



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.

**VERSION OF PARISH BULLETIN FOR PHONES  
FOR THE VERSION FOR LARGE SCREENS PLEASE CLICK THE  
OTHER LINK ON THE PAGE WHERE YOU ACCESSED THIS.**

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**FOURTH SUNDAY IN ORDINARY TIME 30-1-22**

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*Today: Jer 1:4-5, 17-19; 1 Cor 12:31 – 13:13; Lk 4:21-30*  
*Next week: Is 6:1-8; 1 Cor 15:1-11; Lk 5:1-11*

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The villagers of Nazareth are absolutely classic in their prejudice: they reject Jesus because he's too *familiar*, **and** they become enraged when he suggests that those of other faiths and other nations are closer to God – because they're too *foreign*.

It's a 'Goldilocks' approach – people have to be 'just right', neither too familiar nor too foreign.

It's a frightening example of how we can draw tight circles to include and exclude people.

Last week Jesus announced that he had come to bring *Good News*.

And we're meant to do the same.

**This Sunday asks whether our way of viewing our fellow human beings is *good news* for the world.**

*Fr Colin*



**this week to our Chinese Catholic Community and to all those in our parish from a Chinese heritage.**

## COMMUNITY SAFETY AT OUR MASSES

Please be assured that we are doing all we can to ensure our gatherings are as safe as possible:

- ◆ We have temporarily suspended congregational singing once again.
- ◆ Holy Communion will only be distributed by Eucharistic ministers who have had their booster shot or who have been vaccinated so recently that they are ineligible for a booster at present.
- ◆ We ask that everyone sanitises their hands on arrival.
- ◆ We also ask, as per public health orders, that if you are feeling even mildly unwell that you do not attend.
- ◆ 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 public health orders require that all wear a mask at Mass and sign in on entry.

*Fr Colin*

### ***A new year underway for our parish....***

#### ***...online ways to be involved***

##### ***Starting up again this week:***

- ◆ ***Evening Scripture study with Fr Colin*** - 2nd & 4th Wednesdays at 7:30pm
  - ◆ ***Daytime Scripture study with Fr Colin*** - 2nd & 4th Wednesdays at 7:30pm and 1st & 3rd Wednesdays at 11am.
- NB—the above two groups study two different books of the Bible at any one time so it's possible to join both groups***
- ◆ ***Parish Book Club*** - on the 4th Wednesday at 10am.
  - ◆ ***Christian Meditation Group*** meets online each Wednesday at 8am. Everyone is welcome. Contact Kay 9416 2194 Kay.Hunt@optusnet.com.au or Catherine 9415 6345 catherinecwillis@gmail.com.
  - ◆ ***Morning tea*** - this is now taking place online each Sunday at 9:30am. A fun and relaxing get-together and chat.
  - ◆ ***Adult faith enrichment:*** our current online series is Robert Barron's 'The Creed': 1st & 3rd Wednesdays at 7:30pm. A new topic will also begin soon.

***If you'd like to take part in any of these just let me know and I'll let you know how to log in.***

*Fr Colin*

## 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 LITMUS TEST FOR BEING CHRISTIAN

Who's a real Christian and who's not? Who's faithful to the teaching of Christ and who's selective in following him? Who's morally committed and who's not?

Everywhere, in the name of religion, truth, morality, ideology, or political-correctness, we're erecting various tests of orthodoxy and morals. Usually one issue of morality, dogma, dress, or political-correctness is set up as the litmus test. How you stand on that issue determines how you are judged in general and, depending whether you're liberal or conservative, that issue can be anything from abortion, to feminism, to gay marriage, to war, to poverty, to capital punishment, to clerical dress, to (inside of Islam) whether not a woman covers her face in public. But, invariably, there is a litmus test, one issue on which you are judged.

So it's worth asking: Did Jesus have a litmus test? Is there one issue, principle or dogma within his teaching that can function as a criterion for judgement so that we are, in effect, a Christian or not, depending upon where we stand on that issue?

The question isn't a simple one: on the one hand, it asks the question of essentials: what's essential and what's negotiable in the teachings of Jesus? But it asks, as well, whether there is there any one thing inside the teachings of Jesus that can serve as a defining criterion as to what makes one uniquely Christian?

