

# Catholic Parish of Lindfield-Killara

## Diocese of Broken Bay

### TWENTY SECOND SUNDAY IN ORDINARY TIME

*This week: Sir 3:17-20, 28-29; Heb 12:18-19, 22-24; Lk 14:1, 7-14*

*Next week: Wis 9:13-18, Phlm 9-10, 12-17; Lk 14:25-33*



**Hospitality.** It's one of Jesus' favourite themes.

*It appears in his parables AND it appears in his actions – eating and drinking with those who are considered to be not respectable, to be sinners. It's the theme of today's Gospel.*

Hospitality is about who we share our table with –

- and Jesus constantly presents this image of a God who has room at the table for all those people who don't fit at normal tables.

The question which this Gospel presents is whether we live in the image of the God we claim to believe in:

*whether our hearts are marked by hospitality – an ability to have an open heart toward those who are not considered respectable, who are labelled as sinners, who are on the fringe, not part of the mainstream (that 'mainstream' which is so valued in contemporary Australian culture and politics as the criterion for all that is acceptable).*

Jesus proclaimed the hospitality of God. As his disciples, as his Church we've often failed to live up to that image in the past. What will we do in our present?

*Fr Colin*

Calling all Dads  
and Kids\*!!!!!!

Join us...  
for a special Father's Day BLAST

The **BLAST** "Minute to Win it"  
Father/Child Challenge!

**Sunday 1 Sept**  
**4pm until 5.30pm**  
**Meet in Shirley Wallace Centre**

Bring your dad (or another significant male in your life) to join us for a friendly competition of silliness.  
Invite Mum and your siblings to come and cheer you on! Snacks and prizes provided!

**BOOKINGS**  
**ARE ESSENTIAL!!!!!!**

**BOOK HERE**

<https://www.trybooking.com/BEYHK>

\*Blast is for kids in school years 3-6

**FR RICHARD ROHR OFM'S MEDITATION:  
Heaven Now ~ The Eternal Now**

Jesus' primary metaphors for the Eternal Now are "the kingdom of God" and "the kingdom of heaven." He is not talking about a far-off celestial heaven. "Look around you, look at the fields; already they are ready for harvest! Already the reaper is being paid his wages, already he is bringing in the grain for eternal life, and thus sower and reaper rejoice together" (John 4:35-36, Jerusalem Bible). Notice that Jesus says already three times. He is trying to tell us that there is a way that we can live connected to the Real and to the Eternal in this world. That path is surrendering to the here-and-now, whatever it offers us. We might just call this "the will of God," yet it feels like nothing, like nowhere (now-here), and still it is where everything always happens to us. So be sure to be here now—and not somewhere else! If our minds or hearts are elsewhere, nothing really happens to us that matters or lasts.

Nondual knowing is learning how to live satisfied in the naked now, which some called "the sacrament of the present moment." This consciousness will teach us how to actually experience our experiences, whether good, bad, or ugly, and how to let them transform us. Words by themselves divide and judge the moment; pure presence lets it be what it is, as it is.

As long as we deal with life as a set of universal abstractions, we can pretend that our binary coordinates are true. But once we touch concrete reality—ourselves, someone we love, actual moments—we find that reality is almost always a mixture of good and bad, dark and light, life and death. "God alone is good," Jesus tells the rich young man (Mark 10:18). To touch upon Reality requires a both/and synthesis rather than an either/or differenti-

ation where we throw part of reality out (the part we don't like). The nondual mind is open to everything that comes its way. It does not even deny sin or evil. It is capable of listening to the other, to the body, to the heart, to all the senses. It begins with a radical yes to each moment and to all other people.

When we can be present in this way, we will know the Real Presence. We will still need and use our dualistic mind to get started, but now it is in service to the greater whole rather than just the small self. Start with dualistic clarity, if you can, and then move toward nondual compassion for your response.

John Duns Scotus (1266–1308), one of our great Franciscan teachers, said that God did not create genus and species; God only created what Duns Scotus called "this-ness," in Latin haecceity. He said that until we can experience each thing in its specific "thisness," we will not easily experience the joy and ubiquity of Divine Presence. In other words, I can't be present to all women in general. I've got to be present to this woman, right here, right now, in her specificity and particularity.

The here-and-now has the power to become the gateway and the breakthrough point to the universal. The concrete, the specific, the physical, the here-and-now—when we can be present to it in all of its ordinariness—becomes the gateway to the Eternal. Please trust me on that and don't dare dismiss it until and unless you have tried it. One completely loved thing is all it takes.

