

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTY SIXTH SUNDAY IN ORDINARY TIME—29-09-2019



This week: Amos 6:1, 4-7; 1 Tim 6:11-16; Lk 16:19-31
Next week: Hab 1:2-3, 2:2-4; 2 Tim 1:6-8, 13-14; Lk 17:5-9

In the First Reading today we meet the prophet Amos,
the prophet often named as ‘the prophet of social justice’.

Amos’ message – an unpopular one – was that religion which sat side by side with
indifference to the poor,
obscene wealth,
manifest injustice & inequity
was no religion at all.

That God would be revolted by acts of prayer and worship that weren’t accompanied
by hearts committed to love and justice for one’s fellow human beings.

Amos calls us to always ensure that our love and devotion for God, our celebration of
the Eucharist, our prayers and meditation, are inseparably tied to a real and practical
concern for justice, a respect for those who are weakest, an insatiable desire to see the
common-wealth shared for the good of all.

LINDFIELD - KILLARA CATHOLIC PARISH

CAREER EXPO 2019

presents



"THE FUTURE OF WORK"



Info on careers in:
the environment
economics
media & entertainment
information technology
business
health care
non-profit organisations
& more...

**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: Prophets—Liberation

A prophet is one *who keeps God free for people and who keeps people free for God*. Both of these are much needed and vital tasks. Without the educated gift of prophecy, God almost always becomes imprisoned and made inaccessible, and far too many people have been shamed and taught guilt to keep us clergy in business. We saw our job as “sin management.” That is not just being clever. I believe we religious leaders actually thought that. Sadly, the laity fully bought into this negative story line. That is what happens when priests are not informed by prophets.

The priestly class invariably makes God less accessible instead of more so, “neither entering yourselves nor letting others enter in,” as Jesus says (Matthew 23:13). For the sake of our own job security, the priestly message is often: “You can only come to God through us, by doing the right rituals, obeying the rules, and believing the right doctrines.” This is like telling God who God is allowed to love! The clergy and religious leaders, unintentionally perhaps, teach their disciples “learned helplessness.”

The prophets spend much of their time destroying and dismissing these barriers and trying to create “a straight highway to

God” (Matthew 3:3). Both John the Baptist and Jesus tried to free God for the people, and it got them killed. The other half of the prophet’s job is to keep people free for God. We get trapped in chains of guilt and legalism, focusing on our imperfect church attendance and inability to live up to the law’s standard; as if the goal of religion is “attendance” at an occasional ritual instead of constant participation in an Eternal Mystery! Prophets turn our ideas of success and belonging on their head, emphasizing God’s unconditional and unmerited love in response to our continual shortcomings. God is always breaking the approved “rules of God” by forgiving sinners, choosing the outsider or the weak, and showing up in secular places. Please check the Bible if you doubt me!

Our job is to love others the way God has loved us. In my life, I’ve experienced God’s unearned love again and again. God has persistently broken the rules to love me at the level I needed, could receive, and was able to understand throughout my life. The magnanimous nature of divine love keeps liberating me at deeper levels, and then I think that newly discovered level of love is the deepest. But it’s a journey that never stops giving. Why wouldn’t everybody want that? But many actually fight it.

CANONISATION OF JOHN HENRY(CARDINAL) NEWMAN

Concluding the series on Newman’s life

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

With his reputation restored, when the First Vatican Council was called in 1868, many Bishops asked Newman to serve as their expert theological adviser at the Council. Although Newman was particularly interested in the topic of Papal Infallibility, which the Council was due to discuss, he turned down these invitations in order to complete ‘The Grammar of Assent’.

In 1874, Newman felt drawn to respond to an attack made on Catholics by the Prime Minister William Gladstone. Gladstone, outraged by the Vatican Council’s affirmation of papal infallibility asserted that, owing to their allegiance to the Pope, Catholics could never be loyal subjects to the Queen. Newman penned an open letter, responding to Gladstone’s contention that Catholics have ‘no mental freedom’. Newman wrote that Catholics ‘do not deserve this injurious reproach that we are captives and slaves of the Pope.’. Not long after this, Newman would indeed find himself with much work to carry out for the Pope, as he was soon to be named a cardinal of the Church.

1879 – 1890 | ‘HEART SPEAKS UNTO HEART.’