Regarding the question of essentials, I submit, there are four things that Jesus asks of anyone who would be his disciple:

First, that he or she "keep the commandments," both the larger commandment of the heart "to love God and neighbour" and the ten commandments. "If anyone loves me, he will keep my word." An essential component of Christian discipleship is having a private relationship to Jesus and being faithful in the area of private morality.

Second, Jesus mandates social justice as non-negotiable, not optional, within Christian discipleship. This is clear from Jesus' own life, from the text on the last judgement in Matthew's gospel, and from the fact that in the gospels, on average, one out of every eight lines is an imperative from Jesus to reach out to the poor.

Third, as Jesus defines it, discipleship demands involvement within a concrete community of faith. Christian discipleship is not something we do alone. We're asked to journey to God with each other, as part of an ecclesial community, as part of a church. As

the First Epistle of John, puts it: “The one who claims to love a God that he cannot see and does not love a neighbour whom he can see is a liar.”

Finally, what Jesus asks of us as an essential component of discipleship is a mellow, warm, grateful heart. Discipleship isn't just about what we do; it's also about the spirit within which we do it. We need the right truth, but also the right energy. Nothing counts for much, no matter how right or orthodox the action, if it doesn't issue from love and gratitude. In T.S. Eliot's words: “The last temptation is the greatest treason: To do the right deed for the wrong reason.” (Murder in the Cathedral) When our concern for truth, orthodoxy, justice, or morality comes out of a place of anger, bitterness, or judgement, we are no longer acting as disciples of Jesus, no matter how right the cause. No action rooted in bitterness, anger, jealousy, self-righteousness, or in a desire for revenge can ever justify itself in Jesus' name.

Thus these things—private integrity, social justice, involvement in ecclesial community, mellowness of heart—are the essentials of Christian discipleship. But there's still a further question: is there anything in Jesus' teaching and his challenge to us that might serve as a litmus test? Is there any one, singular teaching that can serve as a criterion as to who is and who isn't a true disciple of Jesus?

There is. For Jesus, the litmus test for a disciple, at least for a mature disciple, is this: can you love an enemy? Can you bless someone who curses you? Can you forgive, and can you forgive even a murderer?

It is precisely to this challenge that Jesus refers when he tells us that our virtue must go deeper than the virtue of the scribes and Pharisees. The scribes and Pharisees were, for the most part, sincere and decent men and women who loved God, tried to help the poor, were concerned about truth and morals, and practised justice. But loving an enemy and forgiving a murderer aren't prescribed by justice, the ten commandments, church dogma, human decency, or even sincerity. They're an invitation to something deeper, an invitation that comes from Jesus' life and teaching, and an invitation that, in the end, constitutes the litmus test of mature discipleship.

Who's a real Christian and who's not? The deepest answer in the gospels would be: the person who can love an enemy, bless those who curse her, and forgive everyone, even a murderer.

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

**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.

### **Ways you can support our parish in this challenging time**

- ◆ **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:** (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](http://www.lindfieldkillara.org.au)) **and scroll down to 2 i.b. for the form.** (or simply email Alison ([alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)) for assistance.
- ◆ And of course the **TAP MACHINES** are available in our two churches.

**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 Margaret Quinn of our parish who died last weekend. The Funeral Mass for Margaret will be celebrated at 2pm Monday at Lindfield.*

**Recently deceased:** Marlene Clark, Fr Manoj Manuel, 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. **And for:** George Joseph Blayney.

## 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

## 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.

**OUTDOOR YOUTH AND FAMILY MASS** will be celebrated in the courtyard in front of MacKillop Hall at Lindfield on **Sunday 20th February** (at the earlier time of 5:30pm). Please note the date.

