



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.

FOURTH SUNDAY OF EASTER - MOTHERS' DAY 8 – 5 – 22
'The season of glad song has come' (Song of Songs 2:12)

This week: : Acts 13:14, 43-52; Rev. 7:9, 14-17; Jn 10:27-30
Next week Acts 14:21-27; Apoc 21:1-5; Jn 13:31-35

'Let's go for a drink.'

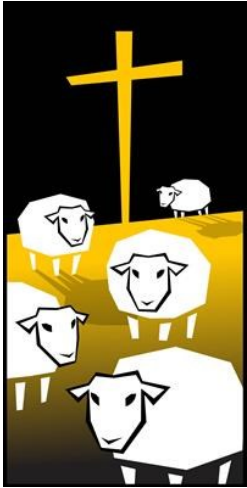
A very popular invitation in our society:
 we've worked hard, we've played hard, we're ready to relax and be refreshed.
Well in the Second Reading today we're told that "the Lamb will lead them to springs of life-giving water."

'Let's go for a drink:' maybe that invitation isn't as inviting?

We know how to quench our bodily thirst. We know in fact that we *need* to do it.
 The question is how much do we *need* the 'springs of life-giving water'?
 (Well, the fact is that we definitely *need* them.
 The question is perhaps more: how *in touch* with that need are we?
 Are we *thirsting to death* without knowing it?)

Our prayer, spirituality, the Eucharist above all, *are* that spring of living water:
Let's go for a drink.' Anyone? Anyone?

Fr Colin



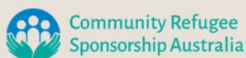
SOCIAL SUNDAY

"When God comes, he always calls us out of our house. We are visited so that we can visit others; we are encountered so as to encounter others; we receive love in order to give love."
 Pope Francis

ACT, the social justice team at our Parish, invites you to learn more about our Catholic calling to bring peace and justice to the world. Please join us!

GUEST SPEAKER

Nicole Watkins, from CRSA, will speak about how our Parish can support a newly-arrived refugee family through the CRSA Mentorship program; a unique program that goes beyond charity providing assistance and friendship for our newest neighbours.



SUNDAY 22 MAY

3.00 - 4.30PM

MACKILLOP HALL

AFTERNOON TEA PROVIDED

BOOK NOW TO ATTEND

[HTTPS://WWW.TRYBOOKING.COM/BZJMS](https://www.trybooking.com/BZJMS)

OR YOU CAN SCAN



For more information

socialjustice@lindfieldkillara.org.au

SEEING RED !

Sunday 5th June is Pentecost Sunday: the outpouring of the Spirit, the birthday of the Church.

Wear RED to Mass that day!

A sign of being a Spirit-filled community!



OUR NEXT ECUMENICAL SERVICE

with our fellow churches: in the Week of Prayer for Christian Unity, and as Pentecost approaches

Wednesday 1st June

7:45pm

Killara Uniting Church



Food for the soul ...

I give them eternal life, and they shall never perish. No one can take them out of my hand (Jn 10:28).

THE RESURRECTION AS REVEALING GOD AS REDEEMER, NOT AS RESCUER

Before you get serious about Jesus, first consider how good you are going to look on wood!

That's a line from Daniel Berrigan that rightly warns us that faith in Jesus and the resurrection won't save us from humiliation, pain, and death in this life. Faith isn't meant to do that. Jesus doesn't grant special exemptions to his friends, no more than God granted special exemptions to Jesus. We see this everywhere in the Gospels, though most clearly in Jesus' resurrection. To understand this, it's helpful to compare Jesus' resurrection to what Jesus himself does in raising Lazarus from the dead, even though it is not featured in this week's liturgy.

