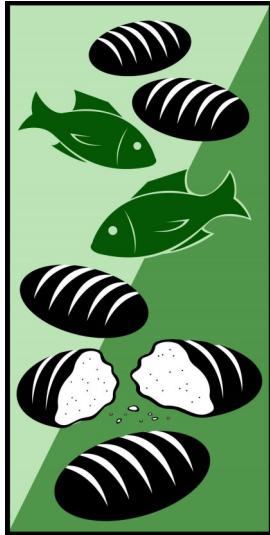


# Catholic Parish of Lindfield-Killara

## Diocese of Broken Bay

EIGHTEENTH SUNDAY IN ORDINARY TIME      2 - 8 - 20

This week: Is 55:1-3; Rom 8:35, 37-39; Mt 14:13-21  
Next week: 1 Kgs 19:9,11-13; Rom 9:1-5; Mt 14:22-23



*The story of the feeding of the five thousand with a few loaves and fish in today's Gospel is a visual parable of how God can achieve much if we put our small gifts at God's disposal. It's an invitation to believe in grace, not to act as though everything depended on us, to be willing to see our service as part of a bigger picture.*

But likewise it reminds us that God works through **our gifts**, that we can't abdicate our involvement and 'leave it up to God'. It's a parable that says that while God may multiply the gifts, it does require us to bring those gifts, those loaves and fish, in the first place.

*So in the end it's a parable about the collaboration between ourselves and God: that we don't have to do everything, but that God does ask of us what we can do: a message both of consolation and of challenge.*

Fr Colin

**KIDS GIVING BACK**

**Cook4Good**

Inviting an expression of interest from parents and kids to attend a wonderful program where you learn to cook and package 250+ meals for the homeless.

Cost is \$40 per person

**Saturday 19 Sept**  
**10.30am - 1pm**

We need a minimum of 20 to go ahead.  
If you are interested please sign up here:

<https://lindfieldkillaramassbookings.as.me/schedule.php?appointmentType=16026115>

Sunday  
2 August  
6-8pm

## Fusion Bonfire Party

A stylized illustration of a campfire with orange and yellow flames and wisps of smoke.

Join us for a short liturgy, pizza and games around the bonfire!  
Space is limited; bookings essential  
To book contact us on:  
[youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

## CHARITABLE WORKS FUND APPEAL



The first Charitable Works Fund Appeal for this Financial Year takes place this weekend and next.

The Charitable Works Fund is **100% tax deductible** and 98.25 cents of every dollar goes to the following five beneficiaries:

- ◊ CatholicCare Hospital Chaplaincy and Pastoral Care Programme – where five Pastoral Care ministers reach over 3,000 patients, 700 families and over 180 hospital staff each year across seven hospitals in our Diocese.
- ◊ Confraternity of Christian Doctrine – creating and updating the curriculum and training catechists who minister to State School students across the Diocese.
- ◊ St Lucy's School – for primary school students with disabilities.
- ◊ St Edmund's School – for secondary school students with disabilities.
- ◊ Ephpheta Centre – serving the Catholic deaf community.

We are obliged to meet the quota set for us and so if we don't achieve that quota we have to make up the shortfall from our own parish funds – which of course doesn't help us to achieve our own financial goals.

**ALTERNATIVELY, YOU CAN CONTRIBUTE ONLINE:** To donate please go to: <https://www.givewell.com.au/cwf>

Please ensure that you tick our parish of Lindfield-Killara as you complete the donation online form.

## SUNDAY MASS! LET'S GATHER TOGETHER AGAIN!

**KILLARA CHURCH**    4.00pm vigil  
                             5:30pm Vigil  
                             9.00am  
                             **(No 10:30am Mass during August)**  
                             12 noon Chinese Mass (2nd & 4th Sundays)

**LINDFIELD CHURCH**    6.00pm Vigil  
                             8.30 am  
                             10.15am  
                             11.30am

**SUNDAY EVENING MASS 6.00PM**  
 (alternates between our two churches)

**August schedule**  
 2nd August              Lindfield  
 9th August              Killara  
 16th August             Lindfield  
 23rd Aug                Killara  
 30th August             Lindfield

### BOOKING

The current public health restrictions require us to keep numbers to the limit imposed by the four square metre per person rule (50 people for Killara church and 45 for Lindfield).

