



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.

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**EASTER SUNDAY 17 – 4 – 22**  
**THE RESURRECTION OF THE LORD**  
**'The season of glad song has come' (Song of Songs 2:12)**

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*This week: : Acts 10:34. 37-43 ; Col 3:1-4 ; Jn 20:1-9*  
*Next week Acts 5:12-16 ; Rv 1:9-13, 17-19 ; Jn 20:19-31*



### *A happy Easter.....*

*Many thanks to all who have helped in our parish celebrations of the death and resurrection of Jesus: those who care for the altar and church in our two communities; musicians and choirs; the young people who practised and took part in the dramatisation of the Passion and of the Stations of the Cross; altar servers; eucharistic ministers; readers; those involved in preparing for and dressing the sanctuary at the Easter Vigil; and a big thank you to the White family who cut the palms from their on trees once again for our Palm Sunday celebrations. A thank you also to our Parish Staff for their involvement & support in all the preparations. And a very big thank you to Jos Beunen and the other members of our RCIA team for their gentle guidance of those who prepared to enter the Church this Easter.*

*It's a wonderful thing that so many came together to help us to celebrate Easter – and thank you to you all for being here to celebrate as the two communities in our parish.*

*And of course a huge welcome to Sofia Tjhin who was baptised, and to Vasily, Yulia, Yuri and Sasha Kravtsov, who were received into the Church.*

*A very happy Easter to you all.*

*Fr Colin and Fr Thomas*



**WELCOME** to all who are visiting our parish this Easter. It's lovely to have you with us as we celebrate the Death and Resurrection of the Lord.

**EASTER OFFERINGS** Easter Offering envelopes are available on the pews in both our churches and on the seats in MacKillop Hall. These can be placed on the plate this weekend or over the coming weeks of the Easter Season. The Easter Offerings are not retained personally by the priests but are a vital supplement to the First Collection income which provides for the priests of the parish and for the health care of priests across the diocese and the retirement care of older priests. This fund depends very much on the income raised by Christmas and Easter Offerings. Whatever you can give will be most appreciated. **Inside each envelope you will also find a sheet which allows for credit card contribution—you can just slip that back inside the envelope.**



## Hymns for Easter Sunday

### ENTRANCE HYMN

Bring, all ye dear-brought nations, bring,  
Your richest praises to your King.  
Alleluia, alleluia.  
That spotless Lamb, who more than due,  
Paid for his sheep, and those sheep you:  
Alleluia, alleluia,  
Alleluia, alleluia, alleluia.

That guiltless Son, who bought your peace,  
And made his Father's anger cease,  
Alleluia, alleluia.  
Then, Life and Death together fought,  
Each to a strange extreme were brought:  
Alleluia, alleluia,  
Alleluia, alleluia, alleluia.

We, Lord, with faithful hearts and voice,  
On this thy rising day rejoice;  
Alleluia, alleluia.  
Oh thou, whose power o'ercame the grave,  
By grace and love as sinners save:  
Alleluia, alleluia,  
Alleluia, alleluia, alleluia.

### HYMN FOR THE DEDICATION OF THE GIFTS

By your kingly power, O risen Lord,  
all that Adam lost is now restored:  
in your resurrection be adored.

Sing the joyful Easter cry, sound it to the souls in prison,  
shout our triumph to the sky:  
sing Christ risen, sing Christ risen. Refrain

Sing the joyful Easter cry, let all times and peoples listen:  
death has no more victory,  
sing Christ risen, sing Christ risen. Refrain

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### COMMUNION 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**

Rise, O children, from your sleep  
your Saviour now has come.  
He has turned your sorrow to joy,  
and filled your soul with song. **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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### RECESSIONAL HYMN

1. This is the day of new beginnings.  
This is the day when heaven meets earth.  
This is the day filled with God's glory,  
promise of our new birth!