## 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](http://www.lindfieldkillara.org.au))

### WEEKDAY MASS this week:

Monday	8:00am	Killara
Tuesday	8:00am	Killara
Wednesday	10:00am	Lindfield (Candlemas)
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

#### FOURTH WEEK IN ORDINARY TIME

Wed: Feast of the Presentation of the Lord (Candlemas)

Sat: Memoria of St Agatha

### 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.

### SUNDAY MASS ROSTER

Saturday		29 Jan.	5 Feb.
Lindfield	6:00 pm	Fr Thomas	Fr Colin
Killara	5:30 pm	Fr Colin	Fr Thomas
Sunday		30 Jan.	6 Feb.
Lindfield	8:30 am	Fr Thomas	Fr Colin
Killara	9:00 am	Fr Colin	Fr Thomas
Lindfield	10:15 am	Fr Thomas	Fr Colin
Lindfield	12:00 pm	No Mass	No Mass
Lindfield	6:00pm	Fr Colin	Fr Thomas

**FR RICHARD ROHR OFM'S MEDITATION  
THE TRINITY : THE PAIN OF DISCONNECTION**

*Father Richard writes about what losing our experience of God as Trinity has cost us:*

We have so many people suffering from mental and emotional illnesses in our time. Many people experience alienation from society, their own families, and even from themselves. In a word, they are disconnected instead of connected. I think one of the reasons is because we've been told we are all on our own. How does one overcome such a gap on their own? We believe that the ties that bind us have been broken and we don't know how to put Humpty Dumpty together again. We have been overly reminded of our individual nature, not our deepest inner connection with each other and Reality itself.

The word that emerged in all the great world religions for that deepest connection is soul, the soul of things. We all use the word. Yet it seems we've come to doubt the very existence of soul, not only within ourselves, but in everything else, too. Soul implies a symbiotic relationship: once we find it here in ourselves, we'll find it over there, too. If we can't see it over there, my bet would be that we haven't discovered or surrendered to it "in here," either.

*Brazilian liberation theologian Leonardo Boff (b. 1938) writes that even the simple statement, "I believe in God," offers us an intimate reminder that we are not alone:*

To say "I believe in God" means that there is Someone who surrounds me, embraces me everywhere, and loves me, Someone who knows me better than I do myself, deep down in my heart, where not even my beloved can reach, Someone who knows the secret of all mysteries and where all roads lead. I am not alone in this open universe with all my questions for which no one offers me a satisfactory answer. That Someone is with me, and exists for me, and I exist for that Someone and in that Someone's presence. Believing in God means saying: there exists an ultimate tenderness, an ultimate bosom, an infinite womb, in which I can take refuge and finally have peace in the serenity of love. If that is so, believing in God is worthwhile; it makes us more ourselves and empowers our humanity.

*Father Richard concludes:*

The God within is like a homing device placed within us, like those found naturally in homing pigeons. No matter where they're released, they know how to find their way back home—across thousands of miles in some cases! We can think of the Holy Spirit as our interior homing device—that for all our stupidity and mistakes there is this deep internal intuition that we are the sons and daughters of God. No matter how lost we get, it keeps pointing us back "home"—to



love, to connection, to meaningful relationship with Someone or something else, to soul. It's only God in us that knows God. It's God in us that loves God. It's God in us that recognises God. That's Trinity 101.

**THANK YOU!** In last week's bulletin I asked whether anyone could help our parish to cover the cost of a much-needed new computer. The wonderful news is that three people have come forward and covered the full cost. Many thanks to these generous members of our community. *Fr Colin*

### PRAY FOR TONGA

Tonga needs your support urgently. Give now to help with emergency response.

Visit [www.caritas.org.au/donate/emergency-appeals/pacific](http://www.caritas.org.au/donate/emergency-appeals/pacific) or call **1800 024 413** toll free to make your donation.

## OUR CHINESE CATHOLIC COMMUNITY

常年期第四主日 30.1.2022

讀經一（天主選定了你作萬民的先知。）

恭讀耶肋米亞先知書 1:4-5,17-19

在約史雅時代，上主對我說：「我還沒有在母腹內形成你以前，我已認識了你；在你還沒有出離母胎以前，我已祝聖了你，選定了你作萬民的先知。

「你要束上腰，起來，向他們傳述我所命令你的一切。在他們面前，你不要畏懼，免得我在他們面前，令你畏懼。「看啊，我今天使你成為堅城、銅牆、鐵壁，以對抗猶大君王、首領、司祭和當地的人民。「他們要攻擊你，卻不能得勝你，因為有我與你同在，協助你。」——上主的話。

