



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.

## FIRST SUNDAY IN LENT

6 - 3 - 22

This week: Dt 26:4-10; Rom 10:8-13; Lk 4:1-13  
Next week: Gen 15:5-12, 17-18; Phil 3:17-4:1; Lk 9:28-36

### What are our priorities? That's the great question and challenge of Lent:

*what matters most?*  
*what do we give our time to?*  
*what do we give our energy to?*

Is it to what brings us life, to what nurtures the spiritual life within us?  
to what brings about just, compassionate & loving relationships with our fellow human beings?

The temptations of Jesus were temptations to the *illusions* of what brings life:  
power, instant gratification, expecting God to live life – and solve life – for us.

Lent can be just another 40 days on the calendar – March, a few days of April – business as usual.  
*Business* as usual.

Or it can be a time of retreat. A time when we make some room for self-reflection, for prayer, for re-examination of those priorities upon which we base our living.

But what the next 40 days will be – or won't be – is entirely up to us.

*Fr Colin*



## WHAT YOUR LENTEN PROJECT COMPASSION DONATIONS CAN DO ....



Salma was just 18 years old, pregnant & fearful for her life & that of her unborn child, when she featured in Project Compassion 2013. In Bangladesh, maternal & infant mortality rates are tragically high. A recent World Bank report reveals nearly 30 in 1,000 newborns die, while still more are born suffering malnutrition & low birth weight.

Salma sought the help of a midwife trained by Caritas' Safe Motherhood Program – and more than six years on, Salma is thriving and the mother of two healthy children. Salma lives with her husband, Masud, in the rural community of Gazipur, two hours from Bangladesh's bustling capital, Dhaka. During her first pregnancy, Salma was very sick. She experienced abdominal pain, couldn't eat and was frightened by the pain she was experiencing. Her distress increased as some villagers suggested that something might not be right with the baby. The nearest medical clinic was too far away for Salma to attend, so she sought care from the village's elderly traditional birth attendant. However, Salma didn't feel comforted or confident that her baby would be born healthy.

Thankfully, Salma heard about a rural midwife named Pronoti. Word had reached Salma that mothers and babies in Pronoti's care suffered fewer complications during birth and in the critical months afterwards. Pronoti's patients were also less likely to suffer illness or injury. This brought great hope to Salma & her family. Salma sought out Pronoti, who safely monitored her pregnancy and helped deliver Salma's beautiful daughter. Pronoti was able to help, thanks to the midwifery training she received through the Safe Motherhood Program supported by Caritas Australia. This comprehensive training means midwives like Pronoti can provide full antenatal and postnatal care, deliver babies, and refer mothers to hospital if needed. Through the program, more and more women in rural Bangladesh are receiving the care they need and fulfilling their hope of having a family. To date the program has reduced maternal and infant mortality in the area by almost 70 percent.

Over 400 women have been trained in midwifery since

2008 – and these new midwives have had an incredible impact, giving over 28,000 women antenatal checkups and delivering more than 15,000 babies.

Not only has the program benefitted new mothers, it has empowered midwives, like Pronoti, by giving them the opportunity to learn valuable skills. Pronoti is now a respected community member who is able to contribute to her family's income. "There has been positive change in the community, many women say they are less fearful.

Now, the women are much better prepared for pregnancy and delivery," says Caritas programme manager, Provaty Rozario. Of course, when Salma fell pregnant a second time, she called Pronoti immediately. Pronoti was once again delighted to accompany Salma through her pregnancy and this time deliver a healthy baby boy. "I think often how if the Safe Motherhood Program had not trained midwives like Pronoti many of us would have to go to the private clinics 11 kilometres away," Salma says. "Some of us women and our babies might die because of that." Salma's husband, Masud, says that without the midwife's help, they would not have known what to do. He's proud of his young family. "Being poor I see it is going to be very hard to educate our children well, so I need to earn more money. We dream of leasing some land in the future so we can cultivate rice,"

Masud says. "With hope we can believe that our children will not have to suffer in the same way as we do because of our poverty." Now 24, Salma smiles as she lovingly watches her one-year old boy and her six-year-old daughter who is in Year 2 at school. She is pleased that not only were they born healthy, but they're growing up strong, and can focus on their hopes and dreams for the future. Salma's face lights up as she describes her daughter's ambition to be a doctor in the future. Salma would like to say a big thank you to Caritas and the people of Australia for all their help. With your support, Caritas is helping women in Bangladesh to give birth safely to their babies.