The Lazarus story begs a lot of questions. John, the evangelist, tells us the story: he begins by pointing out that Lazarus and his sisters, Martha and Mary, were very close friends of Jesus. Hence, we are understandably taken aback by Jesus' seeming lack of response to Lazarus' illness and the request to come and heal him. Here's the story:

Lazarus' sisters, Martha and Mary, sent word to Jesus that "the man you love is ill" with the implied request that Jesus should come and heal him. But Jesus' reaction is curious. He doesn't rush off immediately to try and heal his close friend. Instead he remains where he is for two days longer while his friend dies. Then, after Lazarus has died, he sets off to visit him. As he approaches the village where Lazarus has died, he is met by Martha and then, later, by Mary. Each, in turn, asks him the question: "Why?" Why, since you loved this man, did you not come to save him from death? Indeed, Mary's question implies even more: "Why?" Why is it that God invariably seems absent when bad things happen to good people? Why doesn't God rescue his loved ones and save them from pain and death?

Jesus doesn't offer any theoretical apologia in response. Instead he asks where they have laid the body, lets them take him there, sees the burial site, weeps in sorrow, and then raises his dead friend back to life. So why did he let him die in the first place? The story begs that question: why? Why didn't Jesus rush down to save Lazarus since he loved him?

The answer to that question teaches a very important lesson about Jesus, God, and faith: namely, that God is not one who ordinarily rescues us, but is rather a God who redeems us. God doesn't ordinarily intervene to save us from humiliation, pain, and death; rather God redeems humiliation, pain, and death after the fact.

Simply put, Jesus treats Lazarus exactly the same way as God, the Father, treats Jesus: Jesus is deeply and intimately loved by his Father and yet his Father doesn't rescue him from humiliation, pain, and death. In his lowest hour, when he is humiliated, suffering, and dying on the cross, Jesus is jeered by the crowd with the challenge: "if God is your father, let him rescue you!" But there's no rescue. Instead Jesus dies inside the humiliation and pain. God raises him up only after his death.

This is one of the key revelations inside the resurrection: we have a redeeming, not a rescuing, God.

Indeed, the story of the raising of Lazarus in John's Gospel was meant to answer a burning question inside the first generation of Christians: they had known Jesus in the flesh, had been intimate friends with him, had seen him heal people and raise people from the dead, so why was he letting them die? Why wasn't Jesus rescuing them?

It took the early Christians some time to grasp that Jesus doesn't ordinarily give special exemptions to his friends, no more than God gave special exemptions to Jesus. So, like us,

they struggled with the fact that someone can have a deep, genuine faith, be deeply loved by God, and still have to suffer humiliation, pain, and death like everyone else. God didn't spare Jesus from suffering and death, and Jesus doesn't spare us from them.

That is one of the key revelations inside of the resurrection and is the one we perhaps most misunderstand. We are forever predicating our faith on, and preaching a rescuing God, a God who promises special exemptions to those of genuine faith: have a genuine faith in Jesus, and you will be spared from life's humiliations and pains! Have a genuine faith in Jesus, and prosperity will come your way! Believe in the resurrection, and rainbows will surround your life!

Would it were so! But Jesus never promised us rescue, exemptions, immunity from cancer, or escape from death. He promised rather that, in the end, there will be redemption, vindication, immunity from suffering, and eternal life. But that's in the end; meantime, in the early and intermediate chapters of our lives, there will be the same kinds of humiliation, pain, and death that everyone else suffers.

The death and resurrection of Jesus reveal a redeeming, not a rescuing, God.

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

**PASTORAL
WORKS** Broken
Bay

The third & final Pastoral Works Broken Bay Appeal (formerly known as CWF) will take place next weekend 8th May and the weekend following.

It supports 5 vital ministries:

- ◆ Hospital Ministry - helping those who are vulnerable, lonely or sick in hospital;
- ◆ Confraternity of Christian Doctrine (CCD) - catechists taking the gospel to students in Public Schools;
- ◆ St Lucy's School and St Edmund's College - serving students with disabilities;
- ◆ Ephpheta Centre - pastoral care, sacraments and advocacy for the deaf community.

All donations over \$2 are tax deductible.

