



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 23 - 1 - 22

This week: Neh 8:2-6, 8-10; 1 Cor 12:12-30; Lk 1:1-4, 4:14-21
Next week: Jer 1:4-5, 17-19; 1 Cor 12:31 - 13:13; Lk 4:21-30



Jesus declares today, at the very beginning of his ministry, that he has come to bring *good news* to **the poor**.

The poor.

For the Scriptures this means those who lack *anything* that prevents them having the fullness of life:

food, shelter, money certainly;

but also love, acceptance, respect, justice.

To be rejected, to be judged, to be kept at a distance is the greatest poverty.

Jesus came to bring good news *to the poor*.

And if we are baptised into him then we're called to do the same.

Fr Colin

AUSTRALIA DAY

falls this **Wednesday 26th January**.
Mass will be at the usual time of **10:00am at Lindfield**.

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

GOOD NEWS ABOUT OUR KILLARA CARPARK

As the Killara development proceeds the great news is that the new parish carpark is drawing very near to completion. It may possibly open by the end of this month but definitely by some time during February.



THE PARISH OFFICE will be 'open' Tuesday, Thursday and Friday this week. It won't be physically open but staff can be contacted in the office by phone /email.

SACRAMENTAL PROGRAMME DATES FOR 2022



The letter giving all the details and dates for our Sacramental Preparation Programmes for 2022 is 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 next year. We look forward to helping them prepare for these precious encounters with the Lord.

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 **Wednesday 2nd February**
at 10:00am at Lindfield

Food for the soul

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor (Lk 13:24)

THE CHURCH'S ECONOMIC-SOCIAL TEACHINGS

Most of us have been raised to believe that we have right to possess whatever comes to us honestly, either through our own work or legitimate inheritance. No matter how large that wealth might be, it's ours as long as we didn't cheat anyone along the way. By & large, this belief has been enshrined in the laws of democracies & we generally believe that it's morally sanctioned by the Christianity.

Partly this is all true, but it needs a lot of qualification. From scripture, through Jesus, through the social teachings of the churches, through papal encyclicals from Leo XIII through John Paul II, the right to private ownership and private wealth is mitigated by a number of moral principles. Let me list a number of those principles (which are taught with the weight of Ordinary Magisterium within Roman Catholicism and the ecclesial equivalent of that in most Protestant churches). For Roman Catholics, I will list the major references to church documents:

- God intended the earth and everything in it for the sake of all human beings. Thus, in justice, created goods should flow fairly to all. All other rights are subordinated to this principle. (*Gaudium et Spes* 69; *Populorum Progressio* 22) We do have a right to private ownership and no one may ever deny us of this right (*Rerum Novarum* 3-5, 14, *Quadragesimo Anno* 44-56, *Mater et Magistra* 109) but that right is subordinated to the common good, to the fact that goods are intended for everyone. (*Laborem Exercens* 14) Wealth and possessions must be understood as ours to steward rather than to possess absolutely (*Rerum Novarum* 18-19).

- No person (or nation) may have a surplus if others do not have the basic necessities. (*Rerum Novarum* 19; *Quadragesimo Anno* 50-51, *Mater et Magistra* 119-121 & 157-165; *Populorum Progressio* 230) Thus, no one may appropriate surplus goods solely for his own private use when others lack the bare necessities for life (*Populorum Progressio* 23). People are obliged to come to the relief of the poor and if a person is in extreme necessity they have the right to take from the riches of others what he needs (*Gaudium et Spes* 69).

- The present economic situation in the world must be redressed. (*Populorum Progressio* 6,26,32; *Gaudium et Spes* 66; *Octogesima Adveniens* 43; *Sollicitudo Rei Socialis* 43) Thus the law of supply and demand, free enterprise, competition, the profit motive, and the private ownership of the means of production may not be given complete free reign. They are not absolute rights and are only good within certain limits (*Populorum Progressio* 26; *Quadragesimo Anno* 88, 110).

- In regards to the private ownership of industry & the means of production, two extremes are to be avoided: Unbridled capitalism on the one hand, & complete socialism on the other (*Quadragesimo Anno* 46, 55, 111-126).