So it's necessary to **make a booking** to attend Mass each week – however this is very simple, taking only a few seconds. You can book up to 1 hour before each Mass. Either go to the special hotlink box on the homepage of our parish website ([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)) or click on this link: <https://www.bbcbatholic.org.au/lindfield-killara/mass-and-prayer-times/the-return-of-sunday-and-weekday-mass-with-50-people>

Or call the Parish Office and we'll book for you.

**There's no restriction on how often you attend Mass—you just must book EACH time for each person attending.**

### COLLECTIONS

For health and safety we won't pass round the collection bowls – however there will be two boxes clearly labelled **FIRST COLLECTION AND SECOND COLLECTION** in a prominent position in the centre of each church. We hope that after the long period of church closure you can resume your weekly giving. There are also Tap and Go machines in Lindfield church (and soon at Killara also) and the homepage of our website gives details about online giving.

Of course, if you – or anyone at home in your household – has even the mildest sign of a cold or other respiratory infection  
**PLEASE DO NOT ATTEND MASS.**

### WE HAVE A COVID SAFETY PLAN

- ◆ We adhere to maximum number of person permitted in the church based on the four square metre rule (46 people at Lindfield and 50 at Killara)
- ◆ Green ticks on the seats indicating seating positions ensure maximum separation
- ◆ All are asked to sanitise their hands on entering & leaving
- ◆ The pews etc are sanitised after every Mass
- ◆ There is no singing as required by health regulations and no physical exchange of the sign of peace.
- ◆ All are asked to maintain 2 metre spacing when coming forward for Holy Communion (which is given on the hand only and not on the tongue).

### For those who have health conditions

At each Mass we can accommodate either one person or one couple who need a greater physical distancing **in the choir loft** at Lindfield for Sunday or weekday Mass. There will be nobody else in the choir loft with you. Please contact the Parish Office to book a spot in the choir loft.

### OUR PARISH ONLINE SUNDAY MASS

#### ON YOUTUBE CONTINUES TO BE AVAILABLE EACH WEEK

Even though the public celebration of Sunday Mass has resumed **we are also continuing to have our online celebration of Mass** because we know that there are many who at this time cannot resume coming to Mass either for reason of age or underlying health condition.

To access our online parish Mass just go to the homepage of our parish website ([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)) and click on the hotlink box entitled 'Parish Life in the Current Situation' and scroll down to Resource 3 ('Video of Sunday Mass') ~ or just paste this link into your browser: <https://www.youtube.com/channel/UCEkBUTq-JIrmjUo8-iuHdFQ>

### DITCH THE BROWSER!

Ever since a recent Microsoft upgrade to Edge quite a number of people trying to view our online Sunday Mass via our parish website have been unable to do so.

We recommend that you use Google Chrome as your browser—no problems are encountered with this.

Alternatively, another way to access our Mass is to go to [www.youtube.com](https://www.youtube.com) and in the search bar type **lindfield-killara catholic parish**

*They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full ([Mt 14:20](#))*

## Fragments From Some Prophetic Loaves and Fishes

After Jesus had fed a crowd of more than five thousand with two fishes and five loaves, he asked his apostles to gather up the fragments that were left over, scattered here and there on the ground. They did as he asked and ended up filling twelve baskets with leftovers.

Recently, I attended a series of lectures by Walter Brueggemann. He is widely respected for his biblical scholarship, he feeds crowds from some healthy baskets, but he is perhaps even more deeply regarded because of his concern for the poor and his challenge to us to reach out to them with justice and generosity. After he had fed us, the crowds, here are some of the fragments that were gathered up:

There is today a real danger of excessive privatization of our faith. The church must advocate too for the public conscience, not just for the private conscience.