Please help us to achieve our parish quota for this appeal (\$17,000) as otherwise we have to make up the shortfall from parish funds.

To donate:

- ◆ Envelopes are available in the foyers today and will be on the pews next weekend
- ◆ Scan this QR code then scroll down to choose Pastoral Works broken Bay:
- ◆ Visit bbcatholic.org.au/pastoralworks The link can also be found via the special hotlink box on our parish website's homepage.



Many thanks for your support.

Hymns for the Fourth Sunday of Easter

ENTRANCE HYMN

1 Christ the Lord is risen today, Alleluia!
Let all earth and heaven say, Alleluia!
Raise your joys and triumphs high, Alleluia!
Sing, O heavens, and earth reply, Alleluia!

2 Love's redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Vain the stone, the watch, the seal, Alleluia!
Christ has burst the gates of hell, Alleluia!

3 Now he lives, our glorious King, Alleluia!
Where, O death, is now your sting? Alleluia!
Once he died our souls to save, Alleluia!
Where's your victory, O grave? Alleluia!

4 Soar we now where Christ has led, Alleluia!
Following our exalted Head, Alleluia!
Made like him, like him we rise, Alleluia!
Ours the cross, the grave, the skies, Alleluia!

Charles Wesley 1707-88

HYMN FOR THE DEDICATION OF THE GIFTS

Ref: With a joyful heart, O Lord my God, I bring all to you

1 Behold, O Lord, this bread which we now carry to your altar. This bread will become your body.

2 Behold, O Lord, this wine; accept and bless it for our gladness. This wine will be come your blood.

3 We come to you, O Lord; we bring the gifts that you have made, the gifts we return to you.

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COMMUNION HYMN: LIKE A SHEPHERD

Refrain: Like a shepherd he feeds his flock
and gathers the lambs in his arms,
holding them carefully close to his heart,
leading them home.

Say to the cities of Judah:
Prepare the way of the Lord.
Go to the mountaintop, lift your voice:
Jerusalem, here is your God. **Refrain**

I myself will shepherd them,
for others have led them astray.
The lost I will rescue and heal their wounds
and pasture them, giving them rest. **Refrain**

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RECESSIONAL HYMN:

Refrain: Sing a new song unto the Lord
let your song be sung from mountains high.
Sing a new song unto the Lord, singing Alleluia.

Let God's people dance for joy.
O come before the Lord.

And play for God on glad tambourines,
and let your trumpet sound. **Refrain**

Glad my soul for I have seen
the glory of the Lord.

The trumpet sounds the dead shall be raised.
I know my Saviour lives. **Refrain**

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Hymns for the 10:15am Children's Mass:

ENTRANCE - HE HAS MADE ME GLAD

I will enter His gates with thanksgiving in my heart
I will enter His courts with praise
I will say this is the day that the Lord has made
I will rejoice for He has made me glad

Oh, He has made me glad,
He has made me glad
I will rejoice for He has made me glad,
He has made me glad,
He has made me glad
I will rejoice for He has made me glad

DEDICATION OF THE GIFTS - GIFT TO YOU

Everything I am (Everything I am)
Everything I'll be (Everything I'll be)
I give it to you Lord (I give it to you Lord)
And do it thankfully (thankfully)

Every song I sing Every praise I bring
Everything I do Is a gift to you

Everything I have (Everything I have)
All you've given me (All you've given me)
I give it to you Lord (I give it to you Lord)
And do it thankfully (thankfully)

YOU ARE MY ALL IN ALL

You are my strength when I am weak
You are the treasure that I seek
You are my all in all
Seeking You as a precious jewel
Lord, to give up I'd be a fool
You are my all in all

Jesus, Lamb of God Worthy is Your name
Jesus, Lamb of God Worthy is Your name

Taking my sin, my cross, my shame
Rising again I bless Your name
You are my all in all
When I fall down You pick me up
When I am dry You fill my cup
You are my all in all