- Governments must respect the principle of subsidiarity and intervene only when necessary. (*Rerum Novarum* 28-29; *Quadragesimo Anno* 79-80; *Mater et Magistra* 117-152) However when the common good demands it they not only may step in, they are obliged to do so. (*Populorum Progressio* 24, 33; *Mater et Magistra* 53; *Gaudium et Spes* 71) As well certain forms of property should be reserved for the state since they carry with them an opportunity of domination too great to be left to private individuals (*Quadragesimo Anno* 114; *Mater et Magistra* 116).

- Governments may never sacrifice the individual to the collectivity because the individual is prior to civil society and society must be directed towards him or her (*Mater et Magistra* 109; *Quadragesimo Anno*, 26)

- Employers must pay wages which allow the worker to live in a "reasonable and frugal comfort" (*Rerum Novarum* 34) and wages may not simply be a question of what contract a worker will accept. Conversely, workers may not claim that the produce and profits which are not required to repair and replace invested capital belong by right to them (*Quadragesimo Anno* 55, 114) and they must negotiate their wages with the common good in mind (*Quadragesimo Anno* 119; *Mater et Magistra* 112) As is the case with the employer, it is not just a question of what kind of contract can be extracted.

- Both the workers and the employers have an equal duty to be concerned for the common good (*Laborem Exercens* 20).

- And, the condemnation of injustice is part of the ministry of evangelisation and is an integral aspect of the Church's prophetic role (*Sollicitudo Rei Socialis* 42)

The church has history on its side in teaching these principles. The failure of Marxism in Eastern Europe highlights precisely that an attempt to create justice for everyone without sufficiently factoring in the place of private profit and private wealth (not to mention God or love) doesn't lead to prosperity and justice, just as our present economic crisis highlights that an unregulated profit motive doesn't lead to prosperity and justice either. There is a middle road, and the Church's social teachings are that road-map.

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

COULD YOU HELP ?

My laptop (a parish asset) is on its last legs and clearly is going to give up the ghost any day. It's essential for what I do for you as a parish - moving with me between the parish office and my home office.

Given the current reduction in our parish income due to the public health situation I was hoping that we might not have to dip into parish funds but that someone or ones might be able to cover the cost of the computer.

If you could help our parish in this way in whole or in part please let me know. *Fr Colin*

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

Grant that life to:

Please pray for the gift of eternal life for Fr Manoj Manuel who died suddenly this week while visiting family in India.. Fr Manoj has been ministering in Australia for the last 3 years & in our diocese for the last year.

Recently deceased: Fr Mel Cotter ofm, Bro. Norman Hart fms, Margaret Ford, Ross Newcombe, Rebecca Harris, Brian Anthony McGrane, Shirley Smith, Keith Smith, Marco Lamberti. **Anniversary:** Freda Mercer, Chris Williams.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Trevor Swift, Morna Sutherland, Barbara McMullan,, Sally Cogle, 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 affected by COVID.**

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 18:8-10. 15

The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple.

The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes.

The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just

May the spoken words of my mouth,
the thoughts of my heart,
win favour in your sight, O Lord,
my rescuer, my rock!

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

GOSPEL ACCLAMATION

**Alleluia, alleluia! The Lord sent me to bring Good News
to the poor Alleluia!**

MEMORIAL ACCLAMATION

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

FR RICHARD ROHR OFM'S MEDITATION JESUS IN THE TRINITY

Father Richard points out how we misunderstand Jesus and his teachings when we think of him apart from the Trinity.

When we try to understand Jesus outside the dynamism of the Trinity, we do not do him or ourselves any favours. Jesus never operated as an independent "I" but only as a "thou" in relationship to his Father and the Holy Spirit. He says this in a hundred different ways—the "Father" and the "Holy Spirit" are a relationship to Jesus. God is love, which means relationship itself (1 John 4:7–8).

Christianity lost its natural movement and momentum—flowing out from and returning to that relationship—when it pulled Jesus out of the Trinity. It killed that exciting inner experience and marginalised the mystics who really should be centre stage. Jesus is the model and metaphor for all of creation being drawn into this infinite flow of love. Thus he says, "Follow me!" and "I shall return to take you with me, so that where I am, you may be also" (John 14:3). The concrete, historical body of Jesus represents the universal Body of Christ that "God has loved before the foundation of the world" (John 17:24). He is the stand-in for all of us. The Jesus story, in other words, is the universe story. He never doubts his union with God, and he hands on union with God to us through this fully participatory universe.

