



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 LENT

20 - 3 - 22

This week: : Ex 3:1-8, 13-15; 1 Cor 10:1-6, 10-12; Lk 13:1-9

Next week Jos 5:9-12; 2 Cor 5:17-21; Lk 15:1-3, 11-32



In today's Gospel Jesus challenges some firmly held religious presuppositions:

it was the people's assumption that misfortune and ill-health were a sign that a person was a sinner.

Jesus contradicts that.

Now the problem is that we may not obviously believe that statement above, but instead believe in its opposite:

that the religious person, the good person should expect that misfortune and illness *won't* come their way.

And in the end that's just a different form of the first statement

and it raises questions above our motivation for discipleship:

do we follow the Gospel because it's good, or because we think it's good *for us?*

Our *motivation* for discipleship: a question we might face during these days of Lent.

Fr Colin

Celebrating Easter: ~ Making a Joyful Sound Unto the Lord ~ Please be part of a combined choir for Easter



As we are one parish, this year we will once again come together for a combined celebration of the greatest liturgical celebration of our Christian Year – the Mass of the Easter Vigil on Holy Saturday night: a single Mass at 7:30pm in our Lindfield church. And also once again we will come together for a single celebration of the Mass of the Lord's Supper on Holy Thursday evening in our Killara church.

Anyone who is interested in being part of the special choir for the Easter liturgy (especially the Easter Vigil and Holy Thursday) is invited to join our Combined Easter choir (even if you are not a regular member of any of our parish choirs).

To ensure the music for the EASTER celebrations is well prepared you **MUST** come to the rehearsal.

If you can join the choir to sing at the Holy Thursday or Good Friday celebrations come on **Sunday 3rd April at Lindfield Church for a 2pm start and 4pm finish.**

If you can join the choir to sing at the Easter Vigil come on **Sunday 10th April at Lindfield Church for a 2pm start and 4pm finish.**

To ensure that we have sufficient copies of the music prepared for singers, please email Catherine Willis and let her know which rehearsal/celebrations you will attend: catherinecwillis@gmail.com

Thank you!

Please help to make our Easter special by being part of the choir.

A reflection on Ash Wednesday to give a focus to these days of Lent ...

The backdrop to our reading from Joel is a national crisis. In the prophecy's first chapter we encounter images of warriors, consuming fire, the rumble of chariots, a quaking earth and a trembling sky. The text is two and a half thousand years old, more or less. But the scene it describes could be drawn from the television news.

How do we respond to brutal aggression? That is the question which challenges Europe now, face to face with the war in Ukraine. It is a question we've trouble answering. We hear of sanctions, strategic aid, aid programmes for refugees. All this is necessary. From a Christian point of view, however, more is called for – a great deal more.

What does Joel exclaim to his own times ravaged by war? 'Be converted! Let your hearts be broken!' War is the outward expression of a kind of violence – a 'No!' to God's summons – which we all carry within us. The path to peace goes through my own heart. I must acknowledge the unpeace I have brought, and keep bringing, into the world.

We all leave our mark on the whole, at a microscopic level, but effectively. We have spent the past two years living with a symbol of what this might mean. We know what havoc a tiny virus can wreak on a global scale. The insight cannot be metaphorised away: we carry responsibility for one another.

The first stage of responsibility is to settle accounts with ourselves. We should take this task seriously in Lent. But that is not the end of responsibility. We also have, all of us, the chance to assume some part of the burden others carry. Joel cries out: 'Between the vestibule and the altar let the priests, the ministers of the Lord, lament. Let them say, Spare your people, Lord!' Every year this text stirs me profoundly. Before God, we can be ambassadors for one another. The pain and anguish another carries is mine to bring before God's merciful throne. Through us God's

(continued on page 8)

The 12th March statement by the Major Archbishop of the Ukrainian Greek Catholic Church, Sviatoslav Shevchuk, is a powerful summons. It shows up the hollowness of much other, contemporary discourse concerning what the Church is about.