Refrain: Christ be our light!  
Shine in our hearts, shine through the darkness.  
Christ be our light!  
Shine in your Church gathered today.

2. This is the day Christ our redeemer  
rose from the grave triumphant and free,  
leaving the tomb of evil and darkness  
empty for all to see. **Refrain**

3. Sing of the hope deeper than dying.  
Sing of the pow'r stronger than death.  
Sing of the love endless as heaven,  
dawning throughout the earth. **Refrain**

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## An Easter Reflection

*When Simon Peter arrived after him,  
he went into the tomb and saw the burial cloths there,  
and the cloth that had covered his head*

### EASTER SHOULD BE AN EYE OPENER

Easter is mostly about waking up. It's Easter when God and spring susurrate through the veins of nature giving frozen earth and frozen hearts a wake-up call. That call is ever needed. The human proclivity is towards sleep. Without outside revelation, the trumpet blast announcing resurrection, a divine force opening tombs, and God whispering new life inside of us, our preoccupations and obsessions invariably render us blind as bats—left to fly by radar

Easter is about eyesight, seeing. George Orwell once summarised our difficulties in this area: "A rather cruel trick I once played on a wasp. He was sucking jam on my plate and I cut him in half. He paid no attention, merely went on with his meal, while a tiny stream of jam trickled out of his severed oesophagus. Only when he tried to fly away did he grasp the dreadful thing that had happened to him. It is the same with us. The thing that has been cut away is our soul and there is a period of time ... during which we do not notice it." (G. Orwell, *Collected Essays*, Vol. II, Page 15)

It's a strange irony! We spend our lives searching for life in its rarity and we hardly notice Easter and spring. It's Easter and we are heavy in spirit. Resurrection is all around and we are feeling old! Why? Why so blind to spring and resurrection?

Classical spiritual writers have always affirmed a connection between morality and epistemology. That's a sophisticated way of saying that how we live morally affects our eyesight, our perception of reality. Moral laxity, sin, and lack of faith, cloud vision. That's very true and our propensity to sleep through the resurrection, obviously, has something to do with our less than perfect faith and morals. However, I believe, in the end the problem is not so much our badness as our busyness, our sin as our obsessions. Let me try to explain this:

I don't think that we are a particularly bad people. We have moral faults and laxities which are peculiar to our generation, but, conversely, we also have moral strengths and virtues that past generations lacked. Moreover, God is used to revealing love and resurrection to a sinful people. Where God is perhaps less practiced is in revealing love and resurrection to such busy and preoccupied persons. Where we differ from past generations is more in the pace of our lives than in our moral inadequacies. We are pressured, preoccupied, hurried, hell-bent, and driven in a way that previous generations never were. We've no time for the examined life, for contemplation, to notice spring and resurrection. "The plant must run!" as Merton once

put it. There is little time or energy left after that has been taken care of.

Sadly, this is true even of our preaching of the gospel. We are so busy teaching the gospel, learning the gospel, running religious programmes, administering sacraments, and making sure the religious plant runs that there is precious, little, if any, time and energy left to actually live the gospel. We have to spend so much time talking about God that, at a point, there is no time to listen to God any more. To this we add restlessness and emotional obsessions. Here too we differ from past ages. We are more restless, more dis-eased, than they. People have always been restless and prone to obsessions, but our age militates against restfulness and literally invites obsessions.

A myriad of factors—mass media, more leisure time, unbridled romance and sex, and philosophies of self-fulfillment which point us towards a salvation within our world—have driven up our psychic temperatures and have made it very difficult for us to accept our own lives and spirits. This makes for lots of heartaches. As painful as are the headaches that come to us from the hurriedness and pressures of our work, they are a lesser evil. It's our heartaches, the emotional obsessions that so unsettle our rest, which, in Orwell's metaphor, keep us concentrated on the jam.