Jesus, Lamb of God Worthy is Your name
Jesus, Lamb of God Worthy is Your name

OIL IN MY LAMP

Give me oil in my lamp, keep me burning
Give me oil in my lamp, I pray
Give me oil in my lamp, keep me burning
Keep me burning 'til the break of day

Chorus:

Sing hosanna, sing hosanna
Sing hosanna to the King of kings
Sing hosanna, sing hosanna
Sing hosanna, to the King

Give me joy in my heart, keep me praising
Give me joy in my heart, I pray
Give me joy in my heart, keep me praising
Keep me praising 'til the break of day

Give me love in my heart, keep me serving
Give me love in my heart, I pray
Give me love in my heart, keep me serving
Keep me serving 'til the break of day

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 99:1-3. 5. R. v.3

Cry out with joy to the Lord, all the earth.
Serve the Lord with gladness.
Come before the Lord, singing for joy.

Know that the Lord, is God.
God made us, we belong to the Lord,
we are God's people, the sheep of God's flock.

Indeed, how good is the Lord,
eternal God's merciful love.
The Lord is faithful from age to age.



THE APOSTLES' CREED

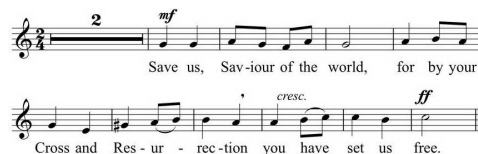
I believe in one God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
his only Son, our Lord,

(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

MEMORIAL ACCLAMATION



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GOSPEL ACCLAMATION

Alleluia, alleluia! I am the good shepherd, says the Lord;
I know my sheep, and mine know me.. Alleluia!

FR RICHARD ROHR OFM'S MEDITATION . . . THE ROOT OF VIOLENCE

In a conference with Trappist monk Thomas Keating, Father Richard Rohr considered how contemplation is an antidote to violence:

The root of violence is the illusion of separation—from God, from Being itself, and from being one with everyone and everything. When we don't know we are connected, we will invariably resort to some form of violence to get the dignity and power we lack. Contemplation of the gospel message gradually trains us not to make so much of differences, but to return to who we are—our True Selves in God—which is always beyond any nationality, religion, skin colour, gender, sexuality, or any other possible labels. In fact, we finally can see that those are always and only commercial labels, covering the rich product underneath.

When we can become little enough, naked enough, and honest enough, then we will ironically find that we are more than enough. At this place of poverty and freedom, we have nothing to prove and nothing to protect. Here we can connect with everything and everyone. Everything belongs. This cuts violence at its very roots, before there is even a basis for fear or greed—the things that usually cause us to be angry, suspicious, and violent.

To be clear, it is inconceivable that a true Christian would be racist, anti-Semitic, xenophobic, homophobic, or bigoted toward any group or individual, especially toward the poor and vulnerable, which seems to be an acceptable American prejudice. To end the cycle of violence, our actions must flow from our authentic identity as Love.

One of the reasons I founded the Center for Action and Contemplation was to give activists some grounding in spirituality so they could continue working for social change, but from a stance much different than vengeance, ideology, or willpower pressing against willpower. Most activists I knew loved Gandhi's and Martin Luther King, Jr.'s teachings on nonviolence. But it became clear to me that many of them had only an intellectual appreciation rather than a participation in the much deeper mystery. The ego was still in charge, and I often saw people creating victims of others who were not like them. It was still a power game, not the science of love that Jesus taught us.

When we begin by connecting with our inner experience of communion rather than separation, our actions can become pure, clear, and firm. This kind of action, rooted in one's True Self, comes from a deeper knowing of what is real, good, true, and beautiful, beyond labels and dualistic judgments of right or wrong. From this place, our energy is positive and has the most potential to create change for the good. This stance is precisely what we mean by "being in prayer." We must pray "unceasingly" to maintain this posture. It is a lifelong process.

We wait in prayer, but we don't wait for absolutely perfect motivation or we will never act. Radical union with God and neighbour should be our starting place, not private perfection.

