moral evils and threaten human life and dignity,

most seriously in the areas of abortion, contraception, marriage, and gender."

A Vatican official told Gerard O'Connell of America Magazine: "It is most unfortunate and is likely to create even greater divisions within the church in the United States."

And Cardinal Cupich slammed the bishops' response to the new President of the United States, only the second Catholic to be elected president.

He said in a thread on Twitter: "Today, the US Conference of Catholic Bishops issued an ill-considered statement on the day of President Biden's inauguration. The statement was crafted without the involvement of the Administrative Committee, a collegial consultation that is normal course for statements that represent and enjoy the considered endorsement of the American bishops.

"The internal institutional failures involved must be addressed, and I look forward to contributing to all efforts to that end, so that, inspired by the Gospel, we can build up the unity of the Church, and together take up the work of healing our nation in this moment of crisis."

...Becky O'Donnell, from Kansas, wrote: "So we have Catholic President who is very public about his faith, attends weekly Mass, first day reaches across the aisle and invites Republicans to join him at Mass, makes frequent reference to Catholic teachings, calls for healing & the US Conference of Bishops attacks him on Day 1. Argh."

(by Ruth Gledhill writing in The Tablet. To subscribe to The Tablet visit www.thetablet.co.uk)

FR RICHARD ROHR OFM'S MEDITATION: A LIBERATING SPIRIT

The Holy Spirit is a liberating Spirit. Even when we experience lack of freedom in our daily lives, time in prayer can be an experience of full freedom in God's presence. I sometimes miss the exuberance of the charismatic movement of which I was a part in the 1970s and the freedom we felt to worship God with our whole selves. Theologian James Cone (1938–2018) writes about the deep sense of freedom experienced in the communal worship of the Black church in the United States:

Black worship itself is a liberating event for those who share the experience of the people that bears witness to God's presence in their midst. Through prayer, testimony, song, and sermon the people transcend the limitations of their immediate history and encounter the divine power, thereby creating a moment of ecstasy and joy wherein they recognise that the pain of oppression is not the last word about black life. It is not unusual for the people to get "carried away" with their feelings, making it difficult for an observer to know what is actually

happening. But the meaning of this event, according to the people, is found in their liberating encounter with the divine Spirit. In this encounter, they are set free as children of God. To understand what this means for black people, we need only to remember that they have not known freedom in white America. Therefore, to be told, "You are free, my children" is to create indescribable joy and excitement in the people. They sing because they are free. Black worship is a celebration of freedom. It is a black happening, the time when the people gather together in the name of the One who promised not to leave the little ones alone in trouble. The people shout, moan, and cry as a testimony to the experience of God's liberating presence in their lives. . . . [1]

Black people can fight for freedom and justice, because the One who is their future is also the ground of their struggle for liberation. It does not matter what oppressors say or do or what they try to make us out to be. We know that we have a

freedom not made with human hands. . . . For black people's singing, praying, and preaching are not grounded in any human potentiality but in the actuality of God's freedom to be with the oppressed as disclosed in the cross and resurrection of Jesus. Jesus is their freedom. [2]

The early church surely knew the liberating effect of the presence of the Holy Spirit. Perhaps the apostle Paul's teachings had so much impact because he restored human dignity in another time of widespread oppression, slavery, and injustice. Into the corrupt and corrupting Roman Empire, Paul shouts, "One and the same Spirit was given to us all to drink!" (1 Corinthians 12:13). He utterly levels the playing field: "You, all of you, are sons and daughters of God in Christ Jesus" (Galatians 3:26). In Paul's estimation, the old world was forever gone and a new world was born in which everyone is free.

[1] James H. Cone, *God of the Oppressed*, rev. ed. (Orbis Books: 1997), 132–133.

[2] Cone, 129.

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen

THE PSALM PS 94:1-2. 6-9. R. V.9

Come, ring out our joy to the Lord;
hail the rock who saves us.
Let us come before the Lord giving thanks,
with songs let us hail the Lord.

Come in, let us kneel and bend low;
let us kneel before the God who made us
for the Lord is our God and we
the people who belong to God's pasture,
the flock that is led by God's hand.

O that today you would listen to God's voice!
'Harden not your hearts as at Meribah,
as on that day at Massah in the desert
when your ancestors put me to the test;
when they tried me, though they saw my work.'

