

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

Holy Family Parish Church, Lindfield
Immaculate Heart of Mary Parish Church, Killara

MASS TIMES:	LINDFIELD:	KILLARA:
	Saturday 6:00pm Sunday: 8:15am 10:15am 12:00 (Chinese Community Mass) 6:00pm (for both our communities) (5:30pm on 1 st Sun. of month)	Saturday Vigil: 5:30pm Sunday: 9:15am

Weekdays this week:

Monday	9:15am	7:30am
Tuesday	~	7:30am
Wednesday	9:15am	~
Thursday	9:15am (School Mass)	~
Friday	9:15am	7:30am
Saturday	9:15am	~

SACRAMENT OF RECONCILIATION: Saturdays 5:00 – 5:30pm (Lindfield)
For 15 minutes after the 5:30pm Mass (Killara)
*** Healing Mass for whole parish at 10am each 2nd Friday of each month (except Jan.)

FOURTH SUNDAY IN ORDINARY TIME 3 – 2 – 19

This week : 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

“If I have all the eloquence of men and of angels but speak without love, I am simply a gong booming.....without love I am nothing at all.”

St Paul’s famous words in 1 Corinthians (today’s Second Reading) are often taken as ‘nice’ words. But they’re not nice at all – they’re incredibly challenging.

This is a reading that is often chosen for weddings but St Paul’s words go far beyond romantic love, far beyond loving those we’re attracted to:

St Paul is talking about how we deal with *every* human being, and especially about those we would choose *not* to love if it weren’t for the Gospel.

“Without love I am nothing at all”. “I am a gong booming.” Those words challenge everything we do as individual Christians and as a Church. They are our highest judge:

“If I give away all that I possess ...but am without love **it will do me no good at all.**”

If we are the biggest Church, but are without love . . .

If I follow all the laws of the Church but am without love...

If I pray faithfully but am without love...

If I believe all that the Church teaches but am without love...

It’s no coincidence that this reading comes at the beginning of our year. It sets the scene. And it sets the challenge.

Fr Colin

RICHARD ROHR'S MEDITATION: JESUS AND THE BIBLE PART II: MIDRASH

More than telling us exactly *what to see* in the Scriptures, Jesus taught us *how to see*, *what to emphasise*, and also *what could be de-emphasised or ignored*. Beyond fundamentalism or literalism, Jesus practiced a form that the Jewish people called *midrash*, consistently using questions to keep spiritual meanings open, often reflecting on a text or returning people's questions with more questions. It is a real shame that we did not imitate Jesus in this approach. It could have saved us from so many centuries of righteousness, religious violence, and even single-issue voting.

Rather than seeking always certain and unchanging answers, the Jewish practice of midrash allows many possibilities, many levels of faith-filled meaning—meaning that is relevant and applicable to you, the reader, and puts you in the subject's shoes to build empathy, understanding, and relationship. It lets the passage first challenge you before it challenges anyone else. To use the text in a spiritual way—as Jesus did—is to allow it to convert you, to change you, to grow you up as you respond: What does this ask of me? How might this apply to my life, to my family, to my church, to my neighbourhood, to my country?

While biblical messages often proceed from historical incidents, the actual message does not depend upon communicating those events with perfect factual accuracy. Spiritual writers are not primarily journalists. Hebrew rabbis and scholars sometimes use the approach of midrash to reflect on a story and communicate all of its underlying message. Scripture can be understood on at least four levels: literal meaning, deep meaning, comparative meaning, and hidden meaning.

The literal level of meaning doesn't get to the root and, in fact, is the least helpful to the soul and the most dangerous for history. *Deep* meaning offers symbolic or allegorical applications. *Comparative* study combines different texts to explore an entirely new meaning. Finally, in traditional Jewish exegesis, *hidden* meaning gets at the Mystery itself. Midrash allows and encourages each listener to grow with a text and not to settle for mere literalism, which, of itself, bears little spiritual fruit. It is just a starting point.