Adapted from Richard Rohr and Thomas Keating, Healing Our Violence through the Journey of Centering Prayer (Cincinnati, OH: Saint Anthony Messenger Press, 2002), CD.

OUR CHINESE CATHOLIC COMMUNITY

5

復活期第四主日 8.5.2022

讀經一 (我們要轉向外邦人。)

恭讀宗徒大事錄 13:14,43-52

那時候,保祿和巴爾納伯,由培爾革經過各處,到了丕息狄雅的安排約基雅。安息日,他們進了會堂,坐下。有許多猶太人和皈依猶太教的虔誠人,隨從了保祿和巴爾納伯。兩人同他們談話,勸他們務要堅持天主的恩寵。

下一個安息日,全城的人幾乎都聚集起來,要聽天主的聖道。猶太人一看見這麼多人,就滿懷嫉妒,反對保祿所講的,且加以辱罵。保祿和巴爾納伯卻放膽地說:「天主的聖道,本來應該先講給你們聽,但因你們拒絕接受,並斷定自己不配得永生。看!我們就要轉向外邦人,因為主如此命令我們,說:『我已立你作為外邦人的光明,把救恩帶到地極。』」外邦人聽了,都很喜歡,讚美天主的聖道。那些被預定獲得永生的人,就都信了。主的聖道於是傳遍了那地方。猶太人卻挑唆敬畏天主的尊貴婦人,及城中要人,發動迫害保祿和巴爾納伯,把他們驅逐出境。兩人就當著他們,拂去腳上的塵土,往依科尼雍去了。門徒都充滿喜樂和聖神。——上主的話。

答唱詠 詠100:1-2, 3, 5

【答】:我們是天主的子民,是他牧場的羊群。(詠100:3)

領:普世大地,請向上主歡呼,要興高采烈地事奉主;走到上主面前,應該歡呼!【答】

領:你們應該明認上主就是天主;他造成了我們;我們非他莫屬,是他的子民,是他牧場的羊群。【答】

領:因為上主良善寬仁,他的慈愛直到永恆,他的信實世世常存。【答】

讀經二 (羔羊要牧放他們,要領他們到生命的水泉。)

恭讀默示錄 7:9,14-17

我、若望,看見有一大夥群眾,沒有人能夠數清,是來自各邦國、各

支派、各民族、各異語的;他們都站在寶座和羔羊面前,身穿白衣,手持棕櫚枝。長老之中,有一位告訴我,說:「這些人是由大災難中來的,他們曾在羔羊的血中,洗淨了自己的衣裳,使衣裳雪白。因此,他們得以站在天主的寶座前,且在他的殿內,日夜事奉他。那坐在寶座上的,也必要住在他們中間。他們再也不餓,再也不渴;烈日和任何炎熱,再也不會損傷他們,因為,那在寶座中間的羔羊,要牧放他們,要領他們到生命的水泉;天主也要拭去他們眼上的一切淚痕。」——上主的話。

福音前歡呼

領/眾:亞肋路亞。

領:主說:我是善牧,我認識我的羊;我的羊也認識我。(若10:14)

眾:亞肋路亞。

福音 (我把永生賜給我的羊。)

恭讀聖若望福音 10:27-30

那時候,耶穌說:「我的羊聽我的聲音,我也認識他們,他們也跟隨我;我把永生賜給他們,他們永遠不會喪亡;誰也不能從我手中,把他們奪去。『我父把羊群賜給我;我父超越一切,為此,誰也不能從我父手裡,將他們奪去。我與父原是一體。』」——上主的話。

華人天主教會北區中心5月主日彌撒時間-5月8日,5月22日,5月29日正午12時(第2,4,5主日)

5月8日彌撒後舉行午餐聚會慶祝母親節,請各教友參加

牧職修女 司徒金美修女
0419-426899

北區中心聯絡 Gloria Cheung
0416-118089

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

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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 Bookkeeper

Karen Ho: accounts@lindfieldkillara.org.au

Parish School

Holy Family School: 4 Highfield Rd, Lindfield

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

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 Helena Ashton of our parish. The Funeral Mass will be celebrated at Lindfield this Wednesday at 10:00am.

