



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.

## THIRD SUNDAY IN ORDINARY TIME

24 – 1 – 21

*This week: Jonah 3:1-5, 10; 1 Cor. 7:29-31; Mk 1:14-20*  
*Next week: Deut. 18:15-20; 1 Cor. 7:32-35; Mk 1:21-28*

The key words in today's Gospel are 'at once':  
those first four disciples responded *at once* to the call of Jesus.

**Which is a way of saying that they were attentive to the needs and demands of that present moment:**

they knew how to respond to what that moment, that situation, asked of them.

*So the point of the passage is not so much about them leaving what they were doing:*

it was about them responding to what needed to be done then;

at another moment the thing that might have needed to be done might have been to stay doing exactly what they were doing.

The point is that they recognised the demands of the *present* moment: demands which are *different* in *each* present moment.

And our call as disciples is to have the attentiveness to do the same.

*Fr Colin*

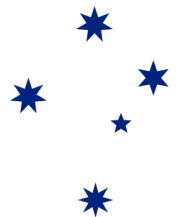


## AUSTRALIA DAY

falls this **Tuesday 26th January**.  
**9:00am** at Killara.

There will be a single combined Mass for the parish at

*Please come along and celebrate our national day with the Eucharist, praying that we may grow as a nation of peace and justice*



## 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**

## POPE FRANCIS ON THE COVID<sup>2</sup> 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.”*

### FR RICHARD ROHR OFM’S MEDITATION: WHEN THINGS ARE UNVEILED

I have read the scriptures since childhood and preached on them continually over the last fifty years in my role as a priest; but over the last year, I’ve found myself drawn to them in a different way. I have been looking, if not for answers, then for wisdom, solidarity, and always for needed inspiration. Perhaps it’s not surprising that this past year I have frequently returned to what we might call the “apocalyptic” readings found in the synoptic gospels (Matthew 24, Luke 21, Mark 13) and also in the entire Book of Revelation. Don’t be nervous! I’m not looking for signs of the “end times” or trying to predict anything. I’m simply trying to understand what is being “revealed” in all that is happening. Remember, the word “apocalyptic” simply means to “unveil.” It was never meant to be a synonym for bad news!

Apocalyptic literature “pulls back the curtain” to reveal what is real, what is true, and what is lasting. It’s never what we think it is! That is the gift of this literature and a time like the one we’re living through. It shocks us out of what we take for granted as normal so that we can redefine normal. It uses hyperbolic language and images, such as stars falling from the sky and the metaphor of the moon turning to blood to help us recognize that we’re not in my home state of Kansas anymore. It’s not that it’s the end of the world, but it helps us imagine the end of “our world” as we know it. That doesn’t mean life doesn’t go on, but that our lives won’t go on the way we thought

they would, could, and even should. It allows us to see that what we thought was necessary and inevitable, simply isn’t, and that everything is eventually “Gone, gone, utterly gone!” as many Buddhists chant daily in the Diamond Sutra (scripture).

When things are “unveiled,” we stop taking things for granted. That’s what major events like the COVID-19 pandemic do for us. They reframe reality in a radical way and offer us an invitation to greater depth and breadth. If we trust the universal pattern, the wisdom of all times and all places, including the creation and evolution of the cosmos itself, we know that an ending is also the place for a new beginning. Death is followed by a new kind of life.

I invite you to continue practicing some form of contemplative prayer this year. Our problems begin when we fight reality, push it away, or insist that the way I “see” reality, from my own limited perspective, is the only valid reality. Any contemplative practice that serves to welcome life as it is will change us. We will dive into this “unveiled”—and even unpleasant—reality positively and preemptively, saying, “Come God, and teach me your good lessons.” We need such a practice to lessen our resistance to change and our tight grasp around things. Let us seek to pray this way for as long as it takes us to arrive at a full “Yes” to Reality. Only then can its lessons come through to us.

### *Catholic Parish of Lindfield -Killara*

**Fr Colin Blayney, Parish Priest**

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**Fr Thomas Alackakunnel VC, Asst Priest**

[thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au); 0421 406162

### *Parish Office*

**Parish Office Hours:** 9.30 am -4pm

**Address:** Lvl 1, 2 Highfield Road (cnr Pacific Hwy)  
Lindfield NSW 2070

**Postal address:** PO Box 22, Lindfield NSW 2070

**Phone:** 9416 3702

**Email:** [parish@lindfieldkillara.org.au](mailto:parish@lindfieldkillara.org.au)

**Parish Website:** [www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)

### 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—AN 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) which means we need to address this issue promptly so that no-one misses out on a place.