### CANONISATION OF JOHN HENRY (CARDINAL) NEWMAN

Continuing the series on Newman's life .....

#### **1842 - 1845 | 'TO LIVE IS TO CHANGE, AND TO BE PERFECT IS TO HAVE CHANGED OFTEN.'**

By the end of his investigation in 1845, he would publish one of his greatest contributions to Christian thought, the 'Essay on the Development of Christian Doctrine'. Here, Newman explores the paradoxical idea that for an idea to remain truly itself, it must be able to change, to develop. Fundamentally, Newman came to realise that ideas and doctrines are 'living'; they should not be considered purely intellectual beliefs or moral rules, but should vitalise the hearts of Christians and the body of the Church, just as Christ himself does. Ideas and doctrines are 'living'; they should not be considered purely intellectual beliefs or moral rules, but should vitalise the hearts of Christians and the body of the Church, just as Christ himself does. As these ideas are living things, Newman describes the idea like a creature.

'... it tries, as it were, its limbs, and proves the ground under it, and feels its way. From time to time it may fail ... In time it enters upon strange territory; and old points of controversy alter their bearing ... and old principles reappear under new forms. It changes with them in order to remain the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.' *Essay on the Development of Christian Doctrine*, pp. 39-41

Only fourteen years later Charles Darwin would publish, 'On the Origin of Species' proposing the idea of Darwinian Evolution – another exploration of change. Symbolically, Newman's great thesis on change comes at another great period of change in his own life, as he had arrived at the realisation that the Anglican Church could never be the church he so desired. So in that same year, he would be received into the Catholic Church.

#### **1845 - 1851 | 'LIKE COMING INTO PORT AFTER A ROUGH SEA.'**

On October 8th 1845, Fr Dominic Barberi, an Italian, Passionist priest who was in England on missionary work, arrived at Newman's Littlemore residence. Newman had invited him to hear his confession and to receive him into communion with the Catholic Church. By this point, many of those who lived with Newman in Littlemore had already converted.

Newman's confession went on so late into the night that Fr Dominic insisted that they go to bed and resume it in the morning. When it was completed, John Henry Newman was received into the Catholic Church, a major step on his journey. This had huge personal consequences. By converting Newman lost most of his friends from the Church of England, his family rejected him and he could no longer be a fellow at Oxford. He would later describe how the trials of this period moved him to more completely surrender his life to God.

*'He knows what He is about. He may take away my friends, He may throw me in among strangers, He may make me feel desolate, make my spirits sink, hide the future from me – still He knows what He is about.'* *Meditations and Devotions*, pp. 301-302

His conversion was accompanied by a great sense of interior peace. He wrote:

*'I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea.'* *Apologia*, p. 238

## Food for the soul

### REFLECTING ON THIS SUNDAY'S SCRIPTURES...

*For every one who exalts himself will be humbled, but the one who humbles himself will be exalted. (Lk 14:11)*

### Struggling with Our Own Inadequacy

It is hard to measure up. In our lucid moments we admit this. Rarely is there a day when we could not echo the following words by Anna Blaman:

I realised that it was simply impossible for a human being to be and remain good or pure. For instance, if I wanted to be attentive in one direction, it could only be at the cost of neglecting another. If I gave my heart to one thing, it left another in the cold. No day and no hour go by without my being guilty of inadequacy. We never do enough, and what we do is never well enough done, except being inadequate, which we are good at because that is the way we are made. This is true of me and of everyone else.

Every day and every hour brings with it its weight of moral guilt, as regards my work and my relations with others. I am constantly catching myself out in my human failings and, in spite of their being implied in my human imperfection, I am conscious of a sort of check. And this means that my human shortcomings are also my human guilt. It sounds strange that we should be guilty where we can do nothing about it. But even where there is no set purpose, no deliberate intention, we have a conviction of our own shortcomings, and of consensual guilt, a guilt which shows itself all too clearly in the consequences of what we have done or left undone.

Henri Nouwen occasionally expressed similar feelings: There is a nagging sense that there are unfinished tasks, unfulfilled promises, unrealized proposals. There is always something else that we should have remembered, done or said. There are always people we did not speak to, write to, or visit. Thus, although we are very busy, we also have a lingering feeling of never really fulfilling our obligations. A gnawing sense of being unfulfilled underlies our filled lives.