Recently deceased: Nancy Panzarino (grandmother of Sal Crino), Margaret Day (grandma of Sophie Mair), Fr Ray Weaver, Raymond John Chegwyn, Edwina Ridley, Amparo Rodriguez, Beryl Moloney, Carol McCarthy, Patrick Diggins, Teresa James Quirk, Peter Quirk, Gerardus Wolffers. **And for:** Harold Ting., Wayne Argent.

PLEASE PRAY FOR THOSE WHO ARE SICK:

John Quirk, Mark Spring, Jeanette Cicutto, Morna Sutherland, Barbara McMullan,, 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.

CHANGES TO WEEKDAY MASS SCHEDULE

during Fr Thomas' long service leave (4th May—16th June)

As Fr Colin has Monday along with Tuesday morning as his day off the weekday Mass schedule during Fr Thomas' leave will in general be as follows (though check the bulletin each week in case of occasional variations due to funerals etc.):

Mon.: No Mass

Tues.: 7:00pm Lindfield (please note NO Mass this Tuesday 10th May, nor on 17th May due to meetings)

Wed.: 10:00am Lindfield (9:30am on the fourth Wednesday)

Thur: 10:00am Lindfield

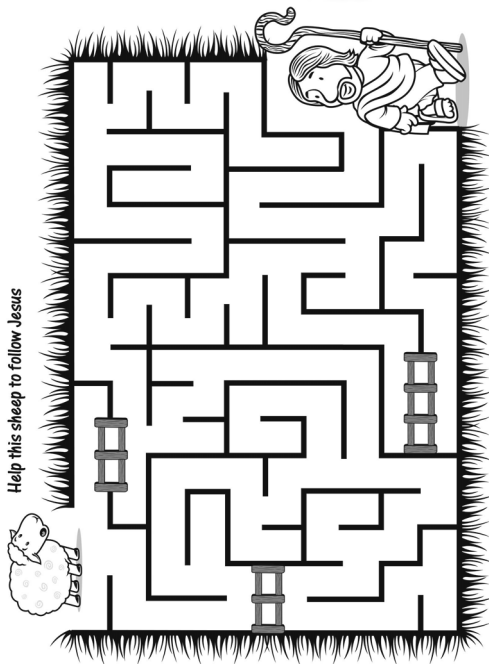
Fri.: 10:00am Killara

Please come along to weekday Mass

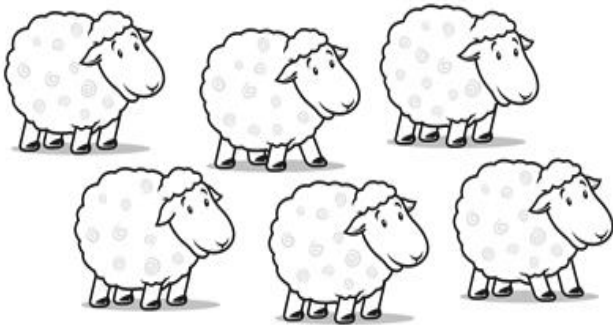
(especially during the 50 days of this joyful Easter Season):

a beautiful way to centre our day on the Lord in the Eucharist and to draw nourishment from God's Word. A still point in a busy day.

FOR THE KIDS



Circle the two sheep that are identical.



The Healing Eucharist

OUR MONTHLY HEALING MASS

will be celebrated **this Friday 13th May** at **10am** in our church at Killara.

