

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTY FIFTH SUNDAY IN ORDINARY TIME



This week: Amos 8:4-7; 1 Tim 2:1-8; Lk 16:1-13
Next week: Amos 6:1, 4-7; 1 Tim 6:11-16; Lk 16:19-31

The divided heart. Or the undivided heart.

That's one theme in today's Gospel passage:

"No-one can be slave of two masters you cannot be the slave both of God and of money."

Jesus isn't being unrealistic: money is part of life. But it's one thing for it to be *part of* life. It's another entirely when we're its *slave*:

when our need for it, abuse of it, selfish hoarding of it, refusal to share it, comes between us and love of God and our neighbour.

Money is our servant, not the other way around. And if it's accompanied by selfishness, unwillingness to share, a drivenness that makes the time we give to acquiring money an impediment to healthy relationships in our life and deep spirituality – then something is very wrong.

Fr Colin

LINDFIELD - KILLARA CATHOLIC PARISH

CAREER EXPO 2019

presents



"THE FUTURE OF WORK"



What is the Future of Work?
What skills will be needed?
What are my pathways?

Entry is free

All are invited

*most suitable for high school students (year 10-12)
and young adults 18-25*

Sunday 29th September

2 - 4 pm

Mackillop Hall

Holy Family Catholic Church & School

Corner of Pacific Hwy & Highfield Road,
Hall is located on school grounds

For more information and a list of the professionals
attending see our webpage www.lindfieldkillara.org.au

FR RICHARD ROHR OFM'S MEDITATION: Heaven Now—The Gate of Heaven

James Finley, one of the Center for Action and Contemplation's core faculty members, was a spiritual director of Thomas Merton (1915–1968) at the Abbey of Gethsemani. Drawing from this experience and his own insights as a student of the mystics and a clinical psychologist, Finley helps us get a glimpse of heaven.

When Merton told me that “one thing for sure about heaven is that there is not going to be much of *you* there,” he was, I think, referring to the mystery that even now we are in God’s kingdom. And that even now we can begin to realize it if we but die to ego-centric self-seeking and seek God’s will with a pure heart.

Because God is everywhere God is likewise no-where, meaning there is no “where” in which we can see God “out there.” Closer to us than we are to ourselves, God is too close to see. God is the heart of our heart, the hope of our hopes, the love of our love, the ground of our being.

Where must we go to see God? Nowhere! What can we do to have God? Nothing! All we can do, at least for a moment (an

eternal moment) is to abandon all doing and be who we are in God and open ourselves to God’s life within us. It is then that we will at once see God and ourselves in a unity of divine love.

In fidelity to silent prayer there is unveiled the possibility of infinite growth in union with God. We can be so transformed through this unveiling that we existentially realize within us that “for me to live is Christ” [Philippians 1:21]. We realize obscurely in our *being*, that our simple, concrete acts are open to a transformation through which they are “not only Godlike, but they become *God’s own acts*.” [1]

There is nowhere to go. There is nothing to do. God is upon and within us. In the midst of our humble duties, our poor, weak selves, our simple *being* who we are, we can say with Jacob with overwhelming gratitude: “Truly this is the house of God and the gate of heaven and I knew it not” [see Genesis 28:16-17]. [2]

CANONISATION OF JOHN HENRY (CARDINAL) NEWMAN

Continuing the series on Newman’s life

1852 – 1858 | ‘KNOWLEDGE IS ONE THING, VIRTUE IS ANOTHER.’ (CONTINUED)

Newman also wanted to counter the growing notion that being educated and cultured, being a “gentleman”, was enough to form the moral conscience. Recognising that such a view diminishes the importance of the Catholic religion in acquiring virtue, Newman wrote:

‘Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential principles. ... It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind ... but still, I repeat, they are no guarantee for sanctity or even for conscientiousness.’ *The Idea of a University*, pp.120-1

For four years Newman served as University Rector in Dublin but for much of this time he struggled with the role. Firstly, he was concerned for the still very newly-founded oratory in Birmingham that he was no longer able to give his time to. But he also felt under-supported and misunderstood by the Irish Bishops who had asked him to found the university. It was an extremely demanding position, obliging him to make fifty-six crossings to and from Ireland over a period of seven years. In 1858, he decided to resign as from his role as University Rector and returned to England, to his beloved community at the Birmingham Oratory.