‘Today in Ukraine we see a huge disdain for human dignity. Humanity is being destroyed, the human being is being dehumanised. Especially the being of those who began this war. He who begins war becomes lesser with regard to his own humanity. He who kills another destroys first of all humanity within himself, he destroys his own human dignity. What can we, as Christians, do to oppose such contempt for the human person during the war in Ukraine? First of all, today we should undertake acts of mercy. We should do everything possible to express our respect for the dignity of the human person.’

How to counter contempt? Undertake acts of mercy. *This* is life according to the Gospel. And we all need to hear it.

From the website of Eric Varden ocso, Bishop of Trondheim

Food for the soul

PRAYER

I tell you, if you do not repent, you will all perish as they did! (Lk 13:3)

In her masterful book, *Guidelines for Mystical Prayer*, Ruth Burrows has a section within which she lists the faults of those who are beyond initial conversion. What are these faults?

Burrows has her own list, what I offer here is the perspective that Henri Nouwen gives in his spiritual masterpiece, *The Return of the Prodigal Son*. Among many things in that book, Nouwen tells us that as persons who understand ourselves as already committed, we still need to make a three-fold conversion movement: 1) We need to move from being a bystander to being a participant; 2) from being a judge to being a repentant sinner; and 3) from speaking about love to actually letting ourselves be loved. What is involved in each of these?

From being a bystander to being a participant: in essence, what we need to do here is to move from studying life, speaking about it, teaching about it, writing about it, and perhaps even at times mimicking it, to actually living it. I know this sounds very much like a cliché devoid of substance, but a lot of what is wrong in the world, the Church, and within our personal lives today is precisely the fact that we study things, talk about them, strongly voice our convictions about them, but often, in fact, do little or nothing about them. For example, we do not lack for literature, moral rhetoric, or good analysis on social justice. But there is, in fact, very, very little being done. This is not so much because our passion for justice is insincere, but because at the end of the day we are bystanders not participants.

The same holds true for prayer. There is no shortage of literature in this area (and no shortage of workshops either). We talk enough about prayer. We just don't pray a lot. In terms of deep private prayer, we pray very little. Again, we are much more in the position of the bystander than participant. Therese of Lisieux once wrote: "I always preferred to pray rather than to have spiritual conversations about prayer." For most of us, the opposite is true.

Robert Moore suggests that this failure to move from bystander to participant is a disease that particularly afflicts those among us who do any kind of ministry or are in any teaching or healing profession. Invariably we end up studying life and speaking about it rather than living it. It is no accident that those of us in these vocations frequently feel anger towards anyone who actually does anything. It

will also be no accident that when the last tree on the planet has been cut down there will have been libraries of studies written about the ill effect of cutting down trees, but very little will have been done by a way of action by those who wrote all those books. We generally respond to the issue of violence against children and women in the same way—with yet another study. We are too much bystanders, not participants.

I/We must also move from being judge to being repentant sinner. What is meant by this? All of us pray the prayer of the Pharisee—"thank God that I'm not like that other person!" We are all self-righteous, it is only a question of what we are self-righteous about.

We used to stereotype self-righteousness in one phrase: "holier-than-thou." We are all "holier-than-thou," except we each define holiness according to our own idiosyncratic preference, that is, as "more-sensitive-than-thou," "brighter-than-thou," "less-hypocritical-than-thou," "more-experienced-than-thou," "less-bigoted-than-thou," "less-rigid-than-thou," or "more-of-a-victim-than-thou." In subtle and not so subtle ways, each of us is more judge than repentant sinner.

We stop being a judge only when we claim our proper place among the broken, among God's little ones, the unfaithful, sinners. Only when we watch the news at night and recognise that every pathology, every act of violence, and every sin we see on our television screen is also inside of us will we lose all interest in making comparisons and be content to let God's grace simply work in us.

Finally, we must move from speaking about love to actually letting ourselves be loved. Nouwen uses his own life as an example. For years, he went all over the world giving talks about love, even while not letting those around him really love him. Only after moving in with the physically handicapped, with people who were not interested in what he had to say about love, did he actually allow himself to be loved. What was true for him is true for most of us. It is far easier for us to speak about love than to let ourselves actually be loved.