Jesus before Pontius Pilate turned the question of power into the question of truth.

Truth will always erode the chains of power and power will never stop truth. Truth is a spirit that works at bringing the world into harmony with God.

Where truth operates you see poverty turn into abundance; death turn into life; war turn into peace; and hunger turn into food.

In Moses, truth confronts power; in Elijah, truth ignores power; and in Josiah, truth transforms power.

You can always recognize a “Pharaoh”: If you’ve seen one, you’ve seen them all! Pharaohs all have bad dreams, accumulate things, need ever larger bins to store their possessions, are permeated with anxiety, and are de-absolutized as soon as God enters the situation. Where do we have bad dreams?

A truth-filled God always conspires against Pharaoh. God, eventually, comes to a crisis and redefines it.

Scripture ultimately speaks of bodily pain and painful slavery. Redemption, just as at the original Exodus, will always begin with a cry of distress and end with a dance of joy. Bodies that hurt must come to voice and that voice must say that this pain is abnormal and shouldn’t be borne any longer. Painful slavery and a truth-filled God will eventually make for you a path through the waters where Pharaoh cannot follow. Therefore we must never allow our pathologies to become normal, nor accept slavery for the security it brings.

For the most part today, the media reflects the ideology of Pharaoh and yet we willingly pipe it in. When we turn off our screens for a while we begin to feel freer.

God’s task of transformation is invariably entrusted to reluctant human will and courage.

The Book of Deuteronomy is one of the greatest social documents ever written, it links faith to public life, to economics, and to justice. It directs faith always to the poor, towards “widows, orphans, and strangers.”

Deuteronomy might be the most subversive document in the entire Old Testament. Among other things, it teaches uncompromisingly that laissez-faire economics needs some clear moral checks.

In the temptations of Jesus in his dialogue with the devil, he quotes scripture three times and each time it is a passage from Deuteronomy.

Deuteronomy keeps reminding us that we once all were slaves and that it is not good to have amnesia. We should not absolutize the present and imagine it has always been this way. All of us should remember where we came from, not least today in our debates about immigration.

If we do not heed the words of Deuteronomy about taking care of the poor we will have to deal with the scroll of Jeremiah who assures us that the world as we know it will come to and end because it cannot be sustained in its falseness.

For Jeremiah, to intercede for the poor and needy is to know God.

The prophetic tradition in scripture reminds us that there are three great virtues: generosity, hospitality, and forgiveness. Conversely our culture invites us to guard possessions, protect ourselves, and hold grudges.

Our great rationalization: “If I had lived in those early times when the issues were clear, I would have offered myself as a martyr, but today the issues aren’t that clear.”

The preaching of justice is only going to become more difficult as society is more and more devoured by anxiety. However, if we preach justice and society doesn’t listen, it’s society’s problem. But if we don’t preach justice, it’s our problem.

In answer to the question of why God sometimes seems to counsel violence in scripture: the God of the bible is in recovery for all the violence that has been attributed to him and done in his name. And, inside our churches, we are all in various stages of recovery.

Our prayers are generally too reverential: We need to pray more like Moses and remind God of what he promised us.

We are the only ones in town who know the way out of this crisis!

**Ron Rolheiser** from the *Centre of Liturgy*  
*The University of St Louis*

## DECISION TO EMBRACE ESV BIBLE TRANSLATION RISKS ALIENATING WOMEN, SAY SCHOLARS

by Liz Dodd

The Scottish Bishops have approved the Catholic Edition of the English Standard Version (ESV) for use at Mass in the forthcoming new version of the Lectionary, replacing the Jerusalem Bible, despite concerns and ongoing debate among biblical scholars about its lack of inclusive language.

The decision, announced today, follows the Bishops' Conference of England and Wales' approval of the ESV for use in a new Lectionary, a controversial decision that took place among heated debate about the merits and shortcomings of both translations.

