



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.

SECOND SUNDAY IN ORDINARY TIME

17 – 1 – 21

This week: 1 Sam 3:3-10, 19; 1 Cor 6:13-15, 17-20; Jn 1:35-42
Next week: Jonah 3:1-5, 10; 1 Cor 7:29-31; Mk 1:14-20



As we begin our journey through the Ordinary Time of our Church year there are two short but powerful phrases in today's Gospel:

the question of the two disciples: **'where do you live'**
and Jesus' reply: **'Come and see.'**

'Come and see.'

The Gospel is an invitation not just to 'hear about' God, to know things *about* God, but to *experience* for ourselves the life of the Spirit:

to come and see.

This Sunday, as it begins our journey through Ordinary Time, asks us whether we just want to know *about* God, or whether we want to *know* God.

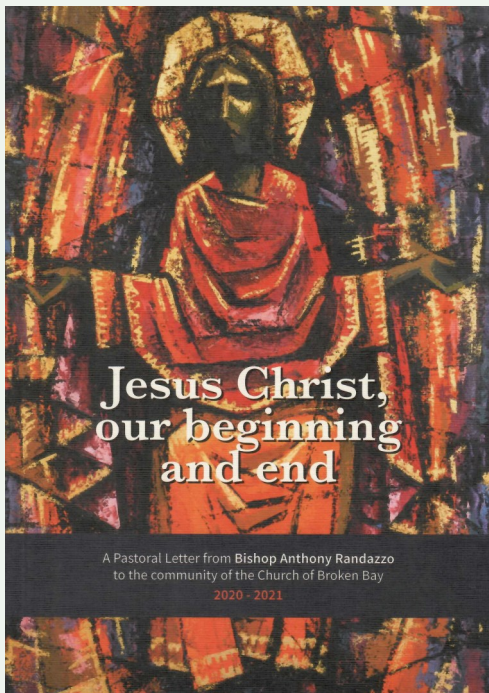
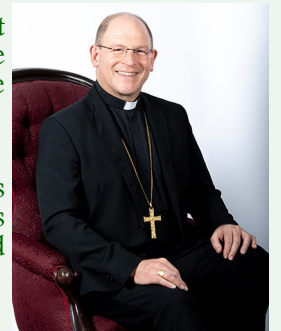
Fr Colin

Bishop Anthony's Pastoral Letter

Our bishop - Anthony Randazzo - wrote his first pastoral letter to us shortly before Christmas. In it he sets out his priorities for our diocese and the goals he wishes to put before us.

As we move forward during this time of pandemic it's important that we all work together to implement this vision for an outward-looking, ministering and missioning Church.

Copies of Bishop Anthony's pastoral letter—and an accompanying prayer card—will be distributed this weekend. Please take the time to read it and to reflect on it. *Fr Colin*



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

Covid-19 vaccines that use the cells of aborted fetuses 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 fetuses” 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

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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.

ABOUT OUR SUNDAY MASSES

As you know for many months last year we had extra Masses each weekend to allow space for all to attend. When the four square metre limit was lowered to two square metres per person (thus doubling our capacity) we reverted to our normal number of Masses.

As you know, shortly before Christmas the four square metre rule was re-instated. At the moment however our programme of Masses seems to be coping—though we appreciate that it is holiday season and many people are away at present. Be assured that we will keep monitoring the situation and will respond as necessary.

The main issue at present is our very popular 10:15am Mass—which was at full capacity (61 people) last Sunday. We would have several options—introducing an additional Mass or move the 10:15 Mass to MacKillop Hall (with a capacity of 100 people). Also please consider if it is possible for you to attend one of the less-attended Masses.

Be assured we will continue to monitor this. We don’t want anyone to miss out on being able to gather for the Sunday Eucharist. *Fr Colin*

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

PSALM PS 39:2. 4. 7-10. R. VV. 8.9

I waited, I waited for the Lord.
and the Lord stooped down to me;
The Lord heard my cry.
The Lord put a new song into my mouth,
praise of our God.

You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I.

In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart.

Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord.

GOSPEL ACCLAMATION

Alleluia, alleluia! We have found the Messiah: Jesus Christ, who brings us truth and grace. Alleluia!