Whatever is received is received according to the manner of the receiver. [1] This statement from Aquinas was drilled into me during seminary. People at different levels of maturity will interpret the same text in different ways. There is no one right way to interpret sacred texts. *How you see is what you see*; the *who* that you bring to your reading of the Scriptures matters. Who are you when you read the Bible? Defensive, offensive, power-hungry, righteous? Or humble, receptive, and honest? Surely, this is why we need to pray before reading a sacred text!

Jesus consistently ignored or even denied exclusionary, punitive, and triumphalist texts in his own inspired Hebrew Bible in favour of passages that emphasised inclusion, mercy, and honesty. For example, referencing two passages from Exodus (21:24) and Leviticus (24:20), Jesus suggested the opposite: “You have heard it said, ‘Eye for eye, and tooth for tooth.’ But I tell you . . . turn the other cheek” (see Matthew 5:38-39). He read the Scriptures in a spiritual, selective, and questioning way. Jesus had a deeper and wider eye that knew which passages were creating a path for God and which passages were merely cultural, self-serving, and legalistic additions.

[1] Thomas Aquinas, *Summa Theologica*, I, 75, 5. Original sentence: *Quidquid recipitur ad modum recipientis recipitur.*

Youth News

Welcome back all from summer holidays! We've got an exciting year ahead for youth of all ages.

❖ **BLAST**

– For kids in years 3, 4, 5 & 6.

FIRST MEETING: Sunday 3rd March

❖ **FUSION**

– For youth in years 7 to 12.

FIRST MEETING: **THIS SUNDAY**, 3rd February from 7-9pm
(following the Youth and Family Mass)

❖ **J-WALK**

– For young adults (18+)

FIRST MEETING: **NEXT** Sunday 10 February
(following 6pm Mass)

1. Check out our parish website: www.lindfieldkillara.org.au
2. Find us on Instagram at youth.fusion
3. Subscribe to our email list: send an email to youth@lindfieldkillara.org.au including name and age.



*****SAVE THE DATE*****

A CONVERSATION WITH FR FRANK BRENNAN S.J, AO
CEO CATHOLIC SOCIAL SERVICES AUSTRALIA; HUMAN RIGHTS LAWYER, A.C.U;
JESUIT PRIEST,

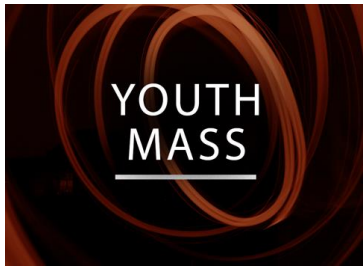
SUNDAY 3rd MARCH - 2:30pm to 5:00pm

St Brigid's Hall in the Shirley Wallace Parish Centre

Frank Brennan has a longstanding reputation for advocacy in the areas of social justice, refugee protection, Aboriginal reconciliation and human rights activism, and is currently CEO of Catholic Social Services Australia. Previously he was professor of law, director of strategic research projects (social justice and ethics), Australian Catholic University, and adjunct professor at the College of Law and the National Centre for Indigenous Studies, Australian National University.

Frank will discuss a number of important issues facing the church at this critical time in our history as well as share his insights on various social justice topics. Please join us for what is sure to be a highly engaging and informative discussion. Look for further details in next weekend's bulletin.

OUR MONTHLY YOUTH AND FAMILY MASS resumes this weekend. This year we have a change in date for our monthly celebrations:



- the Youth and Family Mass will be celebrated on the **first Sunday of the month** (rather than the second Sunday of the month) at Lindfield at the earlier time of **5:30pm** (Mass remains at 6pm on the other Sundays of the month) and is followed by **parish pot-luck dinner** in St Brigid's Hall above the church.

Starting date: TODAY 3rd February.