Those around us, family and friends, already know all these things about us. It's time we recognised them too.

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

Keeping the time of Lent ...

ROSEVILLE – LINDFIELD – KILLARA INTERCHURCH FELLOWSHIP LENTEN ECUMENICAL SERVICES

We are blessed that this year we will again be having **three Lenten Ecumenical Services** with our fellow Churches in our local area. Please be part of this wonderful opportunity to build the bridges of Christian Unity during the Lenten season of renewal:



THIS Tuesday 22nd March 7:45pm

at Holy Family Catholic Church, Lindfield
Preacher: Rev. Yangrae Son

Tuesday 5th April 7:45pm

at Roseville Uniting Church (5 Lord St, Roseville)
Preacher: Rev. Colin Blayney

Please be there to help build our bonds as fellow disciples of the Lord. On Tuesday 22nd March, when we are hosting, please bring a plate for supper if you can.

ENTERING INTO THE SEASON OF LENT . . .

WEEKDAY MASS IN LENT is a wonderful way to enter in this season – to draw on the richness of the daily Scriptures and to draw closer to the Lord and each other through sharing in the Eucharist.

THE SACRAMENT OF RECONCILIATION AND LENT

Since Lent is the time of Easter preparation please make use of the *whole* of Lent to celebrate the Sacrament of Reconciliation, which is celebrated each Saturday. When Easter arrives our Lenten preparation is over so please note that there will be **NO** opportunities for the celebration of Reconciliation once Holy Week begins, including no Reconciliations at the normal Saturday time on Holy Saturday.

DAILY LENTEN MEDITATIONS ON YOUR PHONE

Pray with Fr Joe Tetlow, SJ, in our *Living Lent Daily* series for 2022: exploring the Examen and directing our attention to Jesus' experience of the Passion.

Take time each day for *Living Lent Daily*, and prepare your heart for a new appreciation of the journey to Easter.

Sign up to receive the daily messages via e-mail from Ash Wednesday, March 2, 2022, through Easter Sunday, April 17. The messages will come from the *Year in Our Church* from Loyola Press:

<https://www.loyolapress.com/catholic-resources/liturgical-year/lent/living-lent-daily>

PROJECT COMPASSION



Lent is a precious opportunity not only 'to give up' but also 'to give'. Please support Caritas in its great work both home and abroad helping to create self-sustaining communities.

Boxes and sets of weekly envelopes are in our church foyers today.



The Diocese of Lismore Flood Appeal

The Most Reverend Gregory Homeming OCD, Bishop of Lismore offers his message of comfort, support and hope to the people of Northern NSW.

The Diocese of Lismore (which covers the whole north coast of NSW—from Laureton in the south to the Queensland border) has launched its 2022 Flood Appeal. To donate, please transfer funds to the account below:

BSB: **037-889**

Account No: **1061 5829**

Account Name: **DOL Flood Appeal**

Unfortunately this appeal is not tax deductible. If you are having trouble donating, please email appeals@lismore.catholic.org.au.

OUR THANKS AND CONGRATULATIONS

to our State School Catechists who recently received these awards:

- ◆ 20 years service (Papal blessing): to Linda Kugel
- ◆ 10 years – Robyn Moran
- ◆ 5 years – Cathy Thomsom
- ◆ 5 years – Rebecca Lee

Our thanks to these and to all our catechists who help the children to grow in the beauty of our Christian faith.

THE
TABLET

Back copies of 'The Tablet' are now available on the top of the cupboards in the main foyer of our Lindfield church. Feel free to take one home. Please return it when you've finished reading it.