1859 – 1878 | ‘I MUST GIVE THE TRUE KEY TO MY WHOLE LIFE.’

The next two decades of Newman’s life brought him a series of new highs and new lows, with several controversies prompting him to write some of his best work.

The first of these controversies came when, as the editor of the *Catholic Review*, he was attacked by some fellow Churchmen for

adopting an editorial stance seen as critical of Pope Pius IX, and for advocating that the faithful be consulted on the definition of dogmas. This led him to write a public essay on the issue clarifying himself, but because of this some bishops came to view him as problematic and one even reported him to Rome for heresy. For the next eight years, Newman was viewed with suspicion by many in Rome. Having been disowned by the Church of England for his conversion, to then be seen as suspect by the Catholic Church, the church he had sacrificed so much to join, brought Newman to a bitter place. He would write of this time, ‘as a Protestant, I felt my religion dreary, but not my life – but, a Catholic, my life dreary, not my religion.’ *Autobiographical Writings*, p. 254

However, another personal trial would become the catalyst for Newman’s most personal work yet, his autobiography, ‘*Apologia pro vita sua*’ meaning ‘A Defence of my life’. In 1864 an Anglican clergyman and Cambridge Professor wrote of Newman that he had never honestly been an Anglican. Newman felt he had to address this criticism, but that he needed to approach the challenge in a new way. What he decided to do was drastic. He decided to write his entire life’s story. He felt that he had to, ‘give the true key to my whole life; I must show what I am, that it may be seen what I am not, and that the phantom may be extinguished ... I wish to be known as a living man, and not as a scarecrow.’ *Apologia pro vita sua*, pp xxii-ii

For seven weeks, Newman worked himself to the point of exhaustion, writing at times for sixteen hours a day. The honesty and candidness of Newman’s five hundred page work led even his critics to admire his integrity; its publication did much to restore his reputation in England, amongst Anglicans and Catholics alike. In subsequent years, Newman published further works, among them ‘*A Grammar of Assent*’, a deep philosophical exploration of how the human person reaches convictions.

*The person who is trustworthy in very small matters
is also trustworthy in great ones. (Lk 16:10a).*

Doing the Right Thing Because It Is the Right Thing

Karl Rahner wrote the following and then added: "If you have done this, you have experienced God, perhaps without knowing it."

Have you ever done something simply on principle, because it was the right thing to do, knowing that you couldn't explain it to anyone, without there even being a good feeling attached to your act?

Jesus would agree, so much so that he makes this both the central tenet of religion and the overriding criterion for salvation.

We see this explicitly in the famous text in the gospels where Jesus tells us that whatsoever you do to the poor here on earth you do to him. For Jesus, to give something to a poor person is to give something to God, and to neglect a poor person is to neglect God.

There's an important background to this teaching. They had been asking Jesus: "What will be the test? What will be the ultimate criterion for judgment as to whether or not someone enters into the kingdom of heaven or not? His answer surprised them. They had expected that the final judgment would revolve around issues of religious belonging, religious practice, correct observance, and moral codes. Instead they got this answer:

When the Son of Man comes in his glory and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left (Mt 25:31).

And what, according to Jesus, will be the basis for the separation? Only this: did you feed the hungry? Give drink to the thirsty? Invite in the stranger? Clothe the naked? Visit the sick and imprisoned? Because when you do these things to the hungry, to the thirsty, to strangers, to the sick, and to the imprisoned, you do them to God, and vice versa.

And immediately there was confusion among those who heard these words. Both those who did what was asked and those who didn't were equally befuddled and lodged the same protest:

When? When did we see you hungry? When did we see you thirsty? When did we see you naked, or a stranger, or sick, or in prison and serve you or not serve you? When did we see you, God, and do this to you?