- this year the monthly Children's Mass at Killara moves from the first Sunday of the month to the **second Sunday of each month** at 9:15am, followed by morning tea.
Starting date: Sunday 10th February.

Bits and bobs . . .

NEW PARISH YOUTH CENTRE We have given the old parish meeting room at the rear of and under the church at Lindfield over to our youth ministry to serve as the gathering space for our parish youth. **Many thanks** to the members of the young adults group and senior youth who painted the room over the school holidays – it looks lovely and fresh! Once everything is set up we'll have a grand opening.

We could use your help though:

- we also want to put some comfortable sofas/lounges and some floor lamps in the room – if you have old ones in good condition we'd love to hear from you.

If you can help in any of those ways please contact Jean at youth@lindfieldkillara.org.au

LINDFIELD PRESBYTERY URGENT MAINTENANCE AND REPAIRS

Thanks to a very generous donation of \$20,000 from a parish family we have now reached \$41,000 in our appeal for these works – which is nearly half of the \$90,000 required in total. Many thanks to all for your support!

Appeal envelopes are still available in the church foyers if you wish to contribute.

For the Diary

- **Parish Pilgrimage in honour of St Mary of the Cross MacKillop:**
Hopefully in late March. Details to come next week.
- **Parish Outdoor Mass and Parish Picnic on Queen Elizabeth Oval:**
We're aiming for Sunday 19th May. Watch next week's bulletin.
- **Parish Blessing of Animals:**
Sunday 27th October, 10:30am at Killara.
- **Mass for HSC/IB students followed by pizzas:**
Wednesday 9th October at 6pm at Lindfield.

PARISH GROUPS AND MINISTRIES ARE STARTING UP AGAIN FOR 2019....



THE PARISH DADS' CLUB resumes in February and will gather on **Friday 15th February** (please note change from the last Sunday of the month on this occasion). Contact Michael Willett for details (willetm@gmail.com).

THE PARISH SCRIPTURE STUDY GROUP resumes on **Wednesday 13th February** (and on the second Wednesday of each month after that) from 10-11am in the Library in the Shirley Wallace Parish Centre. We will be studying St Paul's Letter to the Romans.

Dive
into the
Scriptures!



PARISH YOUNG ADULTS' GROUP (with its new name of 'J~Walk'):

The first gathering for the year takes place **NEXT Sunday 10th February** immediately following the 6pm Mass, in the lounge in the Shirley Wallace Parish Centre on the first floor of Lindfield church – a relaxed gathering over a meal with discussion

CHRISTIAN MEDITATION GROUP recommences **this Wednesday 6th February** and meets in the *Meeting Room at the rear of and under Holy Family Church* each **Wednesday from 8:40am – 9:05am** (finishing in time for 9:15am Mass). Everyone is welcome. For further information contact Kay at 9416 2194 Kay.Hunt@optusnet.com.au or Catherine 9415 6345 catherinecwillis@gmail.com



OUR MONTHLY HEALING MASSES (followed by morning tea in the parish hall at Killara) resume on the **second Friday of each month at 10am** in our church at Killara, commencing **THIS Friday 8th February**.

If you or someone you know would like to attend but is unable to get there or needs assistance in travelling please ring Fran Grant who will be happy to organise transport: **9880 7679**.

STATE SCHOOL CATECHESIS RESUMES SOON ~ CHILDREN NEED CATECHISTS ~

Tues - 9.15-10am Yr 5 Lindfield East

Tues - 11.30-12pm Yr 6 Beaumont Rd

(Training Mondays or Fridays end Feb and March - enrol asap)

Contact sue-anne@lindfieldkillara.org.au



PARISH PLAYGROUP 'Characters Playgroup' resumes on **Wednesday 13th February** from 10:450am till 12:15pm in the Shirley Wallace Parish Centre on the first floor of Holy Family church. Please contact Sue-Anne for more details: sue-anne@lindfieldkillara.org.au

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.