GOSPEL ACCLAMATION

Alleluia, alleluia!

**A people in darkness have seen a great light:
a radiant dawn shines on those lost in death. Alleluia!**

Monthly Youth and Family Mass

A reminder that in 2021 our Youth and Family Masses
will be on the third Sunday of each month, commencing
Sunday 21st February. These will be at the earlier time of
5:30pm.

THE APOSTLES' CREED

I believe in 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

MEMORIAL ACCLAMATION

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

WAYS TO SUPPORT PARISH FINANCES:

1. **Boxes for cash collection** are in both of our churches
2. **Tap Machines** are available for both collections
3. **Direct contribution from your bank account to our parish accounts:**
1st 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)
4. To arrange for **regular periodic contribution via your credit card** please contact Alison:
alison@lindfieldkillara.org.au Many thanks.

常年期第四主日 31.1.2021

讀經一 (我要興起一位先知, 藉他的口說話。)

恭讀申命紀 18:15-20

梅瑟向人民說：「上主你的天主，要由你中間，由你兄弟中，為你興起一位像我一樣的先知；你們應聽從他。正如你在曷勒布集會之日，求上主你的天主，說：『惟願我再聽不到上主、我天主的聲音，再看不見這烈火，免得我死亡。』」上主於是對我說：「他們說得有理；我要由他們的兄弟中，給他們興起一位像你一樣的先知。我要將我的話，放在他口中；他要向他們講述我所吩咐他的一切。『如果有人不聽信他因我的名所說的話，我要親自向他算賬。但是，若一位先知敢擅自因我的名說我沒有吩咐他說的話，或因其他神的名說話，這位先知應該處死。』」——上主的話。

答唱詠 詠95:1-2, 6-7, 7-9

【答】：你們今天該聽從他的聲音，不要再那樣心硬。(詠95:7,8)

領：請大家前來，我們要向上主歌舞，齊向救助我們的磐石，高歌歡呼；一齊到他面前，感恩讚頌，向他歌唱聖詩，歡呼吟詠。【答】

領：請大家前來，一齊伏地朝拜，向造我們的上主，屈膝示愛。因為他是我們的真神，我們是他牧養的人民，是他親手所引導的羊群。【答】

領：今天，該聽從他的聲音：不要再像在默黎巴那樣心硬，也不要像在曠野中瑪撒那天，你們的祖先，雖然見過我的工作，在那裡，他們還是試探我，考驗我。

【答】

讀經二 (童女所掛慮的，是主的事，一心使身心聖潔。)

恭讀聖保祿宗徒致格林多人前書 7:32-35

弟兄姊妹們：

我願你們無所掛慮。沒有妻子的，所掛慮的，是主的事，想怎樣悅樂主；娶了

妻子的，所掛慮的，是世俗的事，想怎樣悅樂妻子：這樣，他的心，就分散了。沒有丈夫的婦女和童女，所掛慮的，是主的事，一心使身心聖潔；至於已出嫁的，所掛慮的，是世俗的事，想怎樣悅樂丈夫。我說這話，是為了你們的益處，並不是要設下圈套，陷害你們，而是要你們更成全，好能專心事主。——上主的話。

福音前歡呼

領/眾：亞肋路亞。

領：那坐在黑暗中的百姓，看見了皓光；那坐在死亡陰影之地的人，已有光明為他們升起。(瑪4:16)

眾：亞肋路亞。

福音 (耶穌教訓眾人，正像有權威似的。)

恭讀聖馬爾谷福音 1:21-28

耶穌和門徒進了葛法翁：一到安息日，耶穌就進入會堂教訓人。人人都驚奇他的教訓，因為他教訓他們，正像有權威的，不像經師們一樣。當時，在他們的會堂裡，正有一個附邪魔的人，他喊叫，說：「納匝肋人耶穌！我們與你有什麼相干？你竟來毀滅我們！我知道你是誰，你是天主的聖者。」耶穌叱責他，說：「不准說話！從他身上出去吧！」邪魔使那人痙攣了一陣，大喊一聲，就從他身上出去了。眾人都十分驚訝，以致彼此詢問說：「這是怎麼一回事？這是新的教訓，並具有權威；他命令邪魔，連邪魔也聽從他。」耶穌的聲譽立即傳遍了加里肋亞附近各處。——上主的話。