Both are caught off guard and both ask seemingly the same question, but their protests are in fact very different: The first group, those who had measured up, are pleasantly surprised. What they say to Jesus is essentially this: "We didn't know it was you! We were just doing what was right!" And Jesus answers: "It doesn't matter! In serving them, you were meeting me!"

The second group, those who hadn't measured up, is rudely shocked. Their protest, in effect, is this: "If we had only known! If we had known that it was you inside the poor we would have responded. We just didn't know!" And Jesus answers: "It doesn't matter! In not serving them, you were not serving me!"

What's the lesson? The more obvious one of course is the challenge that is already contained in the famous mantra of the prophets who had stated unequivocally that the quality of our faith will be judged by the quality of justice in the land and that the quality of justice will be judged by how the most vulnerable groups in society fare (widows, orphans, and strangers) while we are alive. The Jewish prophets had already taught us that serving the poor is a non-negotiable, integral part of religion, that nobody gets to heaven without a letter of reference from the poor. But Jesus adds something:

God doesn't just have a preferential option for the poor, God is within the poor.

There's another lesson too, subtle but important: In this gospel story, neither those who served God in the poor nor those who didn't serve God in the poor knew what they were doing.

The first group, who did respond, did so simply because it was the right thing to do. They didn't know that God was hidden inside the poor. The second group, who didn't respond, didn't reach out because they didn't realize that God was within the poor. Neither knew that God was there and that is the lesson:

A mature disciple doesn't calculate or make distinctions as to whether God is inside of a certain situation or not, whether a person seems worth it or not, whether a person is a Christian or not, or whether a person appears to be a good person or not, before reaching out in service. A mature disciple serves whoever is in need, independent of those considerations.

The last temptation, that is the greatest treason, is to do the right thing for the wrong reason. TS Eliot said that. Jesus would add that doing the right thing is reason enough.

Ron Rolheiser

POSITION VACANT

ATTENTION ALL TEACHERS / EX TEACHERS

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

Hours

2½ 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

BOOKS, BOOK, BOOKS

As you know, Beryl Cates a long-time parishioner and a regular contributor to the weekly bulletin, passed away recently. She had a large collection of books covering a wide range of genre and subject matter.



Her family have asked for our help in re-housing these books. They are currently on tables in the Shirley Wallace Library.

Please feel free to browse and take any you would like.

CATECHIST CORNER

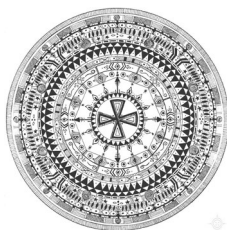


- ◆ Tues 9.15-10am East Lindfield Yr 5
- ◆ Tues 11.30am-noon Beaumont Rd Yrs 3 & 6
- ◆ Fri 2.30-3pm Lindfield Learning Village Yr 9,10&11
- ◆ Wed 8.50-10.05am Killara High Yr 7
- ◆ Wed 10.05- 11.20am Killara High Yr 8

PLEASE NOTE

The Christian Mediation Group **WILL NOT** be meeting next Wednesday (25th September).

They will reconvene the following week.



YOUTH@LINDFIELD-KILLARA PRESENTS

KIDS GIVING BACK

28TH SEPTEMBER 2019 - 10.30AM

Includes service opportunities - for all ages 8yrs +

WHAT IS IT?

Doing good for others is not a duty.... it's a joy! It increases your own health and happiness - proven fact!

The program aims to educate youth and their parents about homelessness, whilst giving them a chance to do something about it. All youth (aged 8 and over) and their parents are invited to attend. After cooking the food, the charity - **Dignity** - will pick up the food and distribute it to the homeless (see www.dignity.org.au for more information)

HOW CAN WE HELP?

This **cook4dignity** session is specifically for our Parish.

(There will be a Mass at St Mary's Cathedral at 9am)

Juanity Nielsen Community Centre, Woolloomooloo, **10.30am - 1pm** plus an educational discussion from a representative of Dignity

1pm picnic at Archibald Fountain in Hyde Park - opposite St Mary's Cathedral (byo picnic) - join us and meet other parishioners!