## Food for the soul

### IMAGES FOR LENT

*"Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil." (Lk 4:1)*

What is the meaning of Lent? Why do we set aside forty days each year to voluntarily give up some legitimate enjoyments so as to prepare for Easter?

The need for Lent is written right into our DNA. Perhaps a look at some of the images for Lent can help make this clearer.

Religiously the richest image we have for Lent is the image of the desert, of Jesus going into it voluntarily to fast and pray. Scripture tells us that Jesus went into the desert for forty days and, while there, he ate nothing. This doesn't necessarily mean that, literally, he took no food or water during that time, but rather that he deprived himself of all physical supports that protected him from feeling, full force, his vulnerability, dependence, and need to surrender in deeper trust in to God (this included food, water, enjoyments, distractions). And in doing this, we are told, he found himself hungry and consequently vulnerable to temptations from the devil—but also, by that same token, more open to God.

The desert, by taking away the securities and protections of ordinary life, strips us bare and leaves us naked, both before God and the devil. This brings us face-to-face with our own chaos. That's an image for Lent.

But we have some wonderfully rich anthropological images for Lent as well. Let me briefly mention three of them.

In virtually every culture there is, somewhere, the concept of having "to sit in the ashes for a time" as a necessary preparation for some deep joy or fulfillment.

We see this, for example, in the story of Cinderella. The name itself, Cinderella, holds the key: It is derived from two words: Cindera, meaning ashes; and Puella, the Latin word for young girl. Etymologically, Cinderella means the eternal girl who sits in the ashes, with the further idea being that, before she, or anyone else, gets to put on the royal clothes, go to the ball, and dance with the prince, she must first spend some time sitting in the ashes, tasting some emptiness, feeling some powerlessness, and trusting that this deprivation and humiliation is necessary to help bring about the maturity needed to do the royal dance.

There is a similar concept inside some North American Native cultures, where it is accepted that, in everyone's life, there will come a season where he or she will have to spend some time sitting in the ashes. For example, in some tribes, when they used to live communally in long-houses,

the fires for heating and warmth were kept in the centre of the house so that a partially open roof could function as a chimney. Ashes would, of course, accumulate around the fires and occasionally someone from the community would, for a period of time, simply sit in the ashes, quiet, withdrawn from ordinary activities, and take little food or water. Eventually a day would come when he or she would get up, wash off the ashes, and resume normal activities. Nobody asked why. It was taken for granted that this person was working through something, a depression or crisis of some sort and needed that space, that quiet, that withdrawal, to work through some inner chaos and various demons. In short, he or she was seen to need a Lenten season.

A second image is that of being a child of Saturn. In some mythologies, Saturn was thought to be the planet that causes us to feel sadness and despondency. And so if you were a poet, an artist, a philosopher, a writer, or a religious thinker you would want, sometimes, to sit under Saturn, that is, to enter voluntarily into certain inner areas of the soul that ordinarily you might want to avoid precisely because they trigger chaos, sadness, heaviness, and despondency. Part of the idea was also that, occasionally in every person's life, you would for a time become a child of Saturn, meaning that you would be overcome by a certain sadness and heaviness and would have to cease your normal activities and sit for a time with that, patiently learning some lessons that only a certain sadness could teach you. Again, the idea was that there is some necessary inner work that can only be done in sadness and heaviness and we need sometimes to enter these voluntarily.

Finally, there is yet another rich image in anthropology that can help us understand Lent, the image of our own tears as reconnecting us to the flow of life. The image is simple: our tears are salt water, as is the ocean which is ultimately the origin of all life on this planet. What our tears do is to put us back into touch with the physical origins of all life on this planet, salt water. The idea then is that, occasionally, it is good to forsake the joys of life for the salt of tears because only tears can deepen us and help us connect to our origins and grounding.