**華人天主教會北區中心彌撒 2月起主日彌撒 Lindfield Holy Family Church 正午 12 時

**牧職修女 司徒金美修女 0419- 426899

**北區中心聯絡 Gloria Cheung ☎ 0416-118089

Jesus rebuked him and said, "Quiet! Come out of him!" The unclean spirit convulsed him and with a loud cry came out of him. (Mk 1:25)

SATAN AND THE DEVIL

We need a healthier theology of satan. Rather a strange thing to say! Can there be a theology of the devil? Perhaps not in the strict sense. Theology after all is meant to be words about God (*Theos-God*; *logos-word*). However in the wider sense of the word (theology as a view of something through the prism of faith) we need a theology of the devil. Why? Because for the most part, today, the devil is either naively ignored, as some dark superstition from the past, or is falsely attended to, as some underworld force that can throw little girls into mustard-spitting convulsions, as in the infamous movie, *The Exorcist*. Indeed, most people today do not even believe in the devil, either as a person or a force. What is to be said about the devil?

The gospels name the forces of hell in two ways: sometimes they speak of the devil (*diabolus*) and at other times of satan (*satanus*). Are the terms synonymous? Not exactly: *Diabolus* means to divide, to tear apart; whereas *satanus*, most curiously, means almost the opposite, it connotes a frenzied, sick, group-think that accuses somebody or something. In essence what the gospels tell us is that the powers of hell, satan and the devil, work in two ways: sometimes they work as the devil by dividing us from God, each other, and from what is best within us. Sometimes they work in just the opposite way, as satan. Here they unite us to each other but through the grip of mob-hysteria, envy-induced hype, and the kind of sick unity that makes for gang-rapes and crucifixions.

And at the root of both lies the same thing, envy. It is no accident that, among the ten commandments, only envy has two inscriptions against it. Jealousy is the devil's tool and satan's weapon. Through envy, the devil works at dividing us from each other. From envy we get the kind of paranoia, jealousy, sense of being wronged, and bitterness that dissipates families, communities, churches, and whole nations. The devil tears us apart. Satan, using the same weapon, works differently. As satan, envy unites us so as to put us into the frenzied, mad pitch of the lynch mob, the crowd hell-bent on crucifixion. Satan uses envy to pit the crowd against an outsider.

Thus, the devil causes us to be distant & distrustful of each other, whereas satan causes us to be caught up in a sick unity that comes of scapegoating, vicious gossip, & the kind

of group-hysteria that leads to blood-letting. The devil is using envy to divide the house, whereas satan is always using envy to gear the whole house up for a crucifixion.

In Jesus we see the opposite. The first word out of his mouth ("metanoia") is a word uttered against the power of the devil: be un-paranoid, do not let envy and suspicion divide you from each other, God, and what is highest inside yourself! Everything else Jesus says and does is intended precisely to lead us beyond division, dissipation, and being apart from each other. The kingdom he preaches is about coming together (the opposite of the devil).

As well, nearly everything that Jesus says and does is anti-satan. He resists always the amazement of the crowd, group-hysteria, and the type of hype (even when it is in his favour) that wants to over-exult someone and kill someone else. He, himself, always drew his vision and energy from a deeper source, his Father's will; known, not through group-think, but through deep interiority and prayer inside one's own heart. It is no accident either that Jesus so often warned: "Do not be amazed!" and that when he looked for guidance he lifted his eyes towards heaven, not towards the crowd. He knew the dynamics of Satan. When crowds are under the grip of amazement there is very thin line between wanting to make someone their King and wanting to crucify that same person.

In the novels of Czechoslovakian writer, Milan Kundera, there is invariably one major character, often an artist, whose role it is to resist something Kundera likes to call "the great march," namely, a group-think that inflames itself through moral rhetoric and then sets off marching on some kind of crusade. For Kundera there is always something frightening, blind, indeed satanic, in any "great march," no matter what the cause. When group energy takes over, he fears, there will soon be a crucifixion done in God's name. Jesus, it seems, agrees.