LINDARA MARKET**SATURDAY 26TH MARCH 8AM-1PM****AT LINDFIELD UNITING CHURCH**

**ALL PROCEEDS SUPPORT FAMILIES IN CRISIS / HOMELESS,
THROUGH THE WAITARA-BASED LINDARA FAMILIES
PROGRAMME**

Calling for:

1. More clean, saleable items in good condition. Best day to drop off is Fridays ready for the pricing and sorting sessions held 1-3pm.
2. If you are looking for a great cause to volunteer for, we can also help you find a suitable role to contribute your time or skills to the Lindara Market. Set-up and pack-away is efficient but needs a few more able bodied people as the volunteers are ageing and need a hand: turn up to the undercroft at Lindfield Uniting Church Thursday 24 March 7pm to setup, and Sat 26 March 1pm to help pack away. Ask for Malcolm and tell him you've come to help from our parish.

Please come along—and bring friends

There truly is “something for everyone” including \$1 books, home-made cakes, household goods, tools, toys, games and pre-loved jewellery.

All proceeds from the market help local families in crisis through intervention and support from a dedicated professional social worker, as part of the Lindara Families Programme administered via CatholicCare, Waitara.

Market is undercover in the undercroft of Lindfield Uniting Church, so goes ahead regardless of rain, at 454 Pacific Highway (cnr Provincial Rd) Lindfield.

Enquiries: lindfield.uniting@bigpond.com

*Coming soon.**Coming back....*

We are continuing to resume many of the normal activities of our parish.

Here's what's coming up....

- ◆ Congregational singing will resume in our parish next weekend (and one week earlier for the Youth and Family Mass this weekend).
- ◆ Sunday morning teas will soon resume after the Sunday 9am and 10:15am Masses. More details soon as to the starting date.
- ◆ This weekend we will once again have a social gathering after the Youth and Family Mass at 5:30pm. Weather-permitting Mass will be outdoors in the courtyard of MacKillop Hall, and - rain, hail or shine - a sausage sizzle will follow in the airy outside annexe of the hall and in the roomy hall itself..
- ◆ The ministry of our Adult Servers will also resume at the end of the month.
- ◆ We are planning to resume Children's Liturgy of the Word after Easter.

*And let's all work together to renew and refresh the
life of our community of faith.*

Fr Colin

**FR RICHARD ROHR OFM'S MEDITATION
THE CIRCLE DANCE OF GOD**

Father Richard writes that our images of God become more fluid as we grow in spiritual maturity:

God comes to each of us in unique ways throughout our lives. It may be good if God comes to us as a Father, but sometimes God must come as a friend and other times as a lover. Yet as we continue on our spiritual journeys, I promise that sometimes God will reveal himself in feminine form: himself as herself. (Perhaps it will be through Sophia infusing us with wisdom, or Mary loving us as she loved her son Jesus.) For some of us, this may be the first time that we fall in love with God. I know many such people myself.

We have to break through our ideas about God to find out who God really is. Our early and spontaneous images of God are typically a mixture of our experiences with our own mothers and fathers. If our mother was harshly critical, so is our God. If our father was domineering or authoritative, likewise our God. It's almost tragic to witness how many people are afraid of God, experience God as cold and absent, and even have a sense of God as someone who might hurt and betray them. These ideas about God reveal far more about the state of our parent symbols than they do about our Trinitarian God.

Many of us, consciously or unconsciously, have pictured God and reality as a pyramid-shaped universe. We placed

a male God at the top of the triangle and everything else beneath. Most Christian art, church design, and architecture reflects this pyramidal worldview. Humanity's capacity to disguise its own flaws, even through religion, seems endless. Pyramid or patriarchal logic is only “logical” when applied in favour of the system and the status quo—which it proudly calls the “real world.” Our very inability to recognise that shows how little influence the dynamic Trinity had on our historical ways of thinking. Trinitarian thinking is more spiral, circle, and flow than pyramid.

We truly have nothing to be afraid of. The Trinitarian flow of God's love is like the rise and fall of tides on a shore. In a Trinitarian Universe, reality can be pictured as an Infinite, Loving Outpouring that empowers and generates an Eternal, Loving Infolding.

All we have to lose are the false images of God that do not serve us and are too small.