6 AN EASTER REFLECTIONTO BELIEVE IS NOT PRIMARILY TO HAVE SEEN, BUT TO HAVE BEEN SEEN

(this, reflection, based on the 'doubting Thomas' episode which we read on the Octave Day of Easter, is abridged from an article by Alban McCoy ofm in The Tablet. To subscribe to The Tablet go to www.thetablet.co.uk)

Thomas appears three times in John's gospel and on each occasion, he stands out from the other disciples. It's he, for instance, who impetuously, and poignantly, exhorts the others to follow Jesus to Jerusalem, despite danger to their own lives. "Come, let us die with him." It's he who cheekily complains to Jesus at the Last Supper that he's not making himself clear enough. "Lord, we do not know where you are going: how can we know the way?" And in this gospel, Thomas stands out from the others by refusing to accept that Jesus is risen until he can see him for himself.

This reluctance to accept the word of the others, without the evidence of his own eyes, has earned Thomas the most misleading moniker of all time. 'Doubting Thomas' is lodged in the Christian imagination as the archetypal sceptic.

But this moving episode at the end of John's gospel isn't about doubt at all, but faith. Or, better, it's about the relationship between justified doubt and genuine faith. So far from being the odd man out, the petulant empiricist, Thomas represents all of us who both believe and, at times, doubt. Even more importantly, this episode has much to teach us about both how and what we believe.

The clue is that this episode comes at the very end of what was the original text of John's gospel. John has quite deliberately used it, in other words, as a climax. Remember how he begins his gospel with the majestic Prologue: "In the beginning was the Word and the Word was God". Well, Thomas is the first person, at what was originally the very end of the gospel, to address Jesus as God. With his "My Lord and my God", the purpose of the gospel, namely, as John himself says to his readers, "that you might believe that Jesus is the Messiah, the Son of God", is seen to be fulfilled, in Thomas. Thomas, in other words, isn't the archetypal doubter but the archetypal believe. The phrase used of many individuals, "he saw, and he believed", runs like an antiphon throughout the gospel of John, and it applies quintessentially to Thomas, as well as to every one of us.

So, what exactly does the story of Thomas teach us about faith? First, it makes it resoundingly clear that, as in all

matters of truth, intelligent questioning and enquiry are essential, not inimical, to faith. Faith isn't a crutch for the credulous, or a comfort blanket for the fearful: on the contrary, it requires real courage to live in the presence of mystery. And faith points us in the direction of the ultimate mystery, the source of existence itself, which remains permanently beyond our intellectual reach. But here's the twist about the nature of faith: rather than empowering us to reach out to the God, faith renders us receptive to his reaching out to us.

Again, in this episode, John is showing us that faith isn't a private possession.The Church has always known herself to be a living community of faith, the bearer, from generation to generation, of a tradition, a truth that has been received and handed on. "That which I have received, I handed on to you", says St Paul.

.....But this gospel also makes it plain that the truth in which we believe and to which we give witness isn't a relict, much less a relic, of the past, but a truth we know here and now. And we witness - or we fail to witness - to the Risen Lord, whom we know here and now, not with words only, but with our lives. The first witnesses to the Resurrection spoke not just of what they'd seen, but of what had happened to them because of what they'd seen.

In the end, Thomas's profession - "My Lord and my God" - is as much a profession of love as of faith. And this is because faith, like love, is a kind of knowledge that draws us deeper into what's known and loved. Which is why, for us, the goal of life isn't merely to know about God, but to know and love God Himself, just as we are known and loved by Him. In the end, both belief and knowledge, even of God, have clipped wings: both are tethered to the earth, sterile even, without love.

And, finally, to emphasise that it is neither the hard-won reward of effort nor the inexorable force of empirical evidence, faith is not so much cognition as recognition. It isn't that we see something others don't see - that's the territory of the visionary and the seer; rather, it's to see with different eyes entirely, just as one who loves and is loved sees the beloved (and everything else, for that matter) with different eyes. Some of the early Church Fathers spoke of faith as enabling us to see with the "spiritual senses". The third century theologian, Origen (185-254), speaks of the "faculties of the heart" and the 20th century Jesuit theologian, Bernard Lonergan, spoke of faith as "knowledge born of religious love".