When we are in touch with ourselves, we can relate to these words, these expressions of inadequacy. At the end of the day, we cannot measure up and cannot not disappoint others and ourselves. Generally, the fault is not that we are not sincere or that

we do not put out the effort. The fault is that we are human. We have limited resources, we get tired, we experience feelings we cannot control, have only 24 hours in our day, have too many demands on us, have wounds and weaknesses that shackle us, and thus we know exactly what St. Paul meant when he said: woe, to me, wretch that I am, the good I want to do, I cannot do; and the evil I want to avoid, I end up doing!

That may sound negative, neurotic, and stoic, and it can be those things, but, appropriated properly, it can generate hope and renewed energy in our lives. To be human is to be inadequate, by definition. Only God is adequate and the rest of us can safely say to ourselves: fear not you are inadequate! But a God who made us this way surely gives us the slack, the forgiveness, and the grace we need to work with such a state. Personally, I take consolation from the gospel parable of the ten bridesmaids who, while waiting for the bridegroom, all fell asleep, the wise and the foolish alike. Even the wise were too human and too weak to stay awake the whole time. Nobody does it perfectly and accepting this, our congenital inadequacy, can bring us to a healthy humility and perhaps even to a healthy humour about it.

But it should bring us to something more: prayer, especially the Eucharist.

The Eucharist is, among other things, a vigil of waiting. When Jesus instituted the Eucharist he told the disciples to keep celebrating it until he returned again. A biblical scholar, Gerhard Lofink, puts it this way: the early apostolic communities cannot be understood outside of the matrix of intense expectation. They were communities imminently awaiting Christ's return. They gathered in Eucharist, among other reasons, to foster and sustain this awareness, namely, that they were living in wait, waiting for Christ to return.

I try to celebrate Eucharist every day. I do this because I am a priest and part of the covenant a priest makes with the church at his ordination is to pray the priestly prayer of Jesus, the Eucharist and the Liturgy of the Hours, regularly for the world. But I do it too, more personally, for another reason: The older I get, the less confident, in some ways, I am becoming. I don't always know whether I'm following Christ properly or even know exactly what it means to follow Christ, and so I stake my faith on an invitation that Jesus left us on the night before he died: To break bread and drink wine in his memory and to trust that this, if all else is uncertain, is what we should be doing while we wait for him to return.

## Parish Retreat at Jamberoo Abbey, near Kiama



There is still plenty of room for anyone who wants to join us on this delightful retreat in beautiful relaxing surroundings only about an hour and a half's drive from Chatswood.

It goes from Monday 23<sup>rd</sup> September, meeting there at 3.00pm and finishing at lunchtime on Friday 27<sup>th</sup>.

There are currently only 7 or 8 parishioners attending so it will be very easy going.

If you would like to know more please contact me, Graham Barter on 0418238702 or [gbarter@bigpond.com](mailto:gbarter@bigpond.com)

## CATECHIST CORNER



## 2019 TERM 3 &amp; 4

- ◆ Tues 9.15-10am East Lindfield Yr 5
- ◆ Tues 11.30am-noon Beaumont Rd Yrs 3 & 6
- ◆ Fri 2.30-3pm Lindfield Learning Village Yrs 2/3 (small Class)
- ◆ Wed 8.50-10.05am Killara High Yr 7
- ◆ Wed 10.05- 11.20am Killara High Yr 8

## POSITION VACANT

ATTENTION ALL TEACHERS / EX TEACHERS

**High School Catechist Co-ordinator for our Parish**  
PART-TIME PAID POSITION

Hours:

2 ½ hrs on Wed (8.50-11.20am) every 2nd week (school terms)  
30 min on a few Fridays a year 2.30-3pm

Role:

leading Scripture classes from a detailed manual with resources  
mentoring Catechists  
covering classes when Catechists are away  
knowledge of PowerPoint on USB to use in schools

Please contact [sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

CATHOLIC DIOCESE  
OF BROKEN BAY

*Safeguarding  
Awareness  
Month!*

SEPTEMBER 2019

A SAFE COMMUNITY  
IS ONE IN WHICH ALL  
EXPERIENCE A SENSE OF  
BELONGING

AN INITIATIVE OF  
THE DIOCESAN OFFICE  
FOR SAFEGUARDING  
IN CONJUNCTION WITH  
NATIONAL CHILD PROTECTION WEEK



CATHOLIC  
DIOCESE OF  
BROKEN BAY

## SEPTEMBER IS SAFEGUARDING MONTH IN THE DIOCESE OF BROKEN BAY

This year the Diocese of Broken Bay is celebrating the theme;

***A safe community is one in which all experience a sense of belonging.***

All clergy, parishioners and the wider community are invited to the Diocesan **Liturgy** which signifies the start of SAFEGUARDING MONTH.