MEMORIAL ACCLAMATION

We proclaim your death, O Lord,
and profess your Resurrection, until you come again.

WEEKDAY MASS THIS WEEK:

Mon and Tues: 8am at Killara
Wed-Fri: 10am at Lindfield

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.

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

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

Recently deceased: Janet Atherton, Caterina Randazzo (mother of Bishop Anthony Randazzo), 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, So Gay Chan, Nicholas Sutherland, Chris Williams, 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.

MANY WAYS TO SUPPORT PARISH FINANCES:

We have four ways available for contributions to both collections:

- Boxes for cash collection** are in both of our churches
- Tap Machines for both collections** are in both churches
- 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)
(in the reference section for the transfers please put your name. Also, if you have weekly envelopes please put your Envelope Number in the reference section).
- To arrange for **regular periodic contribution via your credit card** please contact Alison: alison@lindfieldkillara.org.au

Many thanks.

OUR CHINESE CATHOLIC COMMUNITY

常年期第二主日 17.1.2021

讀經一 (上主, 請發言! 你的僕人在此靜聽。)

恭讀撒慕爾紀上 3:3-10,19

撒慕爾在安放天主約櫃的上主殿內睡覺。那時, 上主召叫說:「撒慕爾, 撒慕爾!」撒慕爾回答說:「我在這裡!」就跑到厄里面前說:「你叫了我, 我在這裡。」厄里說:「我沒有叫你, 回去睡吧!」他就回去睡了。上主又叫撒慕爾; 撒慕爾起來, 走到厄里那裡, 說:「你叫了我, 我在這裡。」厄里對他說:「我兒, 我沒有叫你, 回去睡吧!」撒慕爾不知道是上主, 因為上主的話, 尚未啟示給他。上主第三次又叫了撒慕爾; 撒慕爾起來, 又走到厄里那裡, 說:「你叫了我, 我在這裡。」厄里於是明白, 是上主叫了這少年, 便對撒慕爾說:「去睡吧! 如果有人再叫你, 你就回答說:『請上主發言, 你的僕人在此靜聽。』」撒慕爾就回去, 仍睡在原處。上主走近, 像前幾次一樣召叫說:「撒慕爾, 撒慕爾!」撒慕爾便回答說:「上主, 請發言! 你的僕人在此靜聽。」撒慕爾漸漸長大; 上主與他同在, 使他所說的一切話, 沒有一句落空。——上主的話。

答唱詠 詠40:2,4, 7-8, 8-9, 10

【答】: 我的天主, 看, 我已來到! 我樂意奉行你的旨意。(詠40:8,9)

領: 我懇切期待上主, 他便垂聽了我的哀訴。他使我口唱新歌, 讚美我們的天主。【答】

領: 犧牲與素祭已非你所喜, 你就關了我的耳朵; 全燔祭以及贖罪祭, 也非你所要。於是我說:「看, 我已來到!」【答】

領: 關於我, 書卷上已有記載: 我的天主, 我樂意奉行你的旨意; 你的法律常在我心中。【答】

領: 在盛大的集會中, 我宣揚了你的正義; 看, 我並沒有閉口不言; 上主, 你全知悉。【答】

讀經二 (你們的身體, 就是基督的肢體。)

恭讀聖保祿宗徒致格林多人前書 6:13-15,17-20

弟兄姊妹們:

人的身體不是為了淫亂, 而是為了主; 主也是為了身體。天主既使主復活了, 他也要以自己的能力, 使我們復活。你們不知道, 你們的身體是基督的

肢體嗎? 那與主結合的, 便是與他成為一神。你們務要遠避邪淫。人無論犯的是什麼罪, 都是在身體以外; 但是, 那犯邪淫的, 卻是冒犯自己的身體。難道你們不知道, 你們的身體是聖神的宮殿嗎? 這聖神是你們從天主領受的, 住在你們內, 而你們已不是屬於自己的了! 你們原是用高價買回來的, 所以, 務要用你們的身體光榮天主。——上主的話。