The Revised version of the New Jerusalem Bible, which was published in 2018, has been widely praised for its inclusive language and up-to-date scholarship. But proponents of the ESV say its text is more accurate, preferring more literal translation.

In a statement today Bishop Hugh Gilbert, President of the Bishops' Conference of Scotland, said: "In reaching a decision about a translation for the Lectionary, the Bishops' Conference of Scotland itself considered the values they would most expect a Lectionary to embody, for example, accuracy, dignity, facility of proclamation, and accessibility. It makes practical and pastoral good sense for the same translation to be used in Scotland, England and Wales."

Biblical scholars who warned against the adoption of the ESV in England and Wales reacted with disappointment to the news.

Dr Sarah Parvis, Senior Lecturer in Patristics at the University of Edinburgh, said: "It is disappointing to learn that the Bishops of Scotland are licensing a new translation of the lectionary which still does not use inclusive language, more than thirty years after the inclusive New Revised Standard Version became available.

"They really need to consider more carefully the pastoral impact of continuing to prevent Catholic women from recognising themselves as referred to in the words of Scripture in this way. The US evangelical Protestant provenance of the ESV translation is also a concern. If they have already signed the contracts and find themselves unable to withdraw, they should at least consider licensing the preparation of a lectionary based on Dom Henry Wansbrough's Revised New Jerusalem Bible translation as well."

Her concerns were echoed by Fr Nicholas King SJ, a fellow of Campion Hall in Oxford. "I fear this takes us back some 50 years in biblical scholarship, not to mention the use of language that excludes half the human race. It seems extraordinary that with the RNJB available and recently published an English-speaking hierarchy should not be making use of it," he said.

The Jerusalem Bible, first published in 1966, updated in 1985 (as the New Jerusalem Bible) and 2018 (as the Revised New Jerusalem Bible), has been used in the Lectionary since 1981. Edited in its most recent forms by the distinguished biblical scholar Henry Wansbrough OSB, contributing translators included the author JRR Tolkien.

In their statement the Scottish Bishops said that "considerable progress has been made in biblical scholarship since the early 1960s when the Jerusalem Bible translation was produced.

"Re-publication of the Lectionary provides an opportunity to benefit from this new scholarship. Furthermore, readings corresponding to the many new celebrations of saints added to the General Roman Calendar since the publication of the 1981 Lectionary can be made available in a new publication of the same."

The Catholic ESV, which was produced by the Indian Bishops' Conference, is a very slightly amended version of the ESV. Only about 52 changes were made to the ESV text to produce the Catholic edition, the most significant of which was the inclusion of the deuterocanonical books. The ESV itself, published by Crossway, the publishing arm of the Evangelical non-profit Good News Publishing, was produced by a team of 100 scripture scholars. Fans of the translation praise its accuracy and clarity.

The work of editing and publishing the new Lectionary is expected to take several years.

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This article, reporting this scandalous decision by the British bishops, appeared in *The Tablet* this week. *The Tablet* is offering a number of special offers on print and digital subscriptions—see [www.thetablet.co.uk](http://www.thetablet.co.uk)

If you don't want to see such a thing happen here in Australia when the new Lectionary is released make your voice known to the bishops. *Fr Colin*

### ANNOUNCING A CHANGE WITH REGARD TO OUR SACRAMENTAL PROGRAMMES AND CELEBRATIONS OF THE SACRAMENTS WITH THE CHILDREN

Bishop Anthony Randazzo, after consultation with the Council of Priests, has announced a change with regard to the celebration of the Sacraments of Initiation. Bishop Anthony remains deeply committed to our diocesan tradition of celebrating the sacraments in their proper order - Baptism, then Confirmation, then First Holy Communion - but feels that the children would be better placed to celebrate the sacraments if they were just a year older than at present. This affects the ages therefore at which the children will celebrate Confirmation, First Reconciliation and First Communion. From next year the children will celebrate these sacraments when they are in Years 3 and 4: they will celebrate Confirmation in Year 3 and First Holy Communion in Year 4 (with First Reconciliation coming somewhere between those two celebrations, as at present).