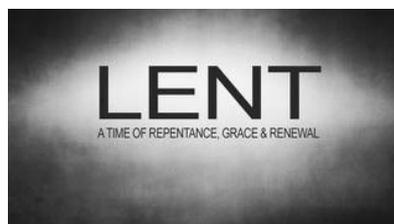
Lent is meant to do exactly that.

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

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



# Keeping the time of Lent ...

## High Horses, Scapegoats and Donkeys A Lenten Odyssey



An ONLINE Lenten retreat led by Sr Antonia  
osb from the Benedictine Abbey at  
Jamberoo.

We are offering the opportunity to take part in this  
Lenten retreat **as a parish group** (for which the Abbey  
will give us a per-person 50% discounted fee - ie \$125  
for non-pensioners and \$62.50 for pensioners). There  
are 5 sessions to the retreat, spread over the weeks of  
Lent.

Sessions will be on Saturdays at **4:00pm (not 4:30pm)** -  
you just login from your own home, starting next  
Saturday.

If you would like to do so please let me know by **this  
Monday 7th March** (colin@lindfieldkillara.org.au;  
94167195).

*In these challenging times for us as a parish community  
this could be a wonderful opportunity for us to 'come  
together' in prayerful reflection as we keep the time of  
Lent. I hope that you might be able to take part.*

*Fr Colin*

If you wish to take part privately just go to:  
[https://www.jamberooabbey.org.au/retreat/online-  
retreats](https://www.jamberooabbey.org.au/retreat/online-retreats)

## 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](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.



## 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 8th March 7:45pm**  
at Lindfield Uniting Church (cnr Pacific Hwy and Provincial Rd)  
Preacher: Rev. Chris Goringe

**Tuesday 22nd March 7:45pm**  
at Holy Family Catholic Church, Lindfield (**please bring a plate for supper**)  
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.*

*Lent should be more than a time for  
fasting. It should be a joyous feasting.*

*Lent is a time to fast from certain  
things and to feast on others.*

*A season in which we should...*

*Fast from judging others;*

*Feast on Christ dwelling in them.*

*Fast from seeking differences;*

*Feast on the unity of all life.*

*Fast from thoughts and illness;*

*Feast on the power of God.*

*Fast from words that pollute;*

*Feast on phrases that purify.*

*Fast from complaining;*

*Feast on appreciation.*

*Fast from unrelenting pressures;*

*Feast on unceasing prayer.*

*Fast from hostility;*

*Feast on non-resistance.*

*Fast from lethargy;*

*Feast on enthusiasm.*

*Fast from suspicion;*

*Feast on truth.*

*Fast from idle gossip;*

*Feast on purposeful silence.*

## A Lenten Reflection on the temptations of Jesus

by Johannes Baptist Metz

(read at Vespers at Tarrawarra Abbey on the First Sunday of Lent)

Let us overlook the external process involved in these temptations; let us focus on their underlying intention, on the basic strategy at work. We can then say that the three temptations represent three assaults on the poverty of Jesus, on the self-renunciation through which he chose to redeem us. They represent an assault on the radical and uncompromising step he has taken: to come down from God and take on human form.

To become human means to become poor, to have nothing that one might boast about before God. It means to have no support and no power, save the enthusiasm and commitments of one's own heart. It involves proclaiming the poverty of the human spirit in the face of the total claims of a transcendent God.

With the courageous acceptance of such poverty, the divine epic of salvation began. Jesus held back nothing; he clung to nothing; and nothing served as a shield for him. Even his true origin did not shield him: "He ... did not count equality with God a thing to be grasped, but emptied himself" (Phil 2:6)

Satan, however tries to obstruct this self-renunciation, this thoroughgoing poverty. He wants to make Jesus strong, for what he really fears is the powerlessness of God in the humanity Jesus has assumed. He fears the trojan horse of an open human heart that will remain true to its native poverty, suffer the misery and abandonment that is the lot of the human race and thus save us. Satan's temptation is an assault on God's self-renunciation, an enticement to strength, security and spiritual abundance; for these things will obstruct the saving approach of God to the human race in the dark robes of frailty and weakness.

"You're hungry," he tells Jesus. "You need to be hungry no longer. You can change all that with a miracle. You can stand trembling on a pinnacle, overlooking a dark abyss," Satan's temptation calls upon Jesus to remain strong like God, to stand within a protecting circle of angels, to cling to his divinity. He urges Jesus not to plunge into the loneliness and the futility that is a real part of human existence. He urges him to flee from the desert, to sneak away from our miserable lot that cries out to heaven.