My first inclination is to move the morning Masses to MacKillop Hall with its larger capacity. However I’d like to wait till later this week when the NSW government intends to make some announcements regarding the easing of restrictions. If it were to be the case that the limitation of four square metres per person was reduced to two square metres then the church itself would have sufficient capacity and the hall would not be needed.

That having been said however, I would certainly not be prepared to permit one person per two square metres, which I believe would be foolhardy—but we could certainly increase our capacity to meet demand and still maintain a safe environment.

So let’s see what happens this week and then we’ll make appropriate decisions. And don’t forget that a number of our Masses are not at full capacity and have spaces available. *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 24:4-9. R. V.4

Lord, make me know your ways.  
Lord, teach me your paths.  
Make me walk in your truth, and teach me:  
for you are God my saviour.

Remember your mercy, Lord,  
and the love you have shown from of old.  
In your love remember me,  
because of your goodness, O Lord.

The Lord is good and upright.  
God shows the path to those who stray,  
the Lord guides the humble in the right path;  
and teaches his way to the poor.

### GOSPEL ACCLAMATION

Alleluia, alleluia!

The kingdom of God is near: believe the Good News!  
Alleluia!

### MEMORIAL ACCLAMATION

When we eat this Bread and drink this Cup,  
we proclaim you Death, O Lord,  
until you come again

### WEEKDAY MASS THIS WEEK:

Mon: 8am at Killara  
Tues.: 9am at Killara (see p.1)  
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.

### 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

**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), 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, James Anthony Collins.

### 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.**

### 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](mailto:Rhondatbell@bigpond.com) or [henry@henryleung.net](mailto:henry@henryleung.net) if  
you are able to help.

### 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](mailto:alison@lindfieldkillara.org.au) Many thanks.

## OUR CHINESE CATHOLIC COMMUNITY

常年期第三主日 (天主聖言主日) 24.1.2021

讀經一 (尼尼微人離開了自己的邪路, 信仰了天主。)

恭讀約納先知書 3:1-5,10

上主的話再次傳給約納說：「你起身往尼尼微大城去, 向他們宣告我曉諭你的事。」約納便依從上主的話, 起身去了尼尼微。尼尼微在天主前是一座大城, 需要三天的行程。約納開始進城, 行了一天的路程, 宣布說：「還有四十天, 尼尼微就要毀滅了。」尼尼微人便信仰了天主, 立即宣布禁食, 從大到小, 都身披苦衣。天主看到尼尼微人所行的事, 看到他們離開了自己的邪路, 於是憐憫他們, 不將已宣布的災禍, 降在他們身上。——上主的話。

答唱詠 詠25:4-5, 6-7, 8-9

【答】：上主, 求你教訓我履行你的道路。(詠25:4)

領：上主, 求你使我認識你的法度, 並求你教訓我履行你的道路；引我進入真理之途。我終日仰望你, 因你是救我的天主。【答】

領：上主, 求你記起你的仁慈, 因為你的慈愛, 由亙古以來, 就常存在。上主, 求你按照你的仁慈和良善, 紀念我。【答】

領：因為上主仁慈又正直, 常領迷途者歸回正路, 引導謙卑者遵守正義, 教導善良者走入正途。【答】

讀經二 (世界的局面正在逝去。)

恭讀聖保祿宗徒致格林多人前書 7:29-31

弟兄姊妹們：

我對你們說：時間是短促的。今後有妻子的, 要像沒有一樣；哭泣的, 要像不哭泣的；歡樂的, 要像不歡樂的；購買的, 要像一無所得的；享用這世界的, 要像不享用的。因為這世界的局面, 正在逝去。——上主的話。

福音前歡呼

領/眾：亞肋路亞。

領：天主的國臨近了, 你們悔改, 信從福音吧！(谷1:15)

眾：亞肋路亞。

福音 (你們悔改, 信從福音吧！)

恭讀聖馬爾谷福音 1:14-20

若翰被監禁後, 耶穌來到加里肋亞, 宣講天主的福音, 說：「時期已滿, 天主的國臨近了, 你們悔改, 信從福音吧！」當耶穌沿著加里肋亞海行走時, 看見西滿和西滿的兄弟安德肋, 在海裡撒網；他們原是漁夫。耶穌向他們說：「來跟隨我！我要使你們成為漁人的漁夫。」他們便立刻丟下網, 跟隨了耶穌。耶穌向前行了不遠, 看見載伯德的兒子雅各伯和他的弟弟若望, 正在船上修網。耶穌於是立即召叫他們；他們就把自己的父親載伯德和傭工們, 撇在船上, 跟隨了耶穌。——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