MEMORIAL ACCLAMATION:

When we eat this Bread and drink this Cup,
we pro-claim your Death, O Lord, un - til you come a - gain.

At Masses at which the Psalm is sung the response is: Cry out with joy and gladness: for among you is the great and Holy One of Israel. Who is this king of glory? It is the Lord!

THE PSALM Ps 70:1-6. 15. 17.

In you, O Lord, I take refuge;

let me never be put to shame.

In your justice rescue me, free me:

pay heed to me and save me.

Be a rock where I can take refuge,

a mighty stronghold to save me;

for you are my rock, my stronghold.

Free me from the hand of the wicked.

It is you, O Lord, who are my hope,

my trust, O Lord, since my youth.

On you I have leaned from my birth,

from my mother's womb you have been my help.

My lips will tell of your justice

and day by day of your help.

O God, you have taught me from my youth

and I proclaim your wonders still

CELEBRATIONS THIS WEEK:

Fourth Week in Ordinary Time:

Tues.: Memoria of Saint Agatha, Virgin and Martyr

Wed: Memoria of Saints Paul Miki and Companions, Martyrs

GOSPEL ACCLAMATION

Alleluia, alleluia! This is the light of revelation to the

nations,

and the glory of your people

Israel. Alleluia!

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Monday: Let your hearts take comfort,

all who hope in the Lord.

Tues: They will praise you, Lord, who long for you.

Wed: The Lord's kindness is everlasting to those who fear him.

Thursday: God, in your temple, we ponder your love.

Friday: The Lord is my light and my salvation.

Saturday: The Lord is my shepherd;

there is nothing I shall want.

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

MANY THANKS for the donations of large cartons which we can now use to store the church Christmas decorations.

YOU COULD HELP US by advertising in our parish bulletin.



The weekly advertisements help supplement our parish income – and in turn help your business.

Please contact the Parish Office for more information. Please consider helping us in this way.

PARISH FINANCE COMMITTEE meets *this* Tuesday 5th February at 7:30pm in the hall at Killara.

Parish Retreats in 2019

Each year we offer the opportunity for Parish Retreats at Tarrawarra Abbey, located in the beautiful Yarra Valley to the east of Melbourne, and/or at the Benedictine Abbey at Jamberoo, located on the beautiful Illawarra escarpment just two hours south of Sydney. The heart of the retreat is to experience the richness of the monastic tradition in the life of our Church, and to draw on its wisdom for our own life. For 2019:

A. Tarrawarra Abbey:

Arriving mid-afternoon Tuesday 30th April; retreat proper running from Wednesday 1st – Sunday 5th May; departing after breakfast on Monday 6th May.

B. Jamberoo Abbey:

We have tentative bookings for the following two options:

- Arrive Monday afternoon 23rd September; depart Friday morning 27th September (the week before school holidays begin)
- Arrive Monday afternoon 14th October; depart Friday morning 18th October (the week school returns)

We will choose the week which suits the majority of those wishing to go to Jamberoo. You are welcome to book for both the Tarrawarra and Jamberoo retreats.

Booking:

If you are interested in taking part in one of these retreats or just finding out more about what's involved please contact Fr Colin. More details can be found on the parish website under 'Groups and Ministries' → 'Parish Retreats'.

GOSPEL REFLECTIONS

BY: BERYL CATES

Blasphemy! Blasphemy!

He had returned to his home village with a growing reputation through the countryside as a healer, teacher and miracle worker. As was his custom, he attended Saturday Sabbath worship and was asked by the Leader to speak on a text from Jewish Scripture – in our religious parlance, “give the sermon”.

All in the little synagogue stood as the attendant opened the doors of the little Ark, took out a scroll and handed it to Jesus, standing on the raised dais. He unrolled the scroll and everyone looked at him expectantly as he read from Isaiah’s text the foretelling of a Prophet coming to lead the disunited and disheartened Israelites back to national unity and their former glory (Is. 61:1-10).