Thus the temptation in the desert could have Jesus betray humanity in the name of God. The "no" of Jesus to Satan is the "yes" of Jesus to our poverty. He did not cling to his divinity. He did not simply dip into our existence, wave the magic wand of divine life over us, and then hurriedly retreat to his eternal home. He did not leave us with a tattered dream, letting us brood over the mystery of our existence.

Instead, Jesus subjected himself to our plight. He immersed himself in our misery and followed the plight of humanity to the end.

Enrolling now  
for 2023



## OPEN DAYS 2022

**Inspiring your child to love learning and be the best they can be**

At Holy Family we believe in empowering our students to be critical thinkers and leaders through our leadership programs and contemporary teaching practices. We offer innovative modern classrooms, well-equipped for future-focused agile learning and provide a range of extra-curricular activities.

**Tuesday 8 March  
Wednesday 4 May**

Join us for school tours from  
9am - 10.30am & 6pm - 7.30pm  
with Principal's address at  
9.30am & 6.15pm

- Meet with our Principal
- Take a first hand look at our learning environment
- Discover how each and every child has a unique learning experience

For More Information  
Holy Family Catholic Primary School  
4 Highfield St, Lindfield 2070  
02 9416 7200 | info@holymfamily.nsw.edu.au | www.hfcbb.catholic.edu.au

### FR RICHARD ROHR OFM'S MEDITATION YOU AND GOD ARE ALREADY ONE

*In his podcast Turning to the Mystics, CAC teacher James Finley uses the teachings of Spanish mystic Teresa of Avila (1515-1582) as a starting point to talk about intimacy with God:*

Let's say that we're approaching Teresa for spiritual direction, and we're coming to her saying that we want her to help us to deepen our experience of and response to God's presence in our life, and we seek her guidance. . . . We're turning to God and from this present situation of our busy-ness, and our limitations, and our confusion, and all the rest of it, and we're seeking to know, "How can I enter into a deeper, habitual relationship with God, a deeper sense of God's presence in my life, my presence in God? I want to learn to do that. I want to deepen my spiritual life." . . .

We listen to [Teresa] then as she says to us, "You know, you're seeking union with God, which is a grace to desire this." And it is helpful to know, in the light of faith, that you and God are already one in the intimate and mysterious sense in which God is creating you as God's self-donating love. God makes your very soul, that is, your very essence of who you are as a person created by God in the image and likeness of God, to be a relational mystery with God. That in your very soul, the very mystery of who

you are and the very mystery of who God is are already intertwined. . . .

I think a way of maybe getting at this, too, is to say, when two people love each other very, very much, when we're in love with and deeply love someone, we might say that in our love for them, we see their soul. That is, we see in our love for them, the preciousness of who they are, like the innermost depths of the gift and the miracle of their presence. . . .

Then they return the favour, by seeing that self-same preciousness in you. That is, in their love for you, they see through the appearances. They see this kind of indescribable preciousness of you that they're empowered to see in you, through their love. You can see that they see you. *You can see that you're seen.* This mutuality of seeing and being seen by and with each other in love, I think that's why the Church speaks of matrimony as a sacrament. But a sacrament of what? It's a sacrament that God sees you, that you're God's beloved, that God sees in you the God-given godly preciousness of you, in which the very depths of God, by the generosity of God, have been given to you as the very depths and reality of the mystery of your own soul in the presence of God. That God sees that. God sees that.

## 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 90:1-2. 10-15. R. v.15

Those who dwell in the shelter of the Most High  
and abide in the shade of the Almighty  
say to the Lord: 'My refuge,  
my stronghold, my God in whom I trust!'

Upon you no evil shall fall,  
no plague approach where you dwell.  
For you has God commanded the angels,  
to keep you in all your ways.

They shall bear you upon their hands  
lest you strike your foot against a stone.  
On the lion and the viper you will tread  
and trample the young lion and the dragon.

Their love they set on me, so I will rescue them;  
protect them for they know my name.  
When they call I shall answer: 'I am with you.'  
I will save them in distress and give them glory.