The foundational good news is that all of creation and all of humanity have been drawn into this loving flow (no exceptions)! We are not outsiders or spectators but inherently part of the divine dance. Such good theology was supposed to create good politics and history. We still have hope.

THE PRAYERS AND RESPONSES OF MASS

*As we gather in worship on this day we acknowledge the
Traditional Owners of the land on which our parish is found.*

We also pay our respects to Elders past and present.

*We fast from the joyful words of
the Gloria during these days of
Lent as we prepare our hearts and
our community to celebrate once
again the saving death and
resurrection of Jesus*

THE PSALM Ps 102:1-4. 6-8. 11

My soul, give thanks to the Lord,
all my being, bless God's holy name.
My soul give thanks to the Lord
and never forget all God's blessings.

It is the Lord who forgives all your guilt,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with love and compassion.

The Lord does deeds of justice,
gives judgement for all who are oppressed.
The Lord made known his ways to Moses
and his deeds to Israel's children.

I am sure I shall see the Lord's goodness
in the land of the living.
Hope in God, hold firm and take heart.
Hope in the Lord!

GOSPEL ACCLAMATION

Glory to you, Word of God, Lord Jesus Christ!
Repent, says the Lord;
the kingdom of heaven is at hand.
Glory to you, Word of God, Lord Jesus Christ!

MEMORIAL ACCLAMATION

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

THE SEASON OF LENT

You'll find a number of ways that we can offer to
help you in entering into the coming Season of Lent
on page 3.

You can also find this information by clicking on the
box (pictured below) on the homepage of our parish
website (www.lindfieldkillara.org.au)



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

COMMUNITY SAFETY AT OUR MASSES

Although the restrictions have been eased please bear in
mind:

- ◆ The new regulations suggest that it is advisable to wear a mask where physical distancing can't be maintained - so if it is possible for you please consider continuing to wear a mask for the sake of others.
- ◆ However, for the safety of your fellow communicants and of those distributing Holy Communion, in our parish we **require that everyone wears a mask when coming forward to receive Holy Communion.** When coming forward to receive Holy Communion (which will be given on the hand only) please keep your mask on, receive the Host on your hand, step well to the side and then lower your mask to receive the Host before replacing the mask and returning to your seat.
- ◆ And of course, if you are feeling even mildly unwell please don't attend.
- ◆ Our churches are well-aired and surfaces are wiped down after each Mass. We hope you can re-join us.

Fr Colin

If you can **PLEASE BRING A PLATE FOR SUPPER**
following our Lenten Ecumenical Service this
Tuesday 22nd at 7:45pm in Holy Family church
at Lindfield.

OUR CHINESE CATHOLIC COMMUNITY

四旬期第三主日 20.3.2022

讀經一(我是自有者。)

恭讀出谷紀 3:1-8,13-15

那時候，梅瑟為他的岳父，米德楊的司祭耶特洛放羊。有一次，梅瑟趕羊往曠野去，到了天主的山岳勒布。上主的使者，從荆棘叢中的火焰，顯現給梅瑟。梅瑟遠遠看見那荆棘被火焚燒，而荆棘卻沒有燒毀。梅瑟心裡說：「我要到那邊，看看這個奇異的現象，為什麼荆棘沒有被燒毀？」上主見梅瑟走來觀看，天主便由荆棘叢中叫他說：「梅瑟！梅瑟！」梅瑟回答說：「我在這裡。」天主說：「不可到這邊來！將你腳上的鞋脫下，因為你所站立的地方是聖地。」又說：「我是你父親的天主、亞巴郎的天主、依撒格的天主、雅各伯的天主。」梅瑟因為怕看見天主，就把臉遮起來。上主說：「我看見我的百姓，在埃及所受的痛苦；聽見他們因工頭的壓迫，而發出的哀號；我已注意到他們的痛苦。所以我要下去，拯救百姓脫離埃及人的手；領他們離開那地方，到一個美麗寬闊的地方，流奶流蜜的地方。」梅瑟對天主說：「當我到以色列子民那裡，向他們說『你們祖先的天主，打發我到你們這裡來』的時候，他們必要問我：他叫什麼名字？我要回答他們什麼呢？」天主向梅瑟說：「我是自有者。」又說：「你要這樣對以色列子民說：那『自有者』打發我到你們這裡來。」天主又對梅瑟說：「你要這樣對以色列子民說：上主、你們祖先的天主、亞巴郎的天主、依撒格的天主和雅各伯的天主，打發我到你們這裡來；這是我的名字，直到永遠；這是我的稱號，直到萬世。」——上主的話。