This of course does not affect our current group of children who have recently completed their preparation for First Holy Communion and who will, as planned, celebrate that wonderful sacrament in September this year.

Thus there will be no celebration of First Holy Communion next year as the next group coming through will firstly celebrate their Confirmation in 2021 (in Year 3) and their First Communion will follow in 2022 (when they are in Year 4).

Hopefully this change will enrich the children's experience of these precious sacraments in their lives. *Fr Colin*

## 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

### THE PSALM PS 84:9-14

The Lord is kind and full of compassion,  
slow to anger, abounding in love.  
How good is the Lord to all,  
compassionate to all his creatures.

The eyes of all creatures look to you  
and you give them their food in due time.  
You open wide your hand,  
grant the desires of all who live.

The Lord is just in all his ways  
and loving in all his deeds.  
He is close to all who call him,  
call on him from their hearts.

### 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! Blessed are you, Father, Lord of heaven and earth; you have revealed to little ones the mysteries of the kingdom. Alleluia!**

### MEMORIAL ACCLAMATION (said, not sung):

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

## IV. COLLECTED

*'Grant that we who are nourished by his body and blood,  
may be filled with his Holy Spirit, and become one body,  
one spirit, in Christ.' (Eucharistic Prayer III)*

*'May all of us who share in the body and blood of Christ  
be brought together in unity by the Holy Spirit' (Eucharistic Prayer II)*

*'By your Holy Spirit, gather all who share this one bread and one cup,  
into the one body of Christ, a living sacrifice of praise' (Euch. Prayer IV)*

Prior to the prayer of Consecration we prayed that the Holy Spirit might come upon our gifts of bread and wine that they might become the Body (and Blood) of Christ.

After the prayer of Consecration we pray *again* for the work of the Holy Spirit:

**but this time that the Holy Spirit will come upon us who share in the Eucharist  
so that we might become the Body of Christ:**

in other words, *a communion of love*. Which is what the Church is meant to be.

If we treat the Eucharist as merely a *personal possession*  
and a *private encounter with the Lord* then it's not the Eucharist.

**How truly do we pray, in our hearts, those words which are part of every Eucharistic Prayer?**

They're words which remind us of the challenge of St Augustine:

'It is *your* mystery which lies upon the altar.  
When you come forward to share in the Eucharist,  
you stretch forth your hands and you hear the words  
'The Body of Christ' and you answer 'Amen'.  
So, be the Body of Christ, that your Amen may be true.'