Many of the Fathers of the church believed in an ontological, metaphysical, objective union between

humanity and God, which alone would allow Jesus to take us "back with him" into the life of the Trinity (John 17:23–24, 14:3, 12:26). This was how real "participation" was for many in the early church. It changed people and offered them their deepest identity and form ("trans-formation"). We had thought our form was merely human, but Jesus came to show us that our actual form is human-divine, as he is. He was not much interested in proclaiming himself the exclusive son of God. Instead, he went out of his way to communicate an inclusive sonship and daughterhood to the crowds. Paul uses words like "adopted" (Galatians 4:5) and "co-heirs with Christ" (Romans 8:17) to make the same point.

"Full and final participation" was learned from Jesus, who clearly believed that God does not so much promise us a distant heaven but invites us into the Godself as friends and co-participants. Remember, I am not talking about a psychological or moral wholeness in human persons, which is never the case, and why most people dismiss this doctrine—or feel incapable of it. I am talking about a divinely implanted "sharing in the divine nature," which is called the indwelling spirit or the Holy Spirit (Romans 8:16–17). This is the foundation on which we must and can build and rebuild a civilisation of life and love. Our objective ground is good and totally given!

OUR PARISH LITURGICAL LIFE : SUNDAY MASS

KILLARA CHURCH :

5:30pm Vigil 9.00am

LINDFIELD CHURCH

6.00pm Vigil 8.30 am 10.15am
12 noon Chinese Mass (2nd & 4th Sun.) 6:00pm

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

WEEKDAY MASS this week:

Monday	8:00am	Killara
Tuesday	8:00am	Killara
Wednesday	10:00am	Lindfield (Australia Day)
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 THIRD WEEK IN ORDINARY TIME

Monday: Memoria of St Francis de Sales
Tuesday: Feast of the Conversion of St Paul
Thursday: Memoria of St Thomas Aquinas

PARKING

There is now reduced parking on the Coles carpark but at Lindfield there is also the following parking:

- ⇒ in the church grounds as usual
- ⇒ in the school playground (enter just inside our Balfour Lane gate)
- ⇒ in Highfield Rd
- ⇒ 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.

Ways that you can support our parish

- ◆ **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

(Lindfield-Killara Parish Pastoral Revenue A/c)

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

(Lindfield Killara Parish Church Account)

OR

- ◆ **YOU CAN HAVE A TAP MACHINE AT HOME (ALMOST!) Credit card contributions** can be made by scanning this code and then selecting 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 2 i.b. for the form. (or simply email Alison (alison@lindfieldkillara.org.au) for assistance.

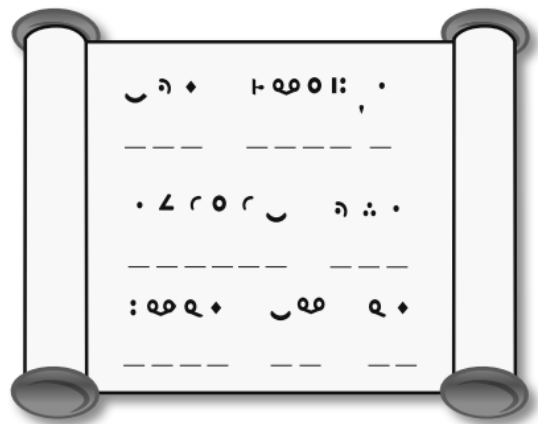
- ◆ And of course the **TAP MACHINES** are available in our two churches.