They are the pain and the narcissism which makes us unaware of spring and resurrection and the whispering of God about newness and stones being rolled back. We don't notice spring and resurrection because, outside of our heartaches and headaches, we hardly see anything at all. The earth is ablaze with the fire of God, with sights, sounds, smells, touches and tastes that are enough to make anyone want to take one's shoes off. There's resurrection a plenty! Mostly it goes unnoticed. We sleep the sleep of heartaches and headaches!

It's the time for spring and resurrection. I doubt there will be any resurrection trumpets loud enough to blast the narcissistic hell out of us. Mostly resurrection is about susurrection,\* whispering. God whispers a lot. There are all kinds of secrets to be heard. Spring and Easter is a good season, for looking and listening.

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

And he departed from our sight that we might return to our hearts and find him there. For he left us, and behold, he is here. He could not be with us long, yet he did not leave us. He went back to the place that he had never left, for the world was made by him.

*St Augustine, Confessions, Book 4, Chapter 12*

## 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

### GOSPEL ACCLAMATION

Alleluia, alleluia! Christ has become our paschal sacrifice;  
let us feast with joy in the Lord. Alleluia!



### MEMORIAL ACCLAMATION

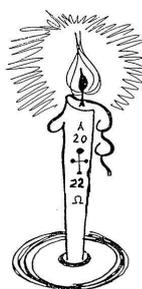
Save us, Saviour of the world,  
for by your Cross and Resurrection you have set us free.

### THE PSALM Ps 117:1-2. 16-17. 22-23. R. v.24

Give thanks to the Lord for God is good,  
for God's love has no end.  
Let the children of Israel say:  
'God's love has no end.'

The Lord's right hand has triumphed;  
God's right hand raised me up.  
I shall not die, I shall live  
and recount the Lord's deeds.

The stone which the builders rejected  
has become the corner stone.  
This is the work of the Lord,  
a marvel in our eyes.



**SEQUENCE** (*To be read after the Second Reading. Please remain seated*):

*Christians, to the Paschal Victim offer sacrifice and praise.  
The sheep are ransomed by the Lamb;  
and Christ, the undefiled, has sinners to his Father reconciled.*

*Death with life contended; combat strangely ended!  
Life's own Champion, slain, yet lives to reign.*

*Tell us, Mary: say what you did see upon the way.*

*The tomb the Living did enclose;*

*I saw Christ's glory as he rose!*

*The angels there attesting;*

*shroud with grave-clothes resting,*

*Christ, my hope, has risen: he goes before you into Galilee.*

*That Christ is truly risen from the dead we know.*

*Victorious king, your mercy show!*

### FR RICHARD ROHR OFM'S MEDITATION . . .

*The Rev. Dr. Jacqui Lewis reflects on the universal wisdom that proclaims the mutuality of love:*

No matter who we are or where we come from, no matter who we love and how we earn a living, the admonition to love your neighbour as you love yourself, when lived out, expresses the interdependence humans need in order to survive and thrive. And the first step, the starting place, is self-love. In the Greek language, the phrases "love neighbour" and "love yourself" are connected by the word *os*, which is like an equal sign. This suggests we are called to love the self and the neighbour in exactly the same way. When we don't love ourselves, it is impossible to love our neighbour. . . .

The connection between self-love and the love of others is as old as time. From the moment we stood up and walked out of lonely caves and into the light of tribal togetherness, humans understood the inextricable connection, that our lives are woven together in love. Almost all the world's great religions encourage us to love our neighbour as ourselves. Sometimes called the Golden Rule, this beautiful teaching invites humans to treat one another—and in some traditions all creatures—the way we want to be treated. . . . The story embedded in these teachings across faiths and religions is: We belong to a mutually beneficial web of connection, well-being, and love. At the root of this connection is empathy; the result is kindness, compassion, respect, and understanding. When religion doesn't centre

on this mutuality, it can become one of the toxic narratives that, in the end, dismantles self-love.