**LITURGY OF INCLUSION AND CARE, Tuesday 3 September 2019,**

*Our Lady of the Rosary Cathedral, Waitara, 7.00pm.*

## 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.

### PSALM PS 67: 4-7, 10-11

The just shall rejoice at the presence of God,  
they shall exult and dance for joy.

O sing to the Lord, make music to his name;  
Rejoice in the Lord, exult at his presence. **R**

Father of the orphan, defender of the widow,  
Such is God in his holy place.  
God gives the lonely live in;  
He leads the prisoners forth into freedom. **R**

Ou poured down, O God, a generous rain;  
When your people were starved you gave them new life.  
It was there that your people found a home,  
Prepared in your goodness, O God, for the poor. **R**

*At Masses at which the Psalm is sung the response is*  
**God, in your goodness, you have made a home for the poor.**

### GOSPEL ACCLAMATION

Alleluia, alleluia!

Take my yoke upon you:

Learn from me, for I am gentle and lowly in heart.

Alleluia!

### 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

### RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

**Mon:** The Lord comes to judge the earth.  
**Tues:** I believe that I shall see the good things of the Lord in the land of the living.  
**Wed:** I trust in the kindness of God for ever.  
**Thurs:** The Lord has made known his salvation.  
**Fri:** Come with joy into the presence of the Lord.  
**Sat:** God himself is my help.

### CELEBRATIONS THIS WEEK: 22<sup>th</sup> week in Ordinary Time

**Tuesday:** Memoria of St Gregory the Great

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

#### Recently deceased

Tony Cronin, Joan Halliday, Paul Fenelon, Carmen De Fransz, Beryl Cates,  
William Gahan, Fred Baird, Bertha Pulle, Zdenka Javorsek, Andrina Lum

#### Anniversaries

Faye Bartlett

#### Please Pray for those who are sick

Ron Burke, Nena Umali, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise,  
Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs,  
Russell Adams, Andrew Harvey.

# Chinese-Catholic Community

常年期第二十二主日

1/9/2019

讀經一（在一切事上，越當謙下，你才能在上主面前，獲得恩寵。）

恭讀德訓篇 3:19-21, 30-31

我兒，執行你的工作時，應當謙和；這樣，你會比施惠的人，更受人愛戴。你越偉大，在一切事上，越當謙下；這樣，你才能在上主面前，獲得恩寵；因為，只有上主的權能，是偉大的，被謙遜的人所尊崇。驕傲人的創傷，無法醫治，因為罪惡在他們身上，已根深蒂固，而他們卻不自覺。明智者的心，領會寓言；智慧者的心願，是希求熱心的聽眾。——上主的話。

（默想片刻）

答唱詠 詠68:4-5, 6-7, 10-11

【答】：天主，你以慈愛，照顧了貧苦的人。

（參閱詠68:11）

領：義人要在天主面前，踴躍歡樂，並要興高采烈。請你們向天主歌唱，讚美他的聖名。

【答】

領：天主時常居住在自己的聖所，作孤兒的慈父、寡婦的保護。天主給無依無靠的人，備妥房屋；引領俘虜，重獲自由。【答】

領：天主，你給你的產業，降下甘霖，因而復蘇了疲倦的人民。天主，你以慈愛，照顧了貧苦的人，使你的羊群有家可歸。【答】

讀經二（你們走近了熙雍山，和永生天主的城。）

恭讀致希伯來人書 12:18-19, 22-24

弟兄姊妹們：

你們並不是走近了那可觸摸的山，那裡有烈火、濃雲、黑暗、暴風、號筒的響聲，以及說話的聲音。當時，那些聽見的人，都懇求天主，不要再給他們說話。然而，你們卻走近了熙雍山，和永生天主的城、天上的耶路撒冷，走近了千萬天使的盛會，及已登記在天上的首生者的集會，又走近了審判眾人的天主，走近了被成全的義人的靈魂，走近了新約的中保耶穌。——上主的話。（默想片刻）

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主說：你們背起我的軛，跟我學吧！因為我是良善心謙的。（瑪11:29）