The devil and satan are real. We should not be naive on this score. But the real danger is not little girls writhing on a bed and throwing up mustard. Rather it is our hearts writhing in a paranoia and a jealousy that tears us apart from each other and crowds writhing in a sick energy that wants, in God's name, to spill some blood. *Fr Ron Rolheiser omi*

APPRECIATING & UNDERSTANDING THE SUNDAY

READINGS



To help with this we've a special section on our parish website. If you go to 'Sacraments' → 'Scripture Readings for Sundays' you'll now find not just the links to the Readings themselves for each Sunday, but a section which takes you to a resource containing commentaries on/background to the Readings.

THE SEASON LENT

begins on Ash Wednesday—17th February. Obviously things will be somewhat different during this time of Covid. We'll have details as soon as possible here in the bulletin regarding our celebrations.



WE ARE URGENTLY SEEKING CATECHISTS

who can help to fill these spots in 2021:
Y4 and 5 Lindfield East (9.15-10am)

- Y1 Beaumont Rd (Tues 12-12.30pm),
- Y5 Beaumont Rd (Tues 11.30-12pm)
- Y8 Killara High (Wed 8.50-10.05 OR 10.05-11.20am)

Please contact :

Rhondatbell@bigpond.com or henry@henryleung.net if you are able to help.

Catholic Parish of Lindfield -Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 9416 7195

Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

Parish Office

Parish Office Hours: Tue-Fri 9.30 am -4pm

Postal address: PO Box 22, Lindfield NSW 2070

Phone: 9416 3702

Email: parish@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Parish Staff

Parish Secretary

Philita Marundan philita@lindfieldkillara.org.au

Parish Office Coordinator; Child Protection Coordinator

Alison Williams (M,W,Th only)

alison@lindfieldkillara.org.au

Sacramental Coordinator

Maia Schulze Tsang:

sacramental@lindfieldkillara.org.au

Parish Facilities' Coordinator (volunteer)

Anthony Cassidy: anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jean Shatek: youth@lindfieldkillara.org.au

Parish School

Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao **Phone:** 9416 7200

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:

Please pray for So Gay Chan of our parish who died last week. The Funeral Mass will be celebrated at our Killara church this week.

Recently deceased: Chris Williams, Janet Atherton, Tony McNamara, Caterina Randazzo, Archbishop Philip Wilson, Bishop Geoffrey Robinson, Piting Baldias Francia, Eileen Mary Fahey, Jean Rene Maurice L'Hoste, Denton Rogers, Anne & Max Vignes, Mary Power. **Anniversary:** Freda Mercer.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Mark Spring, Peter Quirk, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Ian Coffey, Maureen Hobbs, Russell Adams.

And for all those affected by COVID-19.

Planning a special occasion?

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YOUTH & FAMILY MASS IS BACK!!!
THIRD SUNDAY EVERY MONTH

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FIRST MASS FOR 2021
21 FEBRUARY
5.30PM
LINDFIELD

40 days in the desert
Mark 1:12-15

RESOURCES FOR THE KIDS AT MASS

As we are currently still unable to have Children's Liturgy of the Word we are now leaving some children's activity sheets (based on the Sunday Gospel) near the doors of both our churches. Please take one for each of your younger children to use during the Liturgy of the Word at Mass.



WORD OF GOD SUNDAY
FEBRUARY 7, 2021

Pope Francis has set aside a Sunday each year for us to focus on the centrality of God's Word in our faith and our lives. In Australia this is to be celebrated on the first Sunday of February (next Sunday).

Pope Francis reminds us that when we read the Scriptures, we are entering into a true dialogue, a true encounter, a participation in the great story of salvation. As well as speaking to us personally, the Scriptures speak to us communally, "for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers." (*Aperuit Illis*, 8) We are encouraged to see this day of the Word of God as a year-long event, where we grow in our knowledge and love of the Scriptures. Consider taking some steps to read or study the Scriptures more this year.

▲ THOUGHT : Could this special Sunday be an invitation to you to join either our parish daytime or evening Scripture study group led by myself? These take place fortnightly online via Zoom—so you can take part from the comfort of your own home and yet gather with myself and fellow parishioners in exploring the message of the Scriptures. Can you set aside just two hours per month to nourish your faith and your love of the Scriptures? To organise to take part just contact me—94167195 or colin@lindfieldkillara.org.au.
Fr Colin

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