答唱詠 詠103:1-2, 3-4, 6-7, 8,11

【答】：上主富於仁愛寬恕，極其慈悲。(詠103:8)

領：我的靈魂，請讚頌上主；我的五內，請讚頌上主的名。我的靈魂，請讚頌上主，請你不要忘記他的恩寵。【答】

領：是他赦免了你的各種罪行；是他治癒了你的一切痛苦；是他叫你的性命，在死亡中得到保全；是他用仁慈以及愛情，給你作了冠冕。【答】

領：上主時常履行正義，為受壓迫者主持公道。上主將自己的道路，告知梅瑟，給以色列子民，彰顯自己的行徑。【答】

領：上主富於仁愛寬恕，極其慈悲，遲於發怒。就如上天距離下地，有多麼

高，他待敬畏他者的慈愛，也多高。【答】

讀經二(以色列民與梅瑟在曠野裡的歷史，是為勸戒我們而寫的。)

恭讀聖保祿宗徒致格林多人前書 10:1-6,10-12

弟兄姊妹們：

我願意提醒你們，我們的祖先都曾在雲柱下，都從海中走過，都曾在雲中和海中受了洗，而歸於梅瑟，都吃過同樣的神糧，都飲過同樣的神飲；原來他們所飲的，是來自伴隨他們的屬神磐石：那磐石就是基督。可是，他們中多數人，都不是天主所喜悅的，因而倒斃在曠野裡。這些事都是我們的鑑戒，為叫我們不要像他們一樣貪戀惡事。你們也不可像他們一樣抱怨；他們中有些人抱怨過，因而被毀滅者所消滅。發生在他們身上的這一切事，都是為給人作鑑戒，並記錄下來，為勸戒我們這些生活在末世的人。所以，凡自以為站得穩的，務要小心，免得跌倒。——上主的話。

福音前歡呼

領/眾：基督、天主聖言，願光榮歸於你。

領：耶穌說：「你們悔改吧！因為天國臨近了。」(瑪4:17)

眾：基督、天主聖言，願光榮歸於你。

福音(如果你們不悔改，你們都要同樣喪亡。)

恭讀聖路加福音 13:1-9

那時候，有幾個人，把有關加里肋亞人的事，即比拉多把他們的血，攙和於他們的祭品的事，報告給耶穌。耶穌回答說：「你們以為這些加里肋亞人，比其他所有加里肋亞人更有罪，才遭此禍害嗎？不是的。我告訴你們：如果你們不悔改，你們都要同樣喪亡。」就如史羅亞塔倒下，壓死了十八個人，你們以為他們比耶路撒冷其他所有居民，罪債更大嗎？不是的。我告訴你們：如果你們不悔改，你們都要同樣喪亡。」耶穌講了這個比喻，說：「有一個人將一棵無花果樹，栽種在自己的葡萄園內。他來在樹上找果子，但沒有找到，便對園丁說：你看，我三年來，在這棵無花果樹上找果子，竟沒有找到。你砍掉它吧，為什麼讓它白佔土地？」園丁回答說：主人，再留它這一年吧！等我在它周圍掘上土，加上糞；將來，如果結果子，便算了；不然的話，你就把它砍掉。」——上主的話。

FOR THE KIDS

Can you spot the eight differences between these two pictures?



DRAWING NOURISHMENT FROM THE EUCHARIST DURING LENT

It's a great tradition of our Church to come to weekday Mass one or more times a week during the Season of Lent to be nourished by the Word of God in the readings and the Word made flesh in the Eucharist.