At first all were impressed *by the gracious words that came from his lips* but any inference that he was that long awaited prophet was too much. They grew restless. This was not what they wanted. Where were the miracles he had performed in Capernaum? Murmurs of scepticism began. Who did the man think he was anyway? No more than the son of Joseph, a villager like themselves. Jesus realised the growing rancour - “*No prophet is ever accepted in his own country.*”

Then things really went sour. Already walking the tightrope of approval he had the audacity to preach God’s blessings were never restricted to Israelites alone. How dare he presume to quote Scripture to confirm such outrageous utterances? The wretchedly unclean Sidonians and Syrians loved by God as God’s own people? *Blasphemy!*

They pushed, dragged him out of the synagogue intent on murder and he barely escaped with his life.

Not all hearing Jesus’ preaching reacted as his unreceptive villagers. Others, with open reflective minds, discerning truth in his interpretation of the Law and some time-honoured traditions believed what he taught and followed him gladly. So began a spiritual movement that spread from a tiny backwater area in a little known country out into the world, changing hearts and minds of people of all ages, callings and cultures, influencing cultures for good, down through the centuries to us today.

We may imagine those early first Christians lived the Master’s teachings without discord from without and within, but the reality is more complex. Groups began forming and disagreeing with each other about different understandings of his teachings to which Paul reacted angrily (1 Cor. 10-15). No doctrine had been decreed by the nascent institutional church and there were arguments about whether Jesus was divine, his miracles, the substitutionary atonement theory; if his resurrection had been physical or spiritual, circumcision and more. Arguments about whether converts should observe the Jewish dietary laws became so intense it resulted in the first Ecumenical Council of the Church in Jerusalem, from which the first decrees were issued.

Still through the mighty Roman Empire and beyond the Jesus movement spread despite everything pitted against it and the persecution of its followers as recorded in Luke’s book of Acts. What Paul alone endured from persecution and life-threatening natural disasters are almost beyond belief. Nor was there always harmony among its leaders. Paul’s far from gentle condemnation of Peter’s behaviour about the dietary laws is in his letter to the Galatians (2:11-13) and his “*violent quarrel*” with Barnabas is told by Luke in Acts 15:36:40. Yet grace prevailed. Barnabas later returned as Paul’s missionary companion and in 2 Peter the author refers to Paul as “our dear brother.” *(cont’d over page...)*

“If this movement is of human origin, it will break up of its own accord, but if it in fact comes from God you will not only be unable to destroy them, but you might find yourselves fighting against God.”- Pharisee and Doctor of the Law Gamaliel to the Sanhedrin when Peter and other apostles were on trial for their preaching.

The Church is both divine and human and humans will be human however Spirit-filled they may be. In our religion’s history following every great Ecumenical Council to settle doctrine and practice there has been an upheaval of approval and dissent, yet none perhaps as worldwide and stridently vocal as in the aftermath of Vatican II. Nor does it seem to be abating as Pope Francis keeps the Church windows open letting in, not the fresh air which Pope John XXIII said he hoped would happen when he convened Vatican II, but what is often said, a hurricane.

There is no need for details; they have been publicised enough, though to be serious about one’s religion is to seek information beyond the relentless bias against Catholicism in some local news media. However enough can be gleaned in truth to know that our religion is being shamed and humbled by the corruption and scandalous behaviour of a minority within it, some at the highest ranks in its service.

It is being buffeted between Pope Francis’ liberal theology and the changes he is initiating and the demands of arch-conservatives wanting those Church windows slammed shut and all returned to what was once believed and practised by people with a different world view and mind set from today.

Numbers participating in Eucharistic worship and the Sacraments are waning so markedly some are saying quietly that the Church is dying. Others, as is often said, that it is going through a bigger reformation than the Reformation.