In 1877 Newman returned to his beloved Oxford for the first time in thirty-four years. As an indicator of how much the times had changed, he was there to receive the first honorary fellowship of Trinity College. However, in 1879, he would go on to receive an even greater honour.

After the death of Pope Pius IX in 1878, the papacy of Pope Leo XIII began. Pope Leo admired Newman’s fierce religious orthodoxy and appointed him as a cardinal in 1879. The news that he was to be a Cardinal came as a conclusive vindication of his orthodoxy and loyalty to the Catholic Church. He himself declared ‘the cloud is lifted for ever’.

After receiving his cardinal’s hat in Rome, Newman described how, ‘for thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more than now.’ Pope Leo was so fond

of Newman and his desire to stay true to the faith that he referred to him as, ‘Il mio cardinale’, meaning ‘my cardinal’



Newman chose as his cardinal’s motto the words ‘Cor ad cor loquitur’, in English, ‘heart speaks to heart’. When he was made cardinal, Newman specifically requested not to be consecrated as a bishop (since cardinals are typically drawn from the ranks of bishops), and he asked to be allowed to remain in Birmingham. Both requests were granted and he continued to live as a cardinal, still writing, at the Birmingham Oratory.

Newman’s elevation to the cardinalate was widely lauded by his fellow countrymen. As an Anglican friend wrote to him, ‘I wonder if you know how much you are loved by England ... by all religiously minded in England. And even the enemies of faith are softened by their feeling for you. And I wonder whether this extraordinary and unparalleled love might not be ... utilized, as one means to draw together into one fold all Englishmen who believe.’

The year before he died, he would write this about the journey to sainthood. ‘Such are the means which God has provided for the creation of the Saint out of the sinner; He takes him as he is, and uses him against himself: He turns his affections into another channel ... it is the very triumph of His grace, that He enters into the heart of man, and persuades it, and prevails with it, while He changes it.’ Purity and Love, pp. 71-72

In his final years, Newman continued to correspond with and give spiritual guidance to many. He died at the age of 89 on the 11th August 1890. Tens of thousands lined the streets of Birmingham near the Oratory for the passing of his funeral cortege. He was buried in the Oratory’s cemetery. The inscription on his grave reads ‘out of shadows and symbols unto the truth.’ Newman’s journey towards the truth was complete.

*There was a rich man who dressed in purple garments
and fine linen and dined sumptuously each day.
And lying at his door was a poor man named Lazarus,
covered with sores, who would gladly have eaten his fill
of the scraps that fell from the rich man's table.
(Lk 16:19-21a).*

THE CHURCH'S ECONOMIC-SOCIAL TEACHINGS

Most of us have been raised to believe that we have right to possess whatever comes to us honestly, either through our own work or through legitimate inheritance. No matter how large that wealth might be, it's ours as long as we didn't cheat anyone along the way. By and large, this belief has been enshrined in the laws of democratic countries and we generally believe that it is morally sanctioned by the Christianity.

Partly this is all true, but it needs a lot of qualification. The right to private ownership and private wealth—from scripture, through Jesus, through the social teachings of the churches, through papal encyclicals from Leo XIII through John Paul II—is mitigated by a number of moral principles. Let me list a number of those principles (which are taught with the weight of Ordinary Magisterium within Roman Catholicism and the ecclesial equivalent of that in most Protestant churches). For Roman Catholics, I will list the major references to church documents:

- ◆ God intended the earth and everything in it for the sake of all human beings. Thus, in justice, created goods should flow fairly to all. All other rights are subordinated to this principle (Gaudium et Spes 69, Populorum Progressio 22). We do have a right to private ownership and no one may ever deny us of this right (Rerum Novarum 3-5, 14; Quadregesima Anno 44-56, Mater et Magistra 109) but that right is subordinated to the common good, to the fact that goods are intended for everyone (Laborem Exercens 14). Wealth and possessions must be understood as ours to steward rather than to possess absolutely. (Rerum Novarum 18-19).
- ◆ No person (or nation) may have a surplus if others do not have the basic necessities (Rerum Novarum 19, Quadregesimo Anno 50-51, Mater et Magistra 119-121 & 157-165, Populorum Progressio 230). Thus, no one may appropriate surplus goods solely for his own private use when others lack the bare necessities for life (Populorum Progressio 23). People are obliged to come to the relief of the poor and if a person is in extreme necessity he has the right to take from the riches of others what he needs (Gaudium et Spes 69).
- ◆ The present economic situation in the world must be redressed (Populorum Progressio 6, 26, 32, Gaudium et Spes 66, Octogesimus Adveniens 43, Sollicitudo Rei Socialis 43). Thus the law of supply and demand, free enterprise, competition,

the profit motive, and the private ownership of the means of production may not be given complete free reign. They are not absolute rights and are only good within certain limits (Populorum Progressio 26, Quadregesimo Anno 88, 110).