Lewis honours what she has learned about love from others:

I learned more about this connection among humans while visiting Robben Island, the South African prison where Nelson Mandela [1918–2013] was confined in a tiny cell for eighteen of the twenty-seven years he was behind bars. I found it miraculous that Mandela could see his inextricable connection to the humanity of his captors, the ones who took away his liberty and humiliated him daily. He observed that no one is born hating another because of race, religion, or background. Mandela understood that just as hate is taught, love must be taught.

For some folks, talk about love sounds weak, but from my point of view love is the strongest force on the planet. I learned my favourite definition of love from one of my seminary professors, the late Dr. James E. Loder [1931–2001]. He defined love as a "non-possessive delight in the particularity of the other." All these years later, I am still so moved by this sentiment. Non-possessive delight sounds like devotion to me. Rather than trying to change, manipulate, or devour the object of our affection, fierce love delights in the particularities of who they are. So, when you love yourself, you take delight in the unique particularities that add up to you, without judgment.

## OUR CHINESE CATHOLIC COMMUNITY

5

### 耶穌復活主日 17.4.2022

讀經一 (我們在他從死者中復活後, 與他同食共飲。)

恭讀宗徒大事錄 10:34,37-43

那時候, 伯多祿說:「你們都知道: 在若翰宣講洗禮以後, 從加里肋亞開始, 在全猶太所發生的事: 天主怎樣以聖神和德能, 傳了納匝肋人耶穌, 使他巡行各處, 施恩行善, 治好一切受魔鬼壓制的人, 因為天主同他在一起。

「耶穌在猶太人地區, 及在耶路撒冷所行一切, 我們都是見證人。但是, 他們卻把耶穌懸在木架上, 殺死了。第三天, 天主使他復活了, 叫他顯現出來, 不是給所有百姓, 而是給天主所預先揀選的見證人, 就是給我們這些、在他從死者中復活後, 與他同食共飲的人。

「他吩咐我們向百姓講道, 指證他就是天主所立: 生者與死者的判官。一切先知都為他作證: 凡信他的人, 賴他的名字, 都要獲得罪赦。」——上主的話。

(默想片刻)

答唱詠 詠118:1-2, 16-17, 22-23

【答】: 這是上主所安排的一天, 我們應該為此鼓舞喜歡。(詠118:24)

領: 請你們讚頌上主, 因為他是美善寬仁, 他的仁慈永遠常存。願以色列家讚美說: 他的仁慈永遠常存。【答】

領: 上主的右手將我高舉; 上主的右手大顯威能。我不至於死, 必要生存, 並要宣揚上主的工程。【答】

領: 匠人棄而不用, 反而成了屋角的基石; 這是上主所作所為, 在我們眼中, 神妙莫測。【答】

讀經二 (你們就該追求天上的事; 在那裡, 有基督坐在天主的右邊。)

恭讀聖保祿宗徒致哥羅森人書 3:1-4

弟兄姊妹們:

你們既然與基督一同復活了, 就該追求天上的事; 在那裡, 有基督坐在天主的右邊。你們該思念天上的事, 不該思念地上的事, 因為你們已經死了, 你們的生命, 已與

基督一同藏在天主內; 當基督、我們的生命, 顯現時, 那時, 你們也要與他一同, 出現在光榮之中。——上主的話。

(默想片刻)

或

恭讀聖保祿宗徒致格林多人前書5:6-8

福音前歡呼

領/眾: 亞肋路亞, 亞肋路亞

領: 我們的逾越節羔羊基督, 已被祭殺, 作了犧牲; 所以, 我們要歡欣慶賀主的復活。(參閱格前5:7-8)

眾: 亞肋路亞, 亞肋路亞。

福音 (耶穌必須從死者中復活。)

恭讀聖若望福音 20:1-9

一周的第一天, 清晨, 天還黑的時候, 瑪利亞瑪達肋納, 來到墳墓那裡, 看見石頭已從墓門挪開了。於是, 她跑去見西滿伯多祿, 及耶穌所愛的那另一個門徒, 對他們說:

「有人從墳墓中, 把主搬走了; 我們不知道他們把他放在那裡。」伯多祿便和那另一個門徒出來, 到墳墓那裡去。兩人一起跑, 但那另一個門徒, 比伯多祿跑得快, 先來到了墳墓那裡。他俯身看見了放著的殮布, 卻沒有進去。跟著他的西滿伯多祿, 也來到了, 進入了墳墓, 看見了放著的殮布, 也看見耶穌頭上的那塊汗巾, 不同殮布放在一起, 而在另一處捲著。先來到墳墓的那個門徒, 也進去了, 一看見就相信了。這是因為他們還不明白, 耶穌必須從死者中復活的那段聖經。——上主的話。(講道後默想片刻)

或

恭讀聖路加福音 24:1-12

華人天主教會 北區中心主日彌撒12時

4月 彌撒時間 4月10日, 4月24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

## Catholic Parish of Lindfield -Killara

Fr Colin Blayney, Parish Priest

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Fr Thomas Alackakunnel VC, Asst Priest

[thomas@lindfieldkillara.org.au](mailto: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](mailto:parish@lindfieldkillara.org.au)

Parish Website: [www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)

### Parish Staff

Parish Secretary (Tues-Fri)

Philita Marundan [philita@lindfieldkillara.org.au](mailto:philita@lindfieldkillara.org.au)

Parish Office Coordinator; Child Protection Coordinator

Maia Schulze Tsang (Tue,Wed)

[maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)

Sacramental Coordinator

Maia Schulze Tsang:

[sacramental@lindfieldkillara.org.au](mailto:sacramental@lindfieldkillara.org.au)

Parish Facilities' Coordinator (volunteer)

Anthony Cassidy: [anthony@lindfieldkillara.org.au](mailto:anthony@lindfieldkillara.org.au)

Youth Ministry Coordinator (volunteer)

Jean Shatek: [youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

Parish Bookkeeper

Karen Ho: [accounts@lindfieldkillara.org.au](mailto:accounts@lindfieldkillara.org.au)

### Parish School

Holy Family School: 4 Highfield Rd, Lindfield

E [info@holyfamily.nsw.edu.au](mailto:info@holyfamily.nsw.edu.au) Ph.9416 7200

W: [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au) Principal: Mr Lou

Dogao

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

**Recently deceased:** Edwina Ridley, Beryl Moloney (mother of Very Rev. Brian Moloney, Dean of the Central Coast), Carol McCarthy, Patrick Diggins, Teresa Spurtacz, James Quirk, Peter Quirk, Fidela Frez, Lise Therese Ferriere, Gerardus Wolffers. **And for:** George and Marion Blayney, Thomas and Eileen Wade, Harold Ting. **Anniversary:** Charlie Smith.

### PLEASE PRAY FOR THOSE WHO ARE SICK:

John Quirk, Mark Spring, 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.**

## Some exciting things coming up.....

- ◆ Following discussion at the Parish Pastoral Council we are looking to introduce 'Sunday School' - an opportunity for the children to explore and deepen their faith in an enjoyable way. This would be separate to Children's Liturgy of the Word which is meant to be a short 'liturgy' paralleling the adult liturgy in the church. CLOW takes place during Mass. Sunday School would be offered between the two Sunday morning Masses at Lindfield along with coffee and a chance for a chat for parents.
- ◆ We aim to re-commence Sunday morning tea after the 9am and 10:15am Mass as soon as possible after Easter
- ◆ The new monthly Children's Mass with the new Children's Choir begins on Sunday 8th May at the 10:15am Mass (and on the second Sunday of every month after that).
- ◆ Children's Liturgy of the Word will resume at the 9am Mass at Killara and the 10:15am Mass at Lindfield on Sunday 1st May.