### GOSPEL ACCLAMATION

**Praise to you, Lord Jesus Christ, king of endless glory!  
No one lives on bread alone, but on every word that  
comes from the mouth of God.**

**Praise to you, Lord Jesus Christ, king of endless glory!**

### MEMORIAL ACCLAMATION

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

### OUR MONTHLY HEALING MASS

will be celebrated **this Friday 11th  
March at 10am** in our church at  
Killara. At this stage in the current  
outbreak we will not have morning.



### THE NICENE CREED

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and  
invisible.

I believe in one Lord Jesus  
Christ,  
the Only Begotten Son of God,  
born of the Father before all  
ages.

God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were  
made.

For us men and for our  
salvation  
he came down from heaven,

***(all bow at the following words in  
bold)***

**and by the Holy Spirit was  
incarnate of the Virgin Mary,  
and became man.**

For our sake he was crucified  
under Pontius Pilate,

he suffered death and was  
buried,  
and rose again on the third day  
in accordance with the  
Scriptures.

He ascended into heaven  
and is seated at the right hand  
of the Father.

He will come again in glory  
to judge the living and the dead  
and his kingdom will have no  
end.

I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father &  
the Son,  
who with the Father and the  
Son

is adored and glorified,  
who has spoken through the  
prophets.

I believe in one, holy,  
catholic and apostolic Church.

I confess one Baptism  
for the forgiveness of sins  
and I look forward

to the resurrection of the dead  
and the life of the world to  
come. Amen

## EASING OF RESTRICTIONS AND

### COMMUNITY SAFETY AT OUR MASSES

Although the government-mandated 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.
- ♦ We had planned to re-introduce congregational singing once case numbers had dropped sufficiently. However as restrictions keep being eased before stabilisation has been achieved following the previous easing, case numbers have plateaued rather than continuing to decline. For that reason we won't re-introduce congregational singing for just a little a few more weeks.
- ♦ 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*

## OUR CHINESE CATHOLIC COMMUNITY

四旬期第一主日 6.3.2022

讀經一(選民宣示自己的信仰。)

恭讀申命紀 26:4-10

梅瑟曉諭以色列子民說：「司祭由你手中，接過滿載初果的籃子，放在上主、你天主的祭壇前；然後你就在上主、你天主面前，聲明說：『我的祖先是個飄泊的阿蘭人，南下埃及，同少數家人寄居在那裡，竟成了一個強大有力、人口眾多的民族。』『埃及人虐待我們，壓迫我們，強迫我們做苦工。我們呼號上主、我們祖先的天主；他就俯聽了我們的哀聲，垂視了我們的痛苦、勞役和所受的壓迫。上主以強力的手、伸展的臂、巨大的恐嚇，及神蹟奇事，領我們離開埃及，來到這地方，將這流奶流蜜的土地，賜給了我們。』『上主，請看！我現在把從你賜給我的土地，所出產初熟的收穫，帶來了。』於是，便將這初熟的收穫，放在上主、你天主面前，並俯伏朝拜上主、你的天主。」——上主的話。

答唱詠 詠91:1-2, 10-11, 12-13, 14-15

【答】：上主，當我困苦時，求你與我同在。(參閱詠91:15)

領：你這在至高者護佑下居住的人，你這在全能者蔭庇下居住的人，請向上主說：「我的避難所，我的碉堡，我的天主，我投靠你。」【答】

領：災殃不會走近你的身邊；禍患也不臨近你的帳幔。因為上主必為你委派自己的天使，在你行走的每條道路上，保護你。【答】

領：天使把你托在自己的手掌，不讓你的腳在石頭上碰傷。你可在獅子和毒蛇身上走過；你可踐踏在猛獅和毒龍身上。【答】

領：上主說：「因為他依靠我，我必拯救他；他承認我的名，我必保護他。他若呼求我，我必應允；他若有困苦，我必與他同在。我必拯救他，也必光榮他。」【答】

讀經二(基督信徒宣示自己的信仰。)