A reminder too that at Lindfield there is now short term parking on the internal parish road for weekday Mass.



REGARDING SOME HELP WE'VE ASKED FOR:

Many thanks to those who responded to our call for people to sanitise and wash the cloths used to clean the pews after each Mass at Lindfield.

However we still have no volunteers at Killara. Please let Maia know if you could join a roster (maia@lindfieldkillara.org.au)

And many thanks to those who have contributed towards putting a proper AV system into Lindfield church for the filming and transmitting of our online Mass. If you are also able to contribute to this appeal please let me know.
Fr Colin

OUR PARISH LITURGICAL LIFE :

SUNDAY MASS

KILLARA CHURCH :

9.00am

5:30pm Vigil

LINDFIELD CHURCH

8.30 am

10.15am

6.00pm Vigil

12 noon Chinese Mass (2nd & 4th Sun.)

6:00pm (5:30pm on the third Sunday of the month)

(For Mass online see homepage of our website:
www.lindfieldkillara.org.au)

WEEKDAY MASS this week:

Monday	8:00am	Killara
Tuesday	8:00am	Killara
Wed	9:30am	Lindfield
Thursday	10:00am	Lindfield
Friday	10:00am	Lindfield

THE SACRAMENT OF RECONCILIATION

Saturdays for 15 mins after Vigil Mass at Killara

Saturdays 5.15 - 5.45pm at Lindfield

CELEBRATIONS THIS WEEK

3RD WEEK IN LENT

Friday: Solemnity of the Annunciation

PARKING

As there is now reduced parking on the Coles carpark at Lindfield, in addition to the onsite parking in the church and school grounds, Lindfield Uniting Church (cnr Provincial Rd) have kindly made their grounds available to us for parking for the Vigil & Sun. 6pm Mass (they require their grounds for their own Services on Sunday mornings). Enter from Pacific Hwy.

The new parish carpark at Killara will be opening soon.

SUNDAY MASS ROSTER

Saturday		19 Mar	26 Mar
Lindfield	6:00 pm	Fr Colin	Fr Colin
Killara	5:30 pm	Fr Thomas	Fr Thomas
Sunday		20 Mar	27 Mar
Lindfield	8:30 am	Fr Colin	Fr Colin
Killara	9:00 am	Fr Thomas	Fr Thomas
Lindfield	10:15 am	Fr Colin	Fr Colin
Lindfield	12:00 pm	No Mass	Fr Thomas
Lindfield	6:00pm	Fr Colin	Fr Thomas

PARISH DIARY ~ MARCH

Sun. 20th	9:30am	Morning tea (online)
	5:30pm	Youth & Family Mass (see p.8)
Tues. 22nd	7:45pm	Lenten Ecumenical Service (p.3)
Wed. 23rd	8:00am	Meditation (online)
	10:00am	Book Club (online)
	7:30pm	Scripture study (online)
Sat. 26th	4:00pm	Online Lenten retreat
Sun. 27th	9:30am	Morning tea (online)
Tues. 29th	7:30pm	Parish Pastoral Council
Wed. 30th	8:00am	Meditation (online)

Ways that you can support our parish

- ◆ BY DIRECT DEBIT CONTRIBUTIONS from your bank account to our parish accounts:

1st Collection: (providing for Frs Colin & Thomas & also for retired & sick clergy of the diocese)

BSB 062 784 Acct 10000 1624

Second Collection: (providing for all the operating costs of the parish): BSB 062 784 Acct 10000 1623

OR

- ◆ CREDIT CARD CONTRIBUTIONS: scan this code & then select each of our two parish collections:



OR

- ◆ YOU CAN ARRANGE FOR PERIODIC PAYMENTS FROM YOUR CREDIT CARD: just click on the hotlink box entitled 'Supporting parish finances' on the homepage of our website (www.lindfieldkillara.org.au) and scroll down to **2i.b.** for the form. (or simply email accounts@lindfieldkillara.org.au for assistance.

- ◆ The TAP MACHINES are available in our two churches.