COST \$45 PER PERSON

This covers organisational costs to run the program, provide the food, plus an educational discussion from a representative of Dignity. A light morning tea for participants is also included.

To book go to <https://www.trybooking.com/BDVUS>

Get in early as there are only 40 spaces.

This organisation will sign School Service and Duke of Ed forms.

PLENARY COUNCIL 2020

The plenary Council invites people to continue to participate in the journey toward the Council sessions in 2020 and 2021. The 'Listening and Discernment' phase recently opened and a guide has been developed to encourage groups to take part in communal discernment on the National Themes of Discernment.

Learn more about the Christian practice of discernment and download the guide, 'Let's Listen and Discern' at www.plenarycouncil.catholic.org.au

Let's Listen & Discern

How is God calling us to be a Christ-centred Church that is:



Thank you for participating in the second phase of preparing for the Plenary Council 2020. In this phase, we are continuing to listen to what the Spirit is saying as we move from listening and dialogue, into listening and discernment.

bit.ly/discernment_response

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

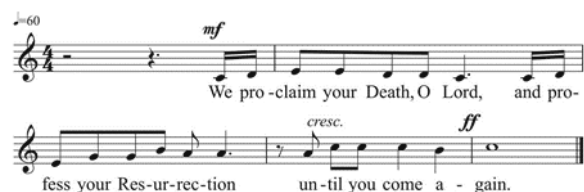
Glory to God in the highest, and on earth peace to people of good will.

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:



PSALM PS 112:1-2, 4-8

Praise, O servants of the Lord,
praise the name of the Lord!
May the name of the Lord be blessed
both now and for evermore! **(R)**

High above all nations is the Lord,
above the heavens his glory.
Who is like the Lord, our God,
who has risen on high to his throne
yet stoops from the heights to look down,
to look down upon heaven and earth? **(R)**

From the dust he lifts up the lowly,
from the dunghill he raises the poor
to set him in the company of princes,
yes, with the princes of his people. **(R)**

At Masses at which the Psalm is sung the response is
Praise the Lord who lifts up the poor.

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Mon: The Lord had done marvels for us.
Tues: Let us go rejoicing to the house of the Lord.
Weds: Blessed be God who lives for ever.
Thurs: The Lord takes delight in his people
Fri: Hope in God, I will praise him, my savior
and my god
Sat: The Lord will guard us, like a shepherd
guarding his flock..

THE NICENE CREED

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

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

(all bow at the following words in bold)

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

For our sake
he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father & the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

I believe in one, holy,
catholic and apostolic Church.
I confess one Baptism
for the forgiveness of sins
and I look forward
to the resurrection of the dead
and the life of the world to come. Amen

GOSPEL ACCLAMATION

Alleluia, alleluia!
Jesus Christ was rich but he became poor,
To make you rich out of his poverty.
Alleluia!

CELEBRATIONS THIS WEEK:

25th week in Ordinary Time

Monday: Memoria St Pius of Pietrelcina
Friday: Memoria of St Vincent de Paul

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

Recently deceased Ann Brown, Margaret W, Leo Whitby, Tony Cronin, Joan Halliday, Paul Fenelon

Anniversaries Patricia Upton, Janice Breslin

Please Pray for those who are sick Maureen Smith, 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