眾：亞肋路亞。

福音（凡高舉自己的，必被貶抑，凡貶抑自己的，必被高舉。）

恭讀聖路加福音 14:1, 7-14

在安息日，耶穌進入一個法利塞人首領的家吃飯；他們就留心觀察他。耶穌注意到被邀請的人，如何爭坐首席，便對他們講了一個比喻，

說：「幾時你被請去赴婚宴，不要坐在首席，怕有比你更尊貴的客人，也被請來，那請你而又請他的主人，要來向你說：請讓座給這位客人！那時，你就要羞愧地退到末座。「你幾時被請，應去坐末座，等那請你的主人，走來給你說：朋友，請上坐吧！那時，你在同席的眾人面前，才有光彩。因為，凡高舉自己的，必被貶抑；凡貶抑自己的，必被高舉。」耶穌也向請他的人說：「幾時你設午宴或晚宴，不要請你的朋友、兄弟、親戚，及富有的鄰人，怕他們也要回請你，報答你。你幾時設宴，要請貧窮的、殘廢的、癱腿的、瞎眼的人。「這樣，你就有福了，因為他們沒有什麼可報答你；但在義人復活的時候，你必能得到賞報。」——上主的話。

（講道後默想片刻）

華人天主教會 北區中心

主日彌撒12時,彌撒後.午餐聚會,歡迎各教友參加

主日學12noon

牧職修女 司徒金美修女 ☎0419- 426899

中心聯絡 Gloria Cheung ☎0416-118089

## JUNIOR WORDSEARCH

Humble yourself and you will be honoured

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U V R C L A M E Q E P V C W R  
 Y W A D R C F O V W F V V W B  
 F E R F R I E N D S D V V Y N  
 G P N J M Y O B A G U E S T E  
 I N R S W H I Z A G E M W Z I  
 N R X H B L I N D P O O R W G  
 V W P E M B A R R A S S E D H  
 I O C O W D I N N E R N L B B  
 T K B L R I C H D G T W G A O  
 E S W N R Q K P I Z L C J N U  
 D G E X K P H A R I S E E Q R  
 Y F B E S S V A E U S B X U S  
 Y F M V H Y M P O E H F Y E V  
 E O Q N D J D L N K V T C T A

Try to find these words:

banquet  
 blind  
 dinner  
 embarrassed  
 friends  
 guest  
 invited  
 lame  
 neighbours  
 Pharisee  
 poor  
 rich

## Lindfield Killara Catholic Parish

### Holy Family Church

corner Pacific Hwy and Highfield Rd, Lindfield

### Immaculate Heart of Mary Church

corner Fiddens Wharf Rd and Charles St, Killara

### Fr Colin Blayney, Parish Priest

[colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au) 9416 7195

### Fr Thomas Alackakunnel VC, Asst Priest

[thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au) 0421 406162

### Fr Chris Knapman, Asst Priest

## Parish Office

### Parish Office Hours

Mon to Fri 9:30am-4:00pm (closed 1-1.30)

### Address

Level 1, 2 Highfield Road (cnr Pacific Hwy) Lindfield NSW 2070

### Postal address

PO Box 22, Lindfield NSW 2070)

### Phone

9416 3702

### Email

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

### Parish Website

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

## Parish Staff

### Parish Secretary

Philita Marundan (Tu-F only)

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

### Parish Office Coordinator

### Child Protection Coordinator

Alison Williams (M,W,Th only)

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

### Catechist Coordinator

Sue-Anne Sherwood

[sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

### Sacramental Programme Team

Sue-Anne Sherwood

[sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)

Maia Schulze Tsang

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

### Holy Family School

4 Highfield Rd, Lindfield 2070

### Phone

9416 7200

### Email

[info@holyfamily.nsw.edu.au](mailto:info@holyfamily.nsw.edu.au)

### School Website

[www.hflddb.catholic.edu.au](http://www.hflddb.catholic.edu.au)

## PARISH DIARY

### SEPTEMBER

- Sunday 1st** Youth Mass (Lindfield 5.30pm) followed by BBQ for Fathers' day
- Saturday 7th** Confirmation Parent Meeting and Session 1—4pm
- Sunday 8th** Morning tea after 9:15am and 10:15am Masses
- Weds 11th** Scripture Study Group (10am Library)
- Friday 13th** Healing Mass and morning tea (10am Killara)
- Sun 22nd** Morning tea after 9:15am and 10:15am Masses
- Fri 27th** Dad's club. Shirley Wallace Library 7.30pm