恭讀聖保祿宗徒致羅馬人書 10:8-13

弟兄姊妹們：

經上到底說了什麼？她說：「天主的話離你最近，就在你心裡，就在你心中。」這就是指我們關於信仰的宣講。如果你心裡承認耶穌是主，心裡相信天主使他從死者中復活起來，你便可獲得救恩，因為心裡相信，可使人

成義；口裡承認，可使人獲得救恩。經上又說：「凡相信他的人，不至於蒙羞。」其實，並沒有猶太人與希臘人的區別，因為眾人都有同一的主；他對一切呼號他的人，都一律厚待。的確，「凡呼號上主名號的人，必然獲救。」——上主的話。

福音前歡呼

領：基督、天主聖言，願光榮歸於你。

眾：基督、天主聖言，願光榮歸於你。

領：人生活不只靠餅，也靠天主所說的一切話。(瑪4:4)

眾：基督、天主聖言，願光榮歸於你。

福音(耶穌被聖神引入荒野，受魔鬼試探。)

恭讀聖路加福音 4:1-13

那時候，耶穌充滿聖神，離開約但河，就被聖神引入荒野，四十天之久，受魔鬼試探。耶穌在那段日子，什麼也沒有吃；過了那段日子，就餓了。魔鬼對耶穌說：「你如果是天主子，就命令這塊石頭變成餅吧！」耶穌回答說：「經上記載：『人生活不只靠餅。』」魔鬼引耶穌到高處，頃刻間把普世萬國指給耶穌看，並對耶穌說：「這一切權勢及其榮華，我都要給你，因為這一切都已全交给了我；我願意把它給誰，就給誰。所以，你如果朝拜我，這一切都是你的。」耶穌回答說：「經上記載：『你要朝拜上主，你的天主；唯獨奉侍他。』」魔鬼又引耶穌到耶路撒冷，把他放在聖殿頂上，向他說：「你如果是天主子，從這裡跳下去吧！因為經上記載：『他為你吩咐了自己的天使保護你；他們要用手托著你，免得你的腳碰在石頭上。』」耶穌回答說：「經上說：『不可試探上主，你的天主。』」魔鬼用盡了各種試探後，就離開了耶穌，再等等機。——上主的話。

\*\*\*\*\*

華人天主教會 北區中心主日彌撒12時

四旬期內拜苦路 3/3 星期五 8:00 pm, 8/4 星期五 3:00 pm 請各教友參加

3月 彌撒時間 3月13日, 3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

## FOR THE KIDS

During the season of Lent, we prepare for Holy week and Easter by focusing on our faith and love for God. Write down some ways you can do this.

Read a passage from Luke's Gospel every night before I go to bed.

## TWO WAYS THAT YOU COULD HELP US:

The cloths used to sanitise the pews after Masses at Lindfield have been being sanitised and washed by a parishioner. That person is unable to do so anymore and rather than reverting to ecologically-unsuitable disposable wipes we hoped that we could find a person or roster of persons to take this on. We'd also like to introduce reusable cloths at Killara.

If you could help at either church, either by yourself or on a roster, please let Maia know at: maia@lindfieldkillara.org.au

In just two weeks time it will be two years since we started having our parish online Masses. While I am very happy to continue these for the sake of those who are unable to come to Mass at present for health reasons, I feel that after two years I need to ask your help in improving the 'technology' - which currently consists of my iPad, me climbing up to the Stations of the Cross to position it, and that disaster of Apple technology - the blue-tooth airpod (whose repeated fall into static requires me often to re and re-record parts of the Mass, turning a 35 minute celebration at your end into a 90 minute one at my end!).

If we are to continue we need to install a professional system in the church. This would have the added benefit of making it easy in the future to live-stream such celebrations as weddings and funerals to overseas or interstate relatives even when CoVid has left us.

If you could contribute to our appeal to fund this please let me know. The dedicated system has been quoted as being in the order of \$10,000, though we are seeking other quotes.