- ◆ In regards to the private ownership of industry and the means of production, two extremes are to be avoided: Unbridled capitalism on the one hand, and complete socialism on the other (Quadregesimo Anno 46, 55, 111-126).
- ◆ Governments must respect the principle of subsidiarity and intervene only when necessary (Rerum Novarum 28-29, Quadregesimo Anno 79-80, Mater et Magistra 117-152). However when the common good demands it they not only may step in, they are obliged to do so (Populorum Progressio 24, 33, Mater et Magistra 53, Gaudium et Spes 71). As well certain forms of property should be reserved for the state since they carry with them an opportunity of domination too great to be left to private individuals (Quadregesimo Anno 114, Mater et Magistra 116).
- ◆ Governments may never sacrifice the individual to the collectivity because the individual is prior to civil society and society must be directed towards him or her (Mater et Magistra 109, Quadregesimo Anno 26).
- ◆ Employers must pay wages which allow the worker to live in a "reasonable and frugal comfort" (Rerum Novarum 34) and wages may not simply be a question of what contract a worker will accept. Conversely, workers may not claim that the produce and profits which are not required to repair and replace invested capital belong by right to them (Quadregesimo Anno 55, 114) and they must negotiate their wages with the common good in mind (Quadregesimo Anno 119, Mater et Magistra 112). As is the case with the employer, it is not just a question of what kind of contract can be extracted.
- ◆ Both the workers and the employers have an equal duty to be concerned for the common good (Laborem Exercens 20).
- ◆ And, the condemnation of injustice is part of the ministry of evangelization and is an integral aspect of the Church's prophetic role (Sollicitudo Rei Socialis 42).

The church has history on its side in teaching these principles. The failure of Marxism in Eastern Europe highlights precisely that an attempt to create justice for everyone without sufficiently factoring in the place of private profit and private wealth (not to mention God or love) doesn't lead to prosperity and justice, just as our present economic crisis highlights that an unregulated profit motive doesn't lead to prosperity and justice either. There is a middle road, and the Church's social teachings are that road-map.

Ron Rolheiser

OCTOBER—MONTH OF THE HOLY ROSARY

A small group prays the Rosary on Wednesday mornings, before the Mass in Lindfield church commencing at 8.50am. We would welcome others especially during this month. We are praying especially for relief from the drought.



**BOOKS, BOOK, BOOKS
LAST CHANCE**

Many of you have already taken opportunity to peruse Beryl Cates' large collection of books, which are on display on the Shirley Wallace Library.



Please feel free to browse and take any you would like
Any books left after the weekend will be donated to Lifeline.

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

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

A Message from Fr Colin

Dear All,

I return from my holidays + long service leave this coming week. I'm looking forward to being back with you. I will be in the Parish Office as of Thursday and of course I'll see you all next weekend.

Fr Colin

Coming up this month

Saturday 28 Sept	Cook4Dignity 40 students & their parent are participating in this wonderful Social Justice activity. Bookings closed for this year but more to come in 2020!	Ages 8-18
Sunday 29 Sept	Career Expo 2019: The Future of Work Mackillop Hall 2-4 pm	Years 7-12 and young adults
Sunday 29 Sept	Social Justice Sunday Year 10 student Luca Vucic will speak at all masses about his Impending trip to the Philippines to help build homes for the poor	All Ages
Sunday 6 October	Youth & Family Mass Potluck supper follows mass	All ages
Sunday 6 October	BLAST Youth  <i>Please note there will be NO BLAST MEETING THIS MONTH due to school holidays</i>	Primary school years 3-6
Sunday 6 October	Fusion Youth  Meeting in The Basement after potluck supper until 8.30pm	High school years 7-12
Wednesday 9 October	HSC/IB Mass and Pizza Lindfield Church & Shirley Wallace Centre	Year 12 students graduating this year
Sunday 13 October	J-WALK Young Adults  Supper and discussion following 6pm Sunday mass, SW Centre	Young adults Aged 18-25



Thank you and best of luck to our **Year 12 BLAST leaders, Olivia Morahan, Sophia Grant & Ana Shatek.**

Their dedication and leadership was invaluable and they will be greatly missed!