常年期第二十五主日

22/9/2019

讀經一（責斥用銀錢購買窮人的人。）

恭讀亞毛斯先知書 8:4-7

聽著：壓榨窮人，使世上弱小者無法生存的

人哪！你們聽吧！你們說：「月朔幾時才過去，好

讓我們賣五穀？安息日幾時才過去，好讓我們打開

糧倉，縮小『厄法』，加重『協刻耳』，用假秤騙

人？用銀錢購買窮人；以一雙鞋，換取貧民；連麥

糠也賣掉？」

上主指著雅各伯的榮耀，發誓說：「我永遠

不會忘記他們的所作所為。」——上主的話。（默

想片刻）

答唱詠 詠113:1-2, 4-6, 7-8

【答】：請一齊讚頌上主；他舉揚了窮苦的人。

（參閱詠113:1,7）

領：上主的僕人，請一齊讚頌，請一齊讚頌上主的

聖名！願上主的聖名受讚頌，從現今直到永

遠！【答】

領：上主超越列國萬邦，他的光榮凌駕穹蒼；誰能

與上主、我們的天主相比？他坐於蒼天的至

高之處，俯視諸天和大地。【答】

領：他從塵埃裡，提拔弱小的人；由糞土中，舉揚

窮苦的人，叫他與貴族同席，與本國的王侯同坐。

【答】讀經二（要為一切人懇求天主，因為他願意
所有人得救。）

恭讀聖保祿宗徒致弟茂德前書 2:1-8

親愛的：

首先我勸導眾人，要為一切人，並為眾君

王，及一切有權位的人，懇求、祈禱、轉求和謝

恩，為叫我們能安心，虔敬、端莊、寧靜和平安

的生活。這原是美好的，並在我們的救主天主面

前，是蒙受悅納的。因為他願意所有人得救，並充

分認識真理。因為天主只有一個，在天主與人之間

的中保，也只有一位，就是降生成人的基督耶穌。

基督奉獻了自己，為眾人作贖價；這事在所規定的

時期，已被證實了，而我也就是為了這事，被立為

宣道者和宗徒，在信仰和真理上，做了外邦人的教

師。我說的是真話，並無虛言。我願意男人，在各

地，舉起聖潔的手祈禱，不應發怒和爭吵。——上

主的話。（默想片刻）

福音前歡呼

領/眾：亞肋路亞。

領：耶穌基督本是富有的，卻成了貧困的，好使你

們因著他的貧困，而成為富有的。（參閱格

後8:9）

眾：亞肋路亞。

福音（你們不能事奉天主，而又事奉錢財。）

恭讀聖路加福音 16:10-13

那時候，耶穌對門徒說：「在小事上忠信

的，在大事上也忠信；在小事上不義的，在大事上

也不義。那麼，如果你們在不義的錢財上，不忠

信，誰還會把真實的錢財，委託給你們呢？如果你

們在別人的財物上，不忠信，誰還會把屬於你們

的，交給你們呢？

「沒有一個家僕，能事奉兩個主人。他或是

要恨這一個，而愛那一個，或是要依附這一個，而

輕忽那一個。你們不能事奉天主，而又事奉錢

財。」——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

29/9-13/10學校假期期間, 午餐暫停供應, 20/10恢復

供應,

CROSSWORD

Love one another and serve the Lord

Rom 12:9-12
Ps 25:4-5ab, 5cd-6 R.v.4a
Lk 16:10-13

Across

- 3: very bad
5: faithful
6: to quietly endure is to be _ _ _ _ _
9: boys or men who have the same parents
11: what we use to buy things

Down

- 1: followers of Jesus
2: genuine
3: riches and fortune
4: happy
7: problems, difficulty
8: to have faith that someone will be honest and true
10: an extreme dislike of something or someone

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Lindfield Killara Catholic Parish

Holy Family Church

corner Pacific Hwy & Highfield Rd, Lindfield

Immaculate Heart of Mary Church

corner Fiddens Wharf Rd & Charles St, Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 9416 7195

Fr Thomas Alackakunnel VC, Asst Priest

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)

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Lindfield NSW 2070

Postal address

PO Box 22, Lindfield NSW 2070)

Phone

9416 3702

Email

parish@lindfieldkillara.org.au

Parish Website

www.lindfieldkillara.org.au

Parish Staff

Parish Secretary

Philita Marundan (Tu-F only)

philita@lindfieldkillara.org.au

Parish Office Coordinator

Child Protection Coordinator

Alison Williams (M,W,Th only)

alison@lindfieldkillara.org.au

Catechist Coordinator

Sue-Anne Sherwood

sue-anne@lindfieldkillara.org.au

Sacramental Programme Team

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Maia Schulze Tsang

maia@lindfieldkillara.org.au

Parish Facilities Coordinator (volunteer)