# FOR THE KIDS



What can you do to make people glad today?

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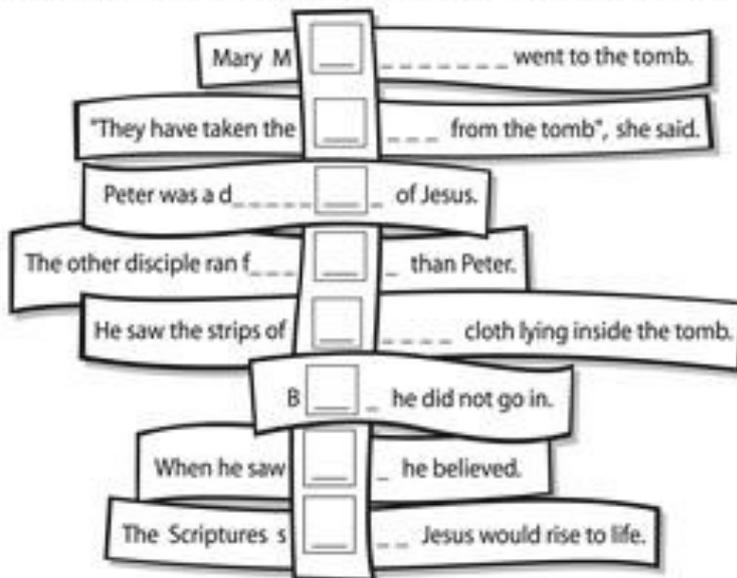


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Fill in the missing words below to find out what the letters in the boxes spell.



## Death, where is your sting?

Is Christianity, then, a kind of destructive fatalism? No! The Lord just reminds us that death (our own, but also the death of cultures and of civilisations) is intrinsic to life and that we, to see the sense of it all, must look beyond death. He reminds us that history progresses towards a goal which is of eternity. Ever again we must lift up our hearts in order to be able to raise our eyes.

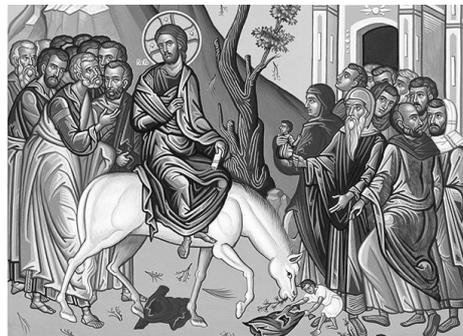
We are *in* this world, called to make it lovely and fruitful, but we are not *of* the world. To see this is comfort, but costly comfort. We are bidden to let go of all that, now, gives us security. We must learn to seek our security in God. Only with him is it lasting. He will lead us towards the fullness of the promise by which, and for which, the world was made.

Freedom from the slavery of transience is won when that which is transient falls. Jesus speaks of violent, frightening 'signs': 'Nation will rise against nation, kingdom against kingdom; there will be great earthquakes, and in various places famines and pestilences; and there will be terrors' (Lk 21:10-11). There is no shortage of such signs in our world. We often read them as meaningless, and are thus tempted to despair. Jesus meanwhile exhorts us: 'look up and raise your heads'. Our redemption, he says, is at hand.

Today, in Jerusalem, Christ enters this world's this-worldly

## A Holy Week meditation

hope. He confirms that hope — what *has to* happen happens — then raises it to a new level, where it loses its earthly foothold and must learn to soar. This detachment is one we must all live through. We must learn that life reaches fullness through death; that death at every level has lost its sting and is no longer something to be feared. The process will be configured uniquely and personally for each of us. Its structure, however, remains the same. It is displayed before our eyes this week, in the Pasch of Jesus, 'the pioneer and perfecter of our faith' (Heb 12:2). He shows us how we are to believe. Let us follow him faithfully, then, and attentively, that thus we may learn anew, in trust, how truly to live.