Fr Colin

## 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 (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	10:00am	Lindfield
Thursday	10:00am	Lindfield
Friday	10:00am	Healing Mass at Killara

### THE SACRAMENT OF RECONCILIATION

Saturdays for 15 mins after Vigil Mass at Killara  
Saturdays 5.15 - 5.45pm at Lindfield

### CELEBRATIONS THIS WEEK 1ST WEEK IN LENT

### 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		5 Mar.	12 Mar
Lindfield	6:00 pm	Fr Colin	Fr Thomas
Killara	5:30 pm	Fr Thomas	Fr Colin
Sunday		6 Mar.	13 Mar
Lindfield	8:30 am	Fr Colin	Fr Thomas
Killara	9:00 am	Fr Thomas	Fr Colin
Lindfield	10:15 am	Fr Colin	Fr Thomas
Lindfield	12:00 pm	No Mass	Fr Thomas
Lindfield	6:00pm	Fr Thomas	Fr Colin

### 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.hfldbb.catholic.edu.au Principal: Mr Lou Dogao

### PARISH DIARY - MARCH

Sun. 6th	9:30am	Morning tea (online)
Tues. 8th	7:45pm	Lenten Ecumenical Service (p.3)
Wed. 9th	11:35am	School Mass ( <b>private</b> - parish Mass will be at 10am as usual)
	7:30pm	Scripture study (online)
Fri. 11th	10:00am	Healing Mass (Killara)
Sat. 12th	4:00pm	Online Lenten retreat (p.3)
Sun. 13th	9:30am	Morning tea (online)
Wed. 16th	8:00am	Meditation (online)
	11:00am	Scripture study (online)
	7:30pm	'The Pivotal Players' (online)
Sat. 19th	4:00pm	Online Lenten retreat (p.3)
Sun. 20th	9:30am	Morning tea (online)
	5:30pm	Youth & Family Mass
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 (p.3)

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

*Please pray for the repose of the soul of James Quirk (brother of John Quirk) and Teresa Spurtacz (mother of Ted Spurtacz) who died this week.*

**Recently deceased:** Peter Quirk, Fidela Frez (mother of Fr Joey Frez at Chatswood parish), Lise Therese Ferriere, Gerardus Wolffers, Margaret Quinn, Marlene Clark, Fr Manoj Manuel, Margaret Ford, Ross Newcombe, Rebecca Harris, **Anniversary:** Philip O'Meara, Mary Philomena Berman nee Gorton, Cecille McKinnon.

**And for:** Wayne Argent.

### 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.**

Let's talk... **ABOUT FASTING IN LENT**

**Fasting: subtract & add!**

We fast (i.e. refrain from eating/doing/having something) during the forty days of Lent to turn away from sin and draw closer to God. So... when we fast, we **SUBTRACT** something from our lives in order to **ADD** something in.

Subtracting something strengthens our will; helps us better understand what suffering is. Then we can add something into the empty spot we've created; something that will bring us closer to God and closer to the person that Christ asks us to be.

**youth@LK**  
faith growth service

SUBTRACT	ADD
- Give up something that you eat ALOT of	+ Donate food to a food bank or make dinner for your family
- Turn off your phone for more than an hour a day	+ Use all or part of the hour to meditate; read the bible; write a nice letter
- Write down your complaints each day rather than voicing them. Then throw them away	+ Do 40 not-so-random acts of kindness - one per day of Lent for your family and others
- Give up plastic packaging; walk (or public transport) instead of drive	+ Do something for God's creation: pick up rubbish in your local park, turn off the lights, start composting

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### ABOUT OUR INTERNAL ROAD AT LINDFIELD

**Some good news:** thanks to some external funding a new fence and motorised gate has been installed to divide the school courtyard (near MacKillop Hall) from our internal road (visible in the photo) which thereby frees up our road for more expanded use, while the safety of the school children is ensured.

Here's quick summary of how our road can be used:

- ♦ on school days, once morning drop off is concluded (ie. after 8:50am) and not during afternoon pickup (i.e. between 2:20 & 3:15pm) there is **SHORT TERM** (15 min) parking on that section of the road which is two lanes wide (see photo to the right). This enables short visits to either the school or parish office. Parking must be on the left-hand side of the road as pictured) Longer term parking must be sought off-site.



- ♦ For those attending parish weekday Mass there is 30 min parking between 9:50 & 10:35am Wed.-Fri.
- ♦ on weekends, as has long been the case, parking is available on the internal road as outlined above **for senior and disabled parishioners** attending Sunday Mass.
- ♦ Please park thoughtfully to maximise the number of cars able to use this space.