FOR THE KIDS

DECODE THE PROPHECY

Use the code below to decipher the prophet's message

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



Lk 4:14-21

OUR CHINESE CATHOLIC COMMUNITY

常年期第三主日(天主聖言主日)
23.1.2022

讀經一(司祭讀一段天主的法律書, 即作翻譯和解釋, 如此, 民眾可以明白所誦讀的。)

恭讀乃赫米雅書 8:2-4,5-6,8-10

厄斯德拉司祭在七月一日, 將法律書拿到會眾前, 在男女和所有能聽懂的人前, 在水門前的廣場上, 從早晨到中午, 在男女和能聽懂的人面前, 宣讀了法律。所有人民, 都側耳靜聽法律書。厄斯德拉經師, 站在為此特備的木台上; 眾人都看見他展開書卷, 因他高高站在眾人之上。當他展開書卷時, 眾人都站起來。厄斯德拉先讚頌了上主, 偉大的天主; 全民眾舉手回答說:「阿們, 阿們!」以後跪下, 伏首至地, 欽崇上主。厄斯德拉讀一段天主的法律書, 即作翻譯和解釋, 如此, 民眾都可以明白所誦讀的。乃赫米雅省長, 及厄斯德拉司祭兼經師, 偕同教導民眾的肋未人, 向民眾說:「今天是上主你們天主的聖日, 你們不可憂愁哭泣!」因為全民眾聽了法律的話, 都在哭泣。為此, 乃赫米雅又向他們說:「你們應去吃肥美的肉, 喝甘甜的酒, 且贈送一部分, 給那些沒有預備的人, 因為今天是我主的聖日; 你們不可憂愁, 因為喜樂於上主, 就是你們的力量。」——上主的話。

答唱詠 詠19:8, 9, 10, 15

【答】:上主, 你的話, 就是神, 就是生命。(若6:63)

頌:上主的法律是完善的, 能暢快人靈; 上主的約章是忠誠的, 能開啟愚蒙。【答】

頌:上主的規誡是正直的, 能悅樂心情; 上主的命令是光明的, 能燭照眼睛。【答】

頌:上主的訓誨是純潔的, 永遠常存; 上主的判斷是真實的, 無不公允。【答】

頌:上主, 我的磐石, 我的救主! 願我口中的話, 並願我心中的思慮, 常在你前蒙受悅納! 【答】

讀經二(你們是基督的身體, 各自都是肢體。)

恭讀聖保祿宗徒致格林多人前書

12:12-14,27

弟兄姊妹們:

就如身體只是一個, 卻有許多

肢體; 身體所有的肢體雖多, 仍是一個身體; 基督也是這樣。因為我們眾人, 不論是猶太人, 或是希臘人, 或是為奴的, 或是自主的, 都因一個聖神受了洗, 成為一個身體, 又都為一個聖神所滋潤。原來身體不只有一個肢體, 而是有許多。

你們便是基督的身體, 各自都是肢體。——上主的話。

福音前歡呼

頌/眾:亞肋路亞。

頌:上主派遣我向貧窮人傳報喜訊, 向俘虜宣告釋放。(參閱路4:18)

眾:亞肋路亞。

福音(這段聖經, 今天應驗了。)

恭讀聖路加福音 1:1-4;4:14-21

德教斐羅閣下: 有關在我們中間所完成的事蹟, 雖然已有許多人, 依照那些從開始就親眼見過, 並為聖言服務的人, 所傳給我們的, 編寫成書; 我也從起頭仔細查訪了一切, 認為有必要按次序, 給你寫出來, 為使你清楚知道: 給你所傳授的道理, 是正確無誤的。那時候, 耶穌充滿聖神的能力, 回到加里肋亞。他的名聲傳遍了附近各地。他在他們的會堂施教, 受到眾人的稱揚。耶穌來到了納匝肋, 自己曾受教養的地方; 按他的習慣, 就在安息日, 進入會堂, 並站起來要誦讀。有人把依撒意亞先知書遞給他; 他於是展開書卷, 找到了一處, 上邊寫著:「上主的神臨於我身上, 因為他給我傳了油, 派遣我向貧窮人傳報喜訊, 向俘虜宣告釋放, 向盲者宣告復明, 使受壓迫者獲得自由, 宣布上主恩慈之年。」耶穌把書卷捲起來, 交給侍役, 就坐下了。會堂內眾人的眼睛, 都注視著他。他便開始對他們說:「你們剛才聽過的這段聖經, 今天應驗了。」——上主的話。

華人天主教會 北區中心主日彌撒12時

1月 彌撒時間 1月9日, 1月23日 正午 12時(第 2, 4 主日)

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