Anthony Cassidy

anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jean Shatek

youth@lindfieldkillara.org.au

Parish School

Holy Family School

4 Highfield Rd, Lindfield 2070

Phone

9416 7200

Email

info@holysfamily.nsw.edu.au

School Website

www.hflddb.catholic.edu.au

PARISH DIARY

SEPTEMBER

Sun 22nd

Morning tea after 9:15am and 10:15am Masses

Fri 27th

Dad's club. Shirley Wallace Library 7.30pm

Sun 29th

Career Expo, Shirley Wallace Library 2pm

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

| | | |
|----------------------------|-----------------------------------------------------------|----------------------------|
| Weds | Christian Meditation Group CANCELLED THIS WEEK | "The Basement" Lindfield |
| Weds 10-11.30 am | Playgroup | St Brigid's Hall Lindfield |
| Fridays After 9.15 Mass | Exposition of the Eucharist | Lindfield church |

Weekday Masses

| | This Week—23-28 September | | Next Week—30 Sept— 5 Oct | |
|--------------|----------------------------------|-----------|---------------------------------|-----------|
| Mon | 8.00 am | Killara | 8.00 am | Killara |
| | 9.15 am | Lindfield | 9.15 am | Lindfield |
| Tues | 8.00 am | Killara | 8.00 am | Killara |
| Weds | 9.15 am | Lindfield | 9.15 am | Lindfield |
| Thurs | 9.15 am | Lindfield | 9.15 am | Lindfield |
| Fri | 9.15 am | Lindfield | 9.15 am | Lindfield |
| Sat | 9.15am | Lindfield | 9.15 am | Lindfield |

Weekend Mass Times

| | Sat 21/Sun 22 September | | Sat 28/Sun 29 September | |
|------------|--------------------------------|--------------------|--------------------------------|--------------------|
| Sat | 5.30pm Killara | Fr David Strong SJ | 5.30 pm | Fr David Strong SJ |
| | 6.00 pm Lindfield | Fr Thomas | 6.00 pm | Fr Thomas |
| Sun | 8.15 am Lindfield | Fr Thomas | 8.15 am | Fr Thomas |
| | 9.15 am Killara | Fr David Strong SJ | 9.15 am | Fr David Strong SJ |
| | 10.15 am Lindfield | Fr Thomas | 10.15 am | Fr Thomas |
| | 12.00pm Lindfield | Fr Gerard Kelly | 12.00pm | Visitor |
| | 6.00 pm Lindfield | Fr David Strong SJ | 6.00 pm | Fr David Strong SJ |

Reconciliation

| | | |
|--|--------------------------------------|--------------------------------------------|
| | <i>Lindfield</i> Sat 5-5.30pm | <i>Killara</i> Sat after vigil mass |
|--|--------------------------------------|--------------------------------------------|

COMMUNITY FORUM



PROMOTING SAFETY FOR PEOPLE LIVING WITH DISABILITY

HOW BELONGING IN A COMMUNITY & BEING CONNECTED TO OTHERS PROMOTES SAFETY



Wednesday 25
September 2019
1.30pm – 3.30pm
Including afternoon tea



St Joseph's Hall
Killara Immaculate
Heart of Mary
76a Fiddens Wharf Road



Free forum.
Afternoon tea
provided.

A presentation by Miranda Bruyniks, NDIS Quality and Safeguards Commissioner followed by a panel Q&A session with staff and clients.

As Complaints Commissioner for the NDIS Quality and Safeguards Commission, Miranda is responsible for oversight of the national model for complaints and reportable incidents. Previously Miranda was Deputy Disability Services Commissioner in Victoria, where she oversaw critical incidents reported by disability service providers, the resolution of complaints, investigations, and education and information to support people with disability.

This forum is for people living with disability and their families, and for workers in the sector.

A JOINT INITIATIVE OF:



RSVP:

Jeanlene Valderrama
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E: jeanlene.valderrama@catholiccaredbb.org.au



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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)