*Fr Colin*

# 6 CHINESE-CATHOLIC COMMUNITY

常年期第十八主日 2.8.2020

讀經一（口渴的，請到水泉來吧！）

恭讀依撒意亞先知書 55:1-3

上主說：「凡口渴的，請到水泉來！那沒有錢的，也請來吧！請來買不花錢，不收費的酒和奶！」

「你們為什麼為那些不能充飢的東西花錢？為那些不足以果腹的東西，浪費薪金呢？你們如果細心聽我，你們就能吃到豐美的食物；你們的心靈必因飽享佳餚而喜悅。」

「你們如果走近我，側耳聽我，你們必將獲得生命；我要與你們訂立一項永久的盟約，即誓許於達味的恩惠。」——

上主的話。

（默想片刻）

答唱詠 詠145:8-9, 15-16, 17-18

【答】：上主，你伸出雙手，滿足眾生的需求。（參閱詠145:16）

領：上主慈悲為懷，寬宏大方；他常緩於發怒，仁愛無量。上主對待萬有，溫和善良；對他的受造物，仁愛慈祥。【答】

領：眾生的眼睛都仰望你，你準時賜給他們糧食。你伸出雙手，滿足眾生的需求。【答】

領：上主的一切行徑，至公至義。上主的一切作為，聖善無比。上主親近一切呼號他的人，即一切誠心呼號他的人。【答】

讀經二（任何受造之物，都不能使我們與天主的愛隔絕。）

恭讀聖保祿宗徒致羅馬人書 8:35, 37-39

弟兄姊妹們：

誰能使我們與基督的愛隔絕？是困苦嗎？是窘迫嗎？是迫害嗎？是飢餓嗎？是赤貧嗎？是危險嗎？是刀劍嗎？

然而，靠著那愛我們的主，我們在這一切事上，大獲全勝。因為我深信：無論是死亡、是生活、是天使、是掌權者、是現存的，或將來的事物，是有權能的、是崇高的，或深遠的勢力，或其他任何受造之物，都不能使我們，與天主的愛隔絕，即與我們的主基督耶穌內的愛隔絕。——上主的話。

（默想片刻）

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：人生活不只靠餅，也靠天主所說的一切話。（瑪4:4）

眾：亞肋路亞。

福音（眾人吃了，也都飽了。）

恭讀聖瑪竇福音 14:13-21

那時候，耶穌聽說若翰死了，就上船，獨自退到荒野；群眾聽說了，就從各城步行而來，跟著耶穌。

耶穌一下船，看見一大夥群眾，便對他們動了憐憫的心，治好了他們的病人。

到了傍晚，門徒到耶穌面前，說：「這地方是荒野，時候已不早了，請你遣散群眾！叫他們各自到村莊，去買食物。」

耶穌卻對門徒說：「他們不必去，你們給他們食物吧！」

門徒對耶穌說：「我們這裡什麼也沒有，只有五個餅和兩條魚。」

耶穌說：「你們拿來給我吧！」

耶穌於是吩咐群眾坐在草地上，然後，拿起那五個餅和兩條魚，望天祝福

## For the kids...

JUNIOR WORDSEARCH

They ate all they wanted

Mt 14:13-21

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

Try to find these words:

baskets  
boat  
crowd  
disciples  
fish  
Galilee  
late  
loaves  
sick  
thousand  
towns  
twelve

## What's happening in our online parish?

### AUGUST

Every Sunday On demand  
 Every Wednesday 8:00am  
 1st & 3rd Wed. 11:00am  
 Last Wednesday 10:00am

**Parish Mass online**  
**Meditation Group**  
**Daytime Scripture Study Group**  
**Parish Book Club**

### MAKING DIRECT DEBIT CONTRIBUTIONS TO THE PARISH FROM YOUR BANK ACCOUNT:

**First Collection:** BSB 062 784 Acct 1116 8002  
 (Lindfield Killara Parish Pastoral Revenue Account)

**Second Collection:** BSB 062 784 Acct 1116 8001  
 (Lindfield Killara Parish Church Account)

(in the reference section for the transfers please put your name. Also, if you have weekly envelopes please put your Envelope Number in the reference section).

### CONTRIBUTING VIA CREDIT CARD:

To arrange to contribute by credit card please contact Alison:  
[alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au)

Or just click on the special hotlink box regarding Parish Finances on the homepage of our parish website ([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au))

### PUBLIC HEALTH MATTERS

Let's all play our part. Remember:

- ◆ 7 out of 10 infected people have NO symptoms at all.
- ◆ Maintain 1.5 m distance from others. Check that distance on a measuring tape—because it seems no one ever does!
- ◆ Stay home if you have even the mildest symptoms.
- ◆ Practice good hand hygiene.
- ◆ Report venues, homes & events that flout regulations: 1800 333 000.

### DID YOU KNOW.....

Hosts consecrated from **Low-Gluten Bread** are available each week for those who require them. Let the celebrant know before Mass so they know who to look out for.

### TAX RECEIPTS

If you require a tax receipt for CWF contributions please email [alison@lindfieldkillara.org.au](mailto:alison@lindfieldkillara.org.au) or phone the office - 94163702.