*From the Palm Sunday homily of Bishop Eric Varden ocso, Norway*

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

### WEEKDAY MASS this week:

The Octave of Easter

Monday 8:00am Killara  
 Tuesday 8:00am Killara  
 Wed No Mass this week  
 Thurs.: 10:00am Lindfield  
 Fri.: 8:00am Lindfield (earlier due to funeral)

### THE SACRAMENT OF RECONCILIATION

As we will still be celebrating the Easter Octave there will be no times for Reconciliation next Saturday. Normal times will resume the weekend after that.

### 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		16 April	23 Apr
Lindfield	6:00 pm	7:30pm: The Easter Vigil	Fr Colin
Killara	5:30 pm	—	Fr Thomas
Sunday		17 Apr.	24 Apr
Lindfield	8:30 am	Fr Colin	Fr Colin
Killara	9:00 am	Fr Thomas	Fr Thomas
Lindfield	10:15 am	Fr Colin	Fr Colin
Lindfield	12:00 pm	No Mass	Fr Thomas
Lindfield	6:00pm	No Mass	Fr Thomas

## As we celebrate Easter ...

**THE SACRAMENT OF RECONCILIATION** As our Lenten preparations are only just over and we will be still celebrating the Octave there will be **NO** Reconciliation at the normal Saturday afternoon time in either of our two churches next Sat. 23rd April.

**WEEKDAY MASS THIS WEEK** Please come along to Mass during this Easter Octave as the liturgy continues to celebrate the joy of the resurrection. Weekday Mass times for this week are given on the front page of the bulletin – please note changes to the usual times.

*We've spent 40 days of Lent preparing for Easter. Let's not leave it there - we have 50 days of the Easter Season to celebrate!*

**PROJECT COMPASSION** Please return Project Compassion boxes and envelopes by next weekend if possible. Please help our counters by turning your coins in your Project Compassion boxes into cheques or notes or \$1 and \$2 coins (or if at all possible, cheques). There are baskets in the church foyers for returning your boxes and envelopes.

**NO SUNDAY EVENING MASS THIS WEEKEND** Please note that there is no Sunday evening Mass tonight, Easter Sunday. Sunday evening Mass resumes next weekend.

### 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](http://www.lindfieldkillara.org.au)) and scroll down to 2i.b. for the form. (or simply email [accounts@lindfieldkillara.org.au](mailto:accounts@lindfieldkillara.org.au) for assistance.

- ◆ The **TAP MACHINES** are available in our two churches.



**TAP AND GO** machines for both the First and the Second Collection are available in the foyers of both of our 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.

## YOUTH NEWS

# Just for YOUTH



### Children's Liturgy Begins Sunday 1 May!

Join us for a fun and age-appropriate way to learn about the Gospel. For ages 2 to 9.

10.15am Mass, Lindfield  
9am Mass, Killara



### CHILDREN'S MASS

FEATURING THE  
LINDFIELD KILLARA  
CHILDREN'S CHOIR

10.15am Mass  
2nd Sunday  
of every month

Begins 8 May

### Sticky FAITH

FOR TEENS AND  
YOUNG ADULTS

Watch this space for an exciting new program to get you re-invigorated about your faith!



For More information on youth programs please contact us

Email: [youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

Text: 0437 445 347

**youth@LK**  
faith growth service

And for the latest youth news always go to our parish website ([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)) and click on the box on the homepage titled 'Youth Ministry'.



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Ph 9416 5335 Fax 9416 1538  
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**PROJECT  
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GO FURTHER TOGETHER

**PLEASE SUPPORT THOSE MOST IN NEED IN THE WORLD:**  
Please return Project Compassion boxes and envelopes next weekend.

Donations can also still be made either by posting them to Caritas or by using their online donation facilities:

**Online:** [www.caritas.org.au](http://www.caritas.org.au)

**Postal donations:** GPO Box 9830 Sydney 2001

**By Phone:** 1800 024 413