Welcome to **Tilly Hardy and Mia Teuma**—our incoming **BLAST leaders!**

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

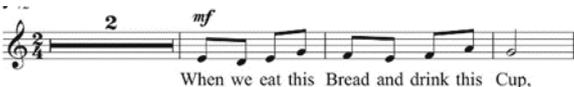
Glory to God in the highest, and on earth peace to people of good will.

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 145:6-10

It is the Lord who keeps faith for ever,
who is just to those who are oppressed.
It is he who gives bread to the hungry,
the Lord, who sets prisoners free.

It is the Lord who gives sight to the blind,
who raises up those who are bowed down.
It is the Lord who loves the just,
the Lord, who protects the stranger.

He upholds the widow and orphan
but thwarts the path of the wicked.
The Lord will reign for ever,
Zion's God, from age to age.

At Masses at which the Psalm is sung the response is
Praise the Lord, my soul!

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Mon: The Lord will build up Zion again, and appear in all his glory.
Tues: God is with us.
Weds: He has put his angels in charge of you, to guard you in all your ways.
Thurs: The precepts of the Lord give joy to the heart.
Fri: For the glory of your name, O Lord, deliver us.
Sat: The Lord listens to the poor.

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

GOSPEL ACCLAMATION

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

CELEBRATIONS THIS WEEK:

26th week in Ordinary Time

Monday: Memoria St Jerome
Tuesday Memoria St Therese of the Child Jesus
Wednesday Memoria The Holy Guardian Angels
Friday: Memoria St Francis of Assisi

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

Grant that life to:

Recently deceased Maureen Smith, Ann Brown, Margaret W, Leo Whitby, Tony Cronin, Joan Halliday

Please Pray for those who are sick Bill Bye, 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

常年期第二十六主日

29/9/2019

讀經一（放蕩不羈者的狂歡，也就完了。）

恭讀亞毛斯先知書 6:1,4-7

全能的上主這樣說：

「那些安身於熙雍，自恃於撒瑪黎雅山，自命為諸民之首的人，是有禍的。他們躺在象牙床上，橫臥在軟榻上，吃著羊群中的羊羔，及牛欄中的牛犢，伴著琴聲吟詠，自比達味，發明樂器，大碗喝酒，以上等的油抹身，但對若瑟的崩潰，卻漠不關心。為此，這些人，現在就要先被擄去；放蕩不羈者的狂歡，也就完了。」——上主的話。（默想片刻）

答唱詠 詠146:7,8-9,9-10

【答】：我的靈魂，你要讚美上主。（詠146:1）

領：上主為被欺壓的人辯護；上主賜食物給飢餓的人；上主使被囚的人，獲得自由。【答】

領：上主開啟瞎子的眼睛；上主使僵僵的人挺身；上主喜愛正義的人；上主保護旅客。

【答】

領：上主扶助孤兒寡婦；上主迷惑惡人的道路。願上主永遠為王！熙雍，你的天主萬壽無疆！【答】

讀經二（務要保守這訓令，直到我們的主耶穌基督的顯現。）

恭讀聖保祿宗徒致弟茂德前書 6:11-16

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（你已享盡了你的福，而拉匝祿同樣也受盡了苦。現在，他在這裡受安慰，而你應受苦了。）

恭讀聖路加福音 16:19-31

那時候，耶穌對法利塞人說：「有一個富翁，身穿紫紅袍及細麻衣，天天奢華宴樂。另有一個乞丐，名叫拉匝祿，滿身瘡癩，躺臥在富翁的大門前。拉匝祿指望得到從富翁桌上掉下的碎屑充飢，但只有狗來舔他的瘡癩。那乞丐死了，天使把他送到亞巴郎的懷抱裡。那個富翁也死了，被人埋葬了。「那富翁在陰間，痛苦地舉目一望，遠遠看見亞巴郎，及在他懷中的拉匝祿，便喊叫說：父親亞巴郎！可憐我吧！請打發拉匝祿，用他的指尖，蘸點水，來涼潤我的舌頭，因為我在這火燄中，非常痛苦。」