### WEEKDAY MASS (it's necessary to book):

Monday and Tuesday: 10:00am at Killara  
 Thursday and Friday: 10:00am at Lindfield  
 (there will be no Mass on Wednesdays in August).

**THE SACRAMENT OF RECONCILIATION**  
 For the month of August the schedule is:  
 Saturdays 5:20—5:40pm at Lindfield

## Catholic Parish of Lindfield - 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

### Parish Office

Parish Office Hours: Tue-Fri 9.30 am -4pm

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 [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)

**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 School

Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao Phone: 9416 7200

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

School Website: [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)

### OUR CHURCHES ARE OPEN FOR PRAYER

Killara	Lindfield
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Mon.:	11am - 4pm	Closed
Tues.:	1pm - 4pm	9:30am - 4pm
Wed.:	Closed	11am - 4pm
Thur.:	10am - 4pm	11am - 4pm
Fri.:	9am - 4pm	11am - 4pm
Sat.:	10am - 4pm	1pm - 5pm
Sun.:	12:30-4:30pm	Closed apart from Mass times

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

**Rec. deceased:** Peter Rogers, Judy Wade, David Davoren, Vincent Pelosi, Noeleen Smith, Sr Sophie McGrath rsm, Michael O'Rourke, Roger McGrath, Anne Moss, Annabel Kelleher, Chris Pulle, Marj Steffel.

**Anniversary:** Beryl Cates, Gordon Sutherland.

### PLEASE PRAY FOR THOSE WHO ARE SICK:

Nicholas Sutherland, Jesse Langford, Anthony Ellison, Ron Burke, Nena Umali, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Ian Coffey, Maureen Hobbs, Russell Adams.

**And for all those affected by COVID-19.**

## A final welcome to the family (for the time being)

After the long wait due to the cancellation of public celebrations of the liturgy at Easter all of our catechumens and candidates have now at last been welcomed into the life of our Church. Last weekend we celebrated the baptism of **Sen Lu and Yuan Lu and their children Ellie and Matthew**. Sen and Yuan were also confirmed and shared in the Eucharist with us for the first time.



A very practical way you could support your parish:

Could you advertise here in the parish bulletin? Please contact the Parish Office for details.



**ENROLMENTS FOR 2021 AT HOLY FAMILY CATHOLIC PARISH SCHOOL ARE OPEN.** To learn more about our wonderful learning community visit our school website ([www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)) or Facebook page and register for one of our Virtual Open Day Sessions or contact the School Office, 9416 7200, for more information or to book a private school tour.

### Zoom Information Sessions FOR 2021 ENROLMENTS

THURSDAY 30 JULY 2020  
9:15am - 10.30am OR 6.00pm - 7.00pm

[Click here to register](#)



### ARE YOU OR IS SOMEONE YOU KNOW CONSIDERING BECOMING A CATHOLIC, OR WANTING TO RECONNECT WITH THEIR FAITH?

Our parish has an RCIA team to introduce people to the beliefs and the sacramental and prayer life of the Catholic community. Team members are available to

accompany those new to the community or seeking to reconnect. For those unfamiliar with what the Catholic Church teaches there is a series of meetings (**probably online this year**) in which the various aspects of Catholic faith and life are presented and discussed. The program can be adapted to meet the needs of participants and aims to prepare those not already Catholic for full reception into the Church at Easter 2021.



If you are interested or would like further information please contact Jos Beunen (0427 993 982, [jos.beunen@gmail.com](mailto:jos.beunen@gmail.com)).



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**'bookdirect'**

Add: 1 Gatacre Avenue, Lane Cove  
Ph: 02 9427 0266



Henry & Gloria Cheung, Parishioners  
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[E sales@universalinstruments.com.au](mailto:E sales@universalinstruments.com.au)



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of those who care**



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**Lindfield Dental Practice**  
**Adj Assoc Prof Peter Chung**



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