答唱詠 詠71:1-2, 3-4, 5-6, 15,17

【答】：上主，我要宣揚你的救恩。（參閱詠71:15）

領：上主，我投靠你，永不受辱！求你按你的正義，解救我；求你側耳俯聽我，拯救我。【答】

領：求你作我避難的岩石，獲救的堡壘；因為你是我的磐石，我的堡壘，我的天主，求你由邪惡人的手中，將我救出。【答】

領：我主上主，你是我的期望，你是我自幼唯一的依靠。我在母胎中，就依賴了你，尚在母懷中，你就庇蔭了我。【答】

領：我的口要傳述你的寬仁，終日不斷宣揚你的救恩。天主，遠自我幼年時，你已教導了我；直至今日，我仍宣揚你的奇妙化工。【答】

讀經二（現今存在的，有信、望、愛這三樣，但其中最大的，就是愛。）

恭讀聖保祿宗徒致格林多人前書 13:4-13

弟兄姊妹們：

愛是含忍的，愛是慈祥的，愛不嫉妒，不誇張，不自大，不作無禮的事，不求己益，不動怒，不圖謀惡事，不以不義為樂，卻與真理同樂：凡事包容，凡事相信，凡事盼望，凡事忍耐。愛永存不朽；而先知之恩，終必消失；語言之恩，終必停止；知識之恩，終必消逝。因為我們現在所知道的，只是局部的；我們作先知所講的，也只是局部的；及至那圓滿的，一來到，局部的，就必要消逝。當我是孩子的時候，說話像孩子，看事像孩子，思想像孩子；幾時我長大成人，就把孩子的事丟棄了。我們現在是藉著鏡子觀看，模糊不清，到那時，就要面對面的觀看了。我現在所認識的，只是局部的，那時，我就要全認清了，如同我全被認清一樣。現今存在的，有信、望、愛這三樣，但其中最大的，就是愛。——上主的話。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：上主派遣我向貧窮人傳報喜訊，向俘虜宣告釋放。（路4:18）

眾：亞肋路亞。

福音（耶穌被派遣來，不只是為猶太人，也為所有的人。）

恭讀聖路加福音 4:21-30

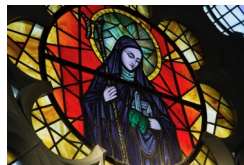
那時候，耶穌在會堂裡開始講道：「你們剛才聽過的這段聖經，今天應驗了。」眾人都稱讚他，驚奇他口中所說動聽的話；並且說：「這不是若瑟的兒子嗎？」耶穌回答他們說：「你們必定要對我說這句俗語：醫生，醫治你自己吧！我們聽說你在葛法翁所做的一切，也當在你的家鄉這裡做吧！」

耶穌又說：「我實在告訴你們：沒有一個先知，在本鄉受悅納的。我實在告訴你們：在厄里亞時代，天閉塞了三年零六個月，遍地起了大飢荒，在以色列原有許多寡婦，厄里亞並沒有被派到她們當中任何一個那裡去，而只到了漆冬匝爾法特的一個寡婦那裡。在厄里亞先知時代，在以色列有許多痲瘋病人，他們中沒有一個得潔淨，只有敘利亞的納阿曼。」在會堂裡聽見這番話的人，都憤怒填胸，起來把耶穌趕出城外，拉他到山崖上——他們的城是建在山上的——要把他推下去。他卻由他們中間過去，走了。——上主的話。

華人天主教會 北區中心主日彌撒12時

2月 彌撒時間 2月13日, 2月27日 正午12時 (第2, 4主日)

\*\*牧職修女 司徒金美修女 0419-426899 \*\*北區中心聯絡 Gloria Cheung 0416-118089



**THE FEAST OF ST BRIGID** falls this Tuesday 1st February. While not a feast day on the universal calendar of the Church (though in Ireland St Brigid is co-patroness of the country along with St Patrick) our parish has a special connection to St Brigid given that the Brigidine Sisters for many years led and taught in our Parish school. It's for that reason that we named the hall above the church in the Shirley Wallace Parish Centre 'St Brigid's Hall' - for the upper floor of the church was originally built by the parish to be part of its school.

### PLEASE PRAY FOR THOSE WHO ARE SICK:

Trevor Swift, Morna Sutherland, Barbara McMullan,, Sally Cougle, 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.**