「亞巴郎說：孩子，你應記得，你活著的時候，已享盡了你的福，而拉匝祿同樣也受盡了苦。現在，他在這裡受安慰，而你應受苦了。除此之外，在我們與你們之間，隔著一個巨大的深淵，就算有人願意，從這邊去到你們那邊，也不可能，從那邊來到我們這邊，也不可能。「那富翁說：父親！那麼，就請你打發拉匝祿到我家去，因為我有五個兄弟，叫拉匝祿警告他們，免得他們也來到這痛苦的地方。「亞巴郎說：他們自有梅瑟及先知，讓他們聽從好了。「那富翁說：不，父親亞巴郎！倘若有人從死者中，到他們那裡，他們必會悔改。「亞巴郎給他說：如果他們不聽從梅瑟及先知，縱使有人從死者中復活，他們也不會信服。」——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,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

6-13/10學校假期期間,午餐暫停供應, 20/10恢復供應,

W
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+
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Listen and turn to God

Lk 16:19-31

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

Try to find these words:

- angels
- bad
- beggar
- buried
- dogs
- expensive
- fire
- happy
- hell
- Lazarus
- pity
- suffering

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

Parish Office

Parish Office Hours
Mon, Wed, Thurs 9.30am—4pm
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
Parish Website
www.lindfieldkillara.org.au

Parish Staff

Parish Secretary
Philita Marundan (Currently on Leave)
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
Sue-Anne Sherwood
sue-anne@lindfieldkillara.org.au

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@holyfamily.nsw.edu.au
School Website
www.hflddb.catholic.edu.au

PARISH DIARY

SEPTEMBER

Sun 29th Career Expo, Mackillop Hall 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	“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 30 Sept—5 Oct		Next Week 7-12 October	
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	8.00 am	Killara
			9.15 am	Lindfield
Sat	9.15am	Lindfield	9.15 am	Lindfield

Weekend Mass Times

	Sat 21/Sun 22 September		Sat 5/6 October	
Sat	5.30pm Killara	Fr David Strong SJ	5.30 pm	Fr Thomas
	6.00 pm Lindfield	Fr Thomas	6.00 pm	Fr Colin
Sun	8.15 am Lindfield	Fr Thomas	8.15 am	Fr Colin
	9.15 am Killara	Fr David Strong SJ	9.15 am	Fr Thomas
	10.15 am Lindfield	Fr Thomas	10.15 am	Fr Colin
	12.00pm Lindfield	Visitor	12.00pm	Fr Lucas Leung
	6.00 pm Lindfield	Fr David Strong SJ	6.00 pm	Fr Colin

Reconciliation

	Lindfield Sat 5-5.30pm	Killara Sat after vigil mass
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MAKING IT REALGENUINE HUMAN ENCOUNTER IN
OUR DIGITAL WORLDSOCIAL JUSTICE STATEMENT 2019-20
Australian Catholic Bishops Conference

We celebrate **Social Justice Sunday** this weekend.

This year, the Australian Bishops' Social Justice Statement is titled:

'Making it Real: Genuine human encounter in our digital world'.

It shares Pope Francis' challenge to us to 'boldly become citizens of the digital world'. It points out that we are called not just to be inhabitants of this world, but active citizens shaping it.

Ten Steps You Can Take to Move Towards A Genuine Human Encounter in Our Digital World

- 1. Make your online presence one of dignity and respect;** everyone deserves dignity and respect
- 2. Be present (i.e. listen!) to those in the real (and virtual) world;** being too fast leads to misinterpretation
- 3. Take care of yourself and others;** call out bad behaviour and report abuse.
- 4. Every community should promote digital literacy;** attend a class or ask someone to help you get up-to-date
- 5. We cannot leave our sisters and brothers behind;** spend time helping someone learn about the online world.
- 6. The local community is a place to make the virtual real;** use social media platforms to stay updated on your faith
- 7. We must protect the personal data of citizens;** prevent data theft by becoming better informed
- 8. Join the call for transparency and accountability;** encourage our leaders must implement rules
- 9. Truth and trustworthiness must be guaranteed;** support robust and independent journalism
- 10. We are called to be citizens of the digital world;** As Christians, we are called to 'boldly become citizens of the digital world', with the image of the Good Samaritan as our inspiration. Help foster a neighbourhood promoting social values that lend themselves to genuine human encounter – love, understanding, beauty, goodness, truth and trustworthiness, joy and hope.



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**WEDNESDAY
9 OCTOBER 2019
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