To believe, then, is not primarily to have seen and touched the Risen Christ, but to have *been seen* and been touched by Him. In the end, to believe is to be overwhelmed by a presence, to be overwhelmed by the presence of Love Itself, as Thomas was.

OUR PARISH LITURGICAL LIFE :

SUNDAY MASS

5:30pm Vigil
 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:

The Fourth Week of Easter

Monday No Mass
 Tuesday No Mass this week
 Wed 10:00am Lindfield (9:30am on 4th Wed.)
 (Mass this Wednesday is Funeral Mass for
 Helena Ashton)
 Thurs.: 10:00am Lindfield
 Fri.: 10:00am Killara

THE SACRAMENT OF RECONCILIATION

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

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.

SUNDAY MASS ROSTER

Saturday		7 May	14 May
Lindfield	6:00 pm	Fr Roni George vc	Fr Joby George vc
Killara	5:30 pm	Fr David Strong SJ	Fr Colin
Sunday		8 May	15 May
Lindfield	8:30 am	Fr Colin	Fr Colin
Killara	9:00 am	Fr David Strong SJ	Fr Joey Frez
Lindfield	10:15 am	Fr Colin	Fr Colin
Lindfield	12:00 pm	Fr Joby George VC	No Mass
Lindfield	6:00pm	Fr Colin	5:30pm: Fr Colin

SHARING OUR TALENTS

One of Bishop Anthony's goals for the Deaneries within the Diocese is that within them parishes might from time to time work in 'clusters' in particular areas of ministry and mission so as to pool skills and talents.

To that end our parish along with Chatswood and Lower North Shore parishes will see their Parish Pastoral Councils come together this Tuesday evening to get to know one another better and to reflect on possible areas for collaboration. One area in particular which already stands out is youth and young adult ministry.

Let's pray that this first step may contribute to a beneficial collaboration for the good of the work of the Gospel.

Fr Colin

PARISH DIARY ~

MAY

Sun. 8th 10:15am Children's Mass & choir
 Tues. 10th 7:00pm Joint meeting of PPCs
 Wed. 11th 8:00am Meditation (online)
 7:00pm 1st Communion Parents' Meeting
 7:30pm Scripture group (online)
 Thurs. 12th 11:15am School Mass
 Fri. 13th 10:00am Healing Mass (Killara)
 Sun. 15th 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word
 5:30pm Youth & Family Mass and bbq
 Wed. 18th 8:00am Meditation (online)
 11:00am Scripture group (online)
 7:30pm The Pivotal Players (online)
 Sun. 22nd 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word
 3-4:30pm 'Social Sunday' (see page 1)
 Wed. 25th 8:00am Meditation (online)
 10:00am Parish Book Club
 7:30pm Scripture group (online)
 Sun. 29th 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word

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.

COMMUNITY SAFETY AT OUR MASSES

- ◆ Health 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 for the latest youth news always go to our parish website (www.lindfieldkillara.org.au) and click on the box on the homepage titled 'Youth Ministry'.

Just for Youth

Coming in May...

youth & family MASS

Sunday, 15 May
5.30pm
 Lindfield
followed by dinner



LAUDATO SI' WEEK 2022

May 22-29
"Listening & Walking Together - Bringing the whole human family together to protect our common home"



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2022 ONLINE MARIAN LECTURE



Human Dignity - An Aussie Value?

A conversation with Jesuit priest and human rights lawyer, Fr Frank Brennan

Please join Frank as he takes up the theme of restoring and upholding dignity and the implications for living as a just society.

Frank Brennan is a Jesuit priest and Rector of Newman College at the University of Melbourne. He has been actively committed to Indigenous reconciliation, justice and recognition for over 40 years. Frank is an Officer of the Order of Australia (AO) for services to Aboriginal Australians.



**Tuesday 10
 May 2022**

**6:00pm-7:15pm
 (AEST)**

For more information:
mark.ofarrell@marists.org.au