福音前歡呼

領/眾: 亞肋路亞。

領: 上主! 請發言, 你的僕人在此靜聽。主! 唯有永生的話。(參閱撒 3:9; 若6:68)

眾: 亞肋路亞。

福音 (若翰的兩個門徒看了耶穌住的地方, 就在他那裡住下。)

恭讀聖若望福音 1:35-42

那時候, 若翰和他的兩個門徒, 站在那裡; 若翰看見耶穌走過, 便注視著耶穌, 說:「看, 天主的羔羊!」那兩個門徒聽見若翰說這話, 便跟隨了耶穌。耶穌轉過身來, 看見他們跟著, 便問他們說:「你們找什麼?」他們回答說:「辣彼!——意即師父——你住在那裡?」耶穌對他們說:「你們來看看吧!」於是他們去了, 看見了耶穌住的地方; 就在那天, 在耶穌那裡住下。那時, 大約是第十時辰。西滿伯多祿的哥哥安德肋, 就是聽了若翰的話, 而跟隨了耶穌的那兩人中的一個, 先去找到了自己的弟弟西滿, 並向他說:「我們找到了默西亞(意即基督)。」於是帶他到耶穌面前。耶穌注視著他, 說:「你是若望的兒子西滿, 你要叫『刻法』(意即伯多祿)。」——上主的話。

**華人天主教會北區中心彌撒 1月24日 Immaculate Heart of Mary Church Killara 正午12時

2月7日起每主日彌撒 Lindfield Holy Family Church 正午12時

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FR RICHARD ROHR OFM'S MEDITATION
A NEW FRAMING STORY

Thomas Kuhn's book *The Structure of Scientific Revolutions* popularised the term "paradigm shift." [1] A paradigm is a set of beliefs, images, concepts, and structures that govern the way we think about something. Kuhn (1922–1996) said that paradigm change becomes necessary when the previous paradigm becomes so full of holes and patchwork "fixes" that a complete overhaul is necessary. The shift in thinking which might have felt threatening at one time now appears as the only way forward and as a real lifeline. I hope we are at one of these critical junctures again. Might we be willing to adopt a new set of beliefs, values, and systems that could change (and maybe even save) humanity and our world?

My colleague Brian McLaren is a former English teacher and has much to teach us about the power of stories. He uses the language of a "framing story" to describe the same phenomenon Kuhn observed. Brian says a framing story "gives people direction, values, vision, and inspiration by providing a framework for their lives. It tells them who they are, where they come from, where they are, what's going on, where things are going, and what they should do." [2] While we all have stories that answer those questions on a personal level, a "framing story" dictates the general beliefs of a culture, nation, religion, and even humanity as a whole.

Brian writes convincingly that "our growing list of global crises [Richard: even before the COVID-19 pandemic], together with our inability to address them effectively, gives us strong evidence that our world's dominant framing story is failing." [3] He reflects:

If it [our framing story] tells us that the purpose of life is for individuals or nations to accumulate an

abundance of possessions and to experience the maximum amount of pleasure during the maximum number of minutes of our short lives, then we will have little reason to manage our consumption. If our framing story tells us that we are in life-and-death competition with each other . . . then we will have little reason to seek reconciliation and collaboration and nonviolent resolutions to our conflicts. . . .

But if our framing story tells us that we are free and responsible creatures in a creation made by a good, wise, and loving God, and that our Creator wants us to pursue virtue, collaboration, peace, and mutual care for one another and all living creatures, and that our lives can have profound meaning if we align ourselves with God's wisdom, character, and dreams for us . . . then our society will take a radically different direction, and our world will become a very different place. [4]

As Christians, we have the opportunity to live the story that was given to us at the very beginning (Genesis 1), that creation is "good," even "very good," and that it is our vocation to nurture and grow such goodness wherever we can.

[1] Thomas Kuhn, *The Structure of Scientific Revolutions*, 4th ed. (University of Chicago Press: 2012, ©1962).[2] Brian D. McLaren, *Everything Must Change: Jesus, Global Crises, and a Revolution of Hope* (Thomas Nelson: 2007), 5–6.[3] *Ibid.*, 68.[4] *Ibid.*, 67.