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

P: 9416 3702

E: parish@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Parish Staff

Parish Secretary (Tues-Fri)

Philita Marundan philita@lindfieldkillara.org.au

Parish Office Coordinator; Child Protection Coordinator

Maia Schulze Tsang (Tue,Wed) maia@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

E info@holyfamily.nsw.edu.au Ph.9416 7200

W: www.hfldb.catholic.edu.au Principal: Mr Lou Dogao

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

Recently deceased: Teresa Spurtacz, James Quirk, Peter Quirk, Fidela Frez (mother of Fr Joey Frez at Chatswood), Lise Therese Ferriere, Gerardus Wolffers, Margaret Quinn, Marlene Clark.

Anniversary: Sylvia Dobbie, Bishop Patrick Murphy, Fr Patrick Ryan.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Pat Kelly, Jeanette Cicutto, Morna Sutherland, Barbara McMullan,, Sally Cogle, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Ian Coffey, Maureen Hobbs, Russell Adams. **And for all affected by COVID.**

Lindara Market

Sat 26 March

8am-1pm

Come & hunt for treasure & bargains! Plus home-made cakes, jams, & a sausage sizzle.



Drop your clean, saleable items to Lindfield Uniting Church carport, during March, for pricing & sorting. 454 Pacific Highway, Lindfield (cnr Provincial Rd)

Market is undercover, so it goes ahead regardless of rain or sunshine!
All proceeds support families in crisis / homeless, through the Waitara-based Lindara Families Program



Youth and Family Mass and parish bbg is back!

This Sunday 20th March, the third Sunday of the month, we have our monthly Youth and Family Mass. It will once again be **OUTDOORS** in the courtyard of MacKillop Hall, weather permitting. And as usual at the **EARLIER TIME OF 5:30PM**. We will once again be able to **SING** at this Mass!

Afterwards there will be a sausage sizzle in the airy outdoor annex of MacKillop Hall.

Please be there as we renew our parish life.

Young and old welcome—but we've love to see lots of the kids and our youth!



(continued from page 1...)

mercy can reach others, even where they're not prepared to grant it access of their own accord.

This is the mystery of intercession – which in fact is not mysterious at all. The moment you recognise the Church as a body, it is evident that what goes on in one limb has an effect on other limbs. To intercede is to practise a kind of reflexology. In so far as I utterly surrender myself into God's hands, comfort can be felt in some other part of the body. This is a source of hope. It reminds us that we are never powerless before the suffering of another. In Christ we can carry it before our Father, who knows how to pardon and heal.

Naturally, we do not remain untouched. To pray is to show compassion. Compassion is not practised in the abstract. It presupposes vulnerability. It presupposes my willingness to be hurt. To turn towards God 'with an undivided heart' is risky. We must open up our bricked-up hiding places. We must give grace access *everywhere*. This may hurt, but it is deeply freeing.

Little by little we learn how to live lives marked by the victorious seal of the Cross. St Paul's notion of 'the day of salvation' ceases to be something alien and excessively devout. It becomes the foundation for life here and now. We make an adult choice to experience what it means to live *in Christ*, prepared to know both the darkness of Calvary and the transfiguring light of Easter Day.

In a few moments, the cross of Jesus will be marked with ashes on our foreheads. It is a powerful confession. By receiving the ashes, we testify that our Christian pilgrimage goes through the burn-out of death and that *there*, in what is lifeless, the empowering, joy-bearing power of Christ is made manifest. Nothing in us is so dead that it cannot be resurrected if Christ's light is allowed to shine upon it. There is no conflict within us or about us that cannot be resolved if we let ourselves be reconciled. As we have seen: It is in our power, in Christ's name, to carrying reconciliation into others' deep-seated strife.

Lets' then take the word of Scripture seriously. Let us *do* what is asked of us: 'Let your hearts be broken! Turn around!' There is still time. We must make use of it. The Lord waits for us to act. He calls on us, to us, expectantly.

(a homily by Eric Varden oco,
Bishop of Trondheim)

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