“Behold I am with you all days to the end of the world.” Matt 28:20

From Laurence Freeman OSB Director of the world Meditation Community: *“In Europe the Church is dying but Christians have never been afraid of death because they know death is always followed by a resurrection.”*

Saturday		2 Feb	2 Feb
Lindfield	6:00pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Killara	5:30pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Sunday		3 Feb	3 Feb
Lindfield	8:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Killara	9:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	10:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Lindfield	12:00noon	Fr Lucas Leung	Fr Thomas Alackakunnel
Lindfield	6:00pm	(5:30pm): Fr Colin Blayney	Fr Colin Blayney

 <p>Comfort Inn North Shore</p> <p>Mention this ad to get \$10 off our lowest nightly rate. Also available on our website using promo code 'bookdirect'.</p> <p>Address: 1 Gatacre Avenue, Lane Cove Phone: 02 9427 0266 Email: res@cins.com.au Website: www.cins.com.au</p>	<p>RENOVATIONS & BUILDING MAINTENANCE</p> <p>CHRIS IACONO <i>Parishioner</i></p> <p>All work large and small <i>Lic 89879c Fully Insured</i> 50 years' experience</p> <p>Mobile : 0412 256 616 Phone : 9416 36 98 chris.iacono@bigpond.com</p>	<p>Henry & Gloria Cheung Parishioners</p>  <p>Serving the Australian Construction Industry for 32 years UNIVERSAL INSTRUMENTS 326 Pacific Hwy, Lindfield NSW 2070 Tel no. 94165335 Fax no. 94161538 E:sales@universalinstruments.com.au</p>
--	--	--

CHINESE CATHOLIC COMMUNITY

常年期第四主日

3/2/2019

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。（默想片刻）

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 12:31-13:13

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,

彌撒後、午餐聚會。

餐費成人\$6 小童\$4

牧職修女 司徒金美修女

聯絡 ☎ 0419- 426899

中心聯絡 Gloria Cheung

聯絡 ☎ 0416-118089

Sunday School 主日學 12noon Parish Meeting Room

3/2 將舉行北區中心團年午餐

聚會。歡迎所有教友參加齊

吃團年飯歡聚一堂。更希望

教友們帶來甜品生菓分享。

請與 Katherine Tam 聯絡。

3/2 同時舉行 1 月及 2 月生日

會及結婚記念慶祝會，

SACRAMENTAL PROGRAMME DATES FOR 2019

The letter giving all the details and dates for our Sacramental Preparation Programmes for First Reconciliation, Confirmation and First Holy Communion 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.



(continued from p.12): faith, all of them, including the ten commandments, are therefore meant to do a couple of things:

First, for anyone who is mature in the faith, living out what faith and morality asks of us is in fact a natural response of gratitude for being loved and a natural expression of sensitivity to others. The desire to be good and to keep the commandments, as Martin Luther once said, follows from genuine faith and love the way smoke follows fire. The intent is never to earn love or reward, but to respond properly to them.

This is true in the case of mature love and faith. However, for those of us who are still struggling to be mature, the spiritual and moral precepts of the faith are meant as a discipline—precisely as a discipleship—that helps teach us what it means to be a spiritual and a sensitive human being. Trying to be still good should not be an attempt to somehow earn love or heaven, but rather an acknowledgement, a humble one, that one still needs a lot of help in knowing how to live in the face of love.

Why be good if God loves us anyway? For the same reason that an artist doesn't deface a masterpiece and a lover doesn't violate his or her beloved. Ethics follow naturally when truth, beauty, and love are properly appropriated.