### OCTOBER

- Sun 6th** Youth Mass (Lindfield 5.30pm), dinner follows
- Weds 9th** HCS/IB Mass & social; Lindfield Church 6pm
- Sun 13th** Morning tea after 9:15am and 10:15am Masses
- Sat 19th** Confirmation Celebration

## EVERY WEEK IN OUR PARISH

### CHRISTIAN MEDITATION GROUP

**WEDS 8.40-9.05AM**

We meet every Wednesday in 'The Basement' (youth room at the rear of and under Holy Family Church) and finish before the 9.15 mass. Everyone is welcome. For further information contact Kay at 9416 2194 [Kay.Hunt@optusnet.com.au](mailto:Kay.Hunt@optusnet.com.au) or Catherine 9415 6345 [catherinecwillis@gmail.com](mailto:catherinecwillis@gmail.com)

### EXPOSITION OF THE EUCHARIST

**FRIDAYS after 9.15 Mass at Lindfield.**

As a time for quiet prayer in the presence of the Lord.

### PLAYGROUP

**WEDS 10-11.30 am (not during school holidays)**

All mums/carers and children invited to join

Mass Times		Saturday 31 Aug	Saturday 7 Sept
Lindfield	6.00 pm	Fr Thomas Alackakunnel	Fr Thomas Alackakunnel
Killara	5.30 pm	Fr David Strong SJ	Fr David Strong SJ
		Sunday 1 Sept	Sunday 8 Sept
Lindfield	8.15 am	Fr Thomas Alackakunnel	Fr David Strong SJ
Killara	9.15 am	Fr David Strong SJ	Fr Thomas Alackakunnel
Lindfield	10.15 am	Fr Thomas Alackakunnel	Fr David Strong SJ
Lindfield	12 noon	Fr Lucas Leung	Fr Thomas Alackakunnel
Lindfield	6.00 pm	Fr David Strong SJ	Fr Thomas Alackakunnel

### WEEKDAY Masses 2-7 Sept

	Lindfield	Killara
Mon.:	9.15am	8:00am
Tues		8.00am
Weds	9.15am	
Thurs	9.15am	
Fri	9.15am	
Sat	9.15	

### WEEKDAY Masses 9-14 Sept

	Lindfield	Killara
Mon.:	9.15am	8:00am
Tues		8.00am
Weds	9.15am	
Thurs	9.15am	
Fri		10am (healing mass)

### RECONCILIATION

**Lindfield:** Sat. 5:00-5:30pm

**Killara:** Sat. after the Vigil Mass

## Community Service Opportunity



### COOK4DIGNITY

Saturday 28 September 2019

10.30am- 1pm

(followed by a BYO picnic in Hyde Park)  
Juanita Nielsen Community Centre,  
31 Nicholson Street, Woolloomooloo

COST \$45 PER PERSON

For youth aged 8+ and their parents

**Bookings Essential:** <https://www.trybooking.com/BDVUS>

**Only 40 places available.**

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

#### WHAT IS COOK4DIGNITY?

The program aims to educate youth and their parents about homelessness, whilst giving them a chance to do something about it. After cooking the food, *Dignity* will pick up the food and distribute it to the homeless. *Dignity* provides emergency accommodation and essential services to those in need and to the homeless. (see [www.dignity.org.au](http://www.dignity.org.au) for more information)

#### WHAT DOES MY \$45 COVER?

The charge covers organisational costs to run the program, provides the food and includes an educational discussion from a representative of Dignity. A light morning tea for participants is also included.

#### DOES THIS FULFILL MY COMMUNITY SERVICE REQUIREMENT?

The session counts as 2-1/2 service hours for Duke of Ed and school service hours. AND, you're doing a good thing for your community!

Fusion  
YOUTH

BROUGHT TO YOU  
BY [YOUTH@LINDFIELD KILLARA](mailto:youth@lindfieldkillara.org.au)



YEAR 12 STUDENTS & THEIR  
PARENTS ARE INVITED TO

The  
HSC/IB MASS

WEDNESDAY  
9 OCTOBER 2019  
6PM  
LINDFIELD CHURCH



JOIN US FOR PIZZA  
AFTER MASS

UPSTAIRS IN THE SHIRLEY  
WALLACE CENTRE  
(ABOVE THE CHURCH)



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