## RE-IMAGING JESUS

*Jesus came to Galilee proclaiming the gospel of God: "This is the time of fulfillment. The kingdom of God is at hand." (Mk 1:14-15)*

My teenage years were a time of considerable loneliness. I remember myself only too well as a teen, driven by restlessness, haunted by unspoken dreams, full of youthful grandiosity, unsure of myself, shuffling hesitantly in the stag-line at the local dance.

It was at this time in my life that I was fascinated by Shakespeare's Hamlet. I read the play over and over again and watched it almost a dozen times at school. The figure of Hamlet spoke deeply to my mood at the time for I was restless and lonely and I admired precisely this kind of anti-hero—the loner, the figure haunted by deep melancholy, the man of secrets so paralysed by the world's infidelity that he himself could never be happy and dance.

Hamlet provided me with this: someone enigmatically silent, apart from others, sarcastic, unhappily at odds with all that is warm, domestic, and normal. Youthful restlessness and grandiosity want this kind of hero, the archetypal trickster, the wounded romantic, the embittered Christ-child, and the hero who is alone. The man or woman who radiates this is the perfect idol for the lonely teen. Literature and movies thrive on just this kind of hero, the Clint-Eastwood-type Christ figure.

There is something perennially intriguing in this image. So it is no accident that we often project it onto Jesus and define him precisely as the enigmatic Hamlet, the loner, the man haunted by hidden dreams, the one unable to dance. This kind of image doesn't just colour the way teenagers think of Jesus, it is present, too much so, within our mainstream conception of Christ. Small wonder we often struggle to have a personal relationship with Jesus, to pray to him, and to have him as our confidant. Loners intrigue us, but what they radiate is the antithesis of the kingdom. No Hamlet inspires or invites prayer. We need an image of Jesus that does.

Philip Cunningham wrote a book on Jesus that he accurately entitled: *A Believer's Search for the Jesus of History*. What Cunningham does, and does very well, is to summarise the research of the major academic books on Christ that have been written in the last ten years as these pertain to what can be said about the actual person of Jesus. What can be said? What kind of person was the Jesus of history (the person who undergirds the Christ of faith)? Cunningham suggests that if we take the words of Luke (2:52) that describe Jesus' hidden years ("He increased in wisdom and in years, and in divine and human favour.")

and read them in the light of Jesus' public life a certain picture emerges. Far from being a loner and a Hamlet, everything about Jesus radiates the opposite. It seems that he grew up happily, quite comfortable in the rhythms of family, community, and rural life. When he began his ministry, he already knew how to celebrate at table with family, how to banter, argue, tell stories, share food, drink some wine, and be part of the ordinary follies, tragedies, and joys of everyday living.

All his preaching (whose very health and robustness set it apart) suggests that he, Jesus, was no stranger to intimacy, community, and enjoyment. The Jesus who stepped onto the world stage at age thirty, unlike Hamlet or any other tragic anti-hero, radiated a vigorous health, a capacity to fully share in community, an extraordinary resiliency, a rare capacity to forgive and let go, and an ability to enjoy life that could scandalise others.

As Cunningham puts it, by every indication,

*he grew up in the midst of family, friends and fellow villagers. Like his father before him, he pursued the trade of a woodworker, but there were also animals to care for, most likely fields to cultivate, bartering to do, all the daily tasks that make up peasant life. ... He was part of his world, not set apart from it. Later we will see him constantly surrounded by people. This did not mark a change in his lifestyle; he had lived that way for thirty years or more. Frequent scenes will show Jesus at table with disciples, even enemies, engaged in the banter that characterises such gatherings. These were continuations of the "family" meals he had been part of during his hidden years. (pp. 28-29)*

Jesus has been depicted in many ways, more recently even as a laughing Christ whose laughter mocks death and tragedy. There is truth in that image, though we must be careful too to not make Jesus, who knew only too well the depth of loneliness and suffering, into someone who is distant from depression, exclusion, tragic circumstance, and death.

On the other hand, we must be equally careful not to confuse Jesus with Hamlet or any other tragic anti-hero who lives without the resiliency, hope, faith, forgiveness, capacity for enjoyment, sense of humour, and abandonment to the dance that come from believing in God and the resurrection.

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