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

Lindfield Dental Practice



Dr Peter Chung
DDS, MDS, PhD
Clinical Assoc Professor

Open: Mon-Sat

P: 9416 5000

Suite 1, 345 Pacific Highway
(Scholastic Bldg) Next to
Lindfield Medical Practice

**Put those you love
in the hands
of those who care**



Sydney 9519 5344 | Parramatta 9687 1072
Central Coast 4323 1892
wnbull@wnbull.com www.wnbull.com.au

Advertisement space
available

Please contact the
parish office
at 94163702



Mike O'Shea
Parishioner

Trusted Senior Sales Consultant for
Over 15 years
Parishioner Special
Guaranteed, very best pricing on all
Honda models

Phone : (02) 9431 2333

Mobile : 0401 220 878

Email: moshea@scottsgroup.com.au



**Electrical
Plumbing
Air Conditioning.**

Ph: (02) 9905 8800

**We turn up,
Clean up &
Guarantee our
Work!!!**

**GET
IN TOUCH
TODAY**

Advertisement space
available

Please contact the
parish office
at 94163702

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

Recently deceased: Pat O'Neil, Margaret Rowland, Brian Couper.

And for: George Joseph Blayney.

PLEASE PRAY FOR THOSE WHO ARE SICK : Paula Clarkstone, Ron and Barbara Burke, John and Leah Quirk, Alex Noble, William Wise, Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs, Russell Adams.

REFLECTING ON THIS SUNDAY'S SCRIPTURES

GOD'S UNCONDITIONAL LOVE

*'And all spoke highly of him
and were amazed at the gracious words that came from his mouth.'*

Recently I had lunch with a former student of mine, a very idealistic young man who teaches religion in a Catholic High School. He shared with me about his struggles in trying to teach young people about God. One of the major problems, as he sees it, is that his students' idea of God invariably contains too much of the notion that God is a petty tyrant, that God can easily be offended, that God is threatened by our joys and successes, and especially that somehow we have to earn God's love by being good.

He, for his part, tries to correct these notions by presenting a picture of God as a God whose essential countenance is that of blessing and not of frowning, a God who is an extravagant, unconditional lover, the father of prodigal son, who cannot be put off by human infidelity. Among other things, he likes presenting Julian of Norwich's picture of God as "sitting in heaven, smiling, completely relaxed, his face looking like a marvellous symphony." However, when he tries to present this idea of God the response of his students is inevitably something to this effect: "then why be good? If God loves us no matter what we do, then why keep the commandments? If we are not to be punished or rewarded for our efforts, then why make sacrifices?"

Why indeed? Why be good & try to keep the commandments if God loves us anyway? Simply put, we don't try to be good so that God loves & rewards us. God loves us no matter what we do & heaven is never a reward for a good life. Are these glib statements? No. God's love, as Jesus assures us, is always both unmerited & unconditional, nothing we do can ever make God love us, just as nothing we do can ever stop God from loving us. God loves just as God does everything else, perfectly. God loves everything & everybody perfectly. In fact, part of Christian belief (a dogma in fact), is that God's love is what keeps everything in existence. If God stopped loving anything, it would cease to be. This (as the American theologian, Michael Hines, is fond of pointing out) raises an interesting question: If God loves everything & everyone perfectly, does God then also love Satan? Indeed, does God love Satan as much as he loves Jesus' mother, Mary?

The answer can only be "yes," God loves Satan as much as God loves Mary. The difference is not in how God loves them, but in how they, each in turn, love God. God loves each of them in the same way, namely, perfectly. But obviously Mary's response is very different from Satan's. In that difference we see what creates hell, a certain attitude in the face of love. However, notice that in neither case is the love either merited or deflected. God just loves us, pure and simple. God cannot be offended. God's love cannot be driven away. God does not reward or punish us on the basis of whether we have been good or bad. God simply loves us.

Then why be good? Why keep the commandments? What difference does our response make? Our response makes a big difference, but not in terms of giving God offence, driving God away, or making God punish or reward us. It makes a difference in how we stand and feel in the face of love. We cannot offend against God, but we can offend against others and ourselves. We can, like Satan, live in bitterness and unhappiness right within love itself and we can deeply hurt others. The spiritual and moral precepts of the
(continued on page 11):