



We are a welcoming Christian community which embraces all people.
We support each other to grow in faith and create a loving and compassionate community.
We aspire to live as Christ's witnesses of God's unconditional love.

THE SOLEMNITY OF THE BODY & BLOOD OF CHRIST 6 - 6 - 21 (CORPUS CHRISTI)

This week: Ex 24:3-8; Heb 9:11-15; Mk 14:12-16, 22-26

Next week: Ezek 17:22-24; 2 Cor 5:6-10; Mk 4:26-34

Today's feast celebrates the great mystery which lies at the heart of our Christian week - the celebration of the Eucharist.

There's no coincidence about the fact that this feast comes just one week after Trinity Sunday and just two weeks after the end of the Easter Season:

because in the Eucharist we *encounter* the God who is Trinity,

and it's through the Easter mystery that we first *experience* God as Trinity:

the Father who reaches out in love to the world,

the Son who reveals the face of the Father,

the Spirit, the bond of love between the Father & the Son

who gathers us into unity and draws us, as a communion of human beings,

into the communion which is God.

The Eucharist is the very mystery of God breaking into our midst.

The Eucharist is our being drawn into the deepest inner life of God who is communion, who is Trinity.

The Eucharist is our call to live in the image and likeness of the God who created us:

as a communion, as a loving fellowship, as a Church.

Fr Colin

OUR MONTHLY HEALING MASS



Our monthly Healing Mass (on the second Friday of each month) will be celebrated **this Friday 11th June** at 10am in our Killara church and will include a CoVid-safe celebration of the **Sacrament of the Sick**.

We will also have a CoVid-safe morning tea in St Joseph's Hall following the Mass.

We hope you can be there.

NURTURING THE SPIRIT

Last Wednesday a group of parishioners who took part in fortnightly Zoom sessions participating in the video series 'Catholicism' finished that rich journey.

For our next adult faith offering we're looking at shorter, bite-sized topics spread over say three sessions. Once again we could do these via Zoom which offers the advantage of still being able to gather with fellow parishioners but without having to leave home.

If you would be interested in taking part in such short courses please let me know.

Fr Colin

For a safer world for all . .

"Being vaccinated is an ethical choice, because you are playing with health, life, **but you are also playing with the lives of others**. I've signed up. One must do it." (*Pope Francis*)

"All vaccinations recognised as clinically safe and effective can be used in good conscience with the certain knowledge that the use of such vaccines does not constitute formal co-operation with the abortion from which the cells used in production of the vaccines derive". (*Sacred Congregation for the Doctrine of the Faith, Vatican*)

"From the ethical point of view," the Vatican has said, "the morality of vaccination depends not only on the duty to protect one's own health, **but also on the duty to pursue the common good**."

In the last fortnight both Fr Thomas Fr Colin have had their first shot of the Astra-Zeneca vaccine.

SUNDAY MASS

KILLARA CHURCH :

5:30pm Vigil
9.00am

LINDFIELD CHURCH

6.00pm Vigil
8.30 am
10.15am
12 noon Chinese Mass (2nd & 4th Sun.)
6:00pm* (* 5:30pm Youth & Family Mass on 3rd Sunday)

WEEKDAY MASS this week:

Mon. & Tues. 8:00am at Killara
Wed. & Thur. 10:00am at Killara*
Fri.: 10:00am Healing Mass (Killara)

* (Healing Mass at 10am at Killara on the 2nd Friday of each month - no Mass at Lindfield that day)

THE SACRAMENT OF RECONCILIATION

Saturdays for 15 mins after Vigil Mass at Killara
Saturdays 5.15 - 5.45pm at Lindfield

♦ **QR CODES RATHER THAN BOOKING:** we no longer require online booking or sign-in for Masses since our increased capacity is more than enough for our parish. However we are still obliged by the Public Health Order to log those who attend in case it is needed - so you will just need to scan the QR code when you arrive for Mass - we'll have plenty near the entry points to our churches. This data is not accessible to the parish but is available to public health officials should it be needed. If you don't have a phone with you there will still be a sign-in sheet available.

♦ **PLEASE DON'T ATTEND MASS IF YOU ARE UNWELL**
A reminder that if you are feeling unwell - sore throat or runny nose or cough or running a temperature—**please do not attend Mass.**

Even if you don't have CoVid the person next you doesn't want to get sick, but more importantly if they do they and their entire household then have to be tested and self-isolate until receiving a result..

♦ **OUR PARISH ONLINE SUNDAY MASS ALSO CONTINUES TO BE AVAILABLE EACH WEEK**

Go to www.lindfieldkillara.org.au and click on the hotlink box entitled 'Parish Life in the Current Situation' and scroll down to the hotlink box Video of Sunday Mass'.

CHILDREN'S LITURGY OF THE WORD IS BACK

at the 9am Sunday Mass at Killara and the 10:15am Mass at Lindfield. The children will be invited to come forward just after Mass begins to go with their leaders.

PARISH MORNING TEA



has resumed (in a CoVid-safe way) after the 9am Mass at Killara & 10:15am Mass at Lindfield on the 2nd & 4th Sundays.

PLEASE set the time apart to join in—after a year of CoVid & its impact on our parish community let's seize every opportunity to build the bonds of our Christian community.

ON OUR PARISH WEBSITE

(www.lindfieldkillara.org.au)

♦ **Youth:** one of the hotlink boxes on the homepage will take you too the latest news of our youth activities.

♦ **Parish Diary:** has returned to the website.. Go to 'News and Events' and scroll down to 'What's Happening in the Parish?'

HALLS FOR HIRE

An important part of our parish income is the leasing of some of our parish facilities - MacKillop Hall, St Brigid's Hall and St Joseph's Hall.

Some of our users include dance groups, tuition groups, music groups and sports groups.

We're glad to advise that in response to this notice a few weeks ago we now have a number of more hirers. However we still have a number of vacancies in the weekly diary and it would be a great help to us as a parish if you could help to spread the word.

Please direct any enquiries to Alison in the Parish Office.

SCAN HERE TO CONTRIBUTE TO OUR PARISH COLLECTIONS



"Take it; this is my body." Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

EUCHARIST AS GOD'S PHYSICAL EMBRACE

There's a story told of a young Jewish boy named Mortakai who refused to go to school. When he was six years old, his mother took him to school, but he cried and protested all the way and, immediately after she left, ran back home. She brought him back to school and this scenario played itself out for several days. He refused to stay in school. His parents tried to reason with him, arguing that he, like all children, must now go to school. To no avail. His parents then tried the age-old trick of applying an appropriate combination of bribes and threats. This too had no effect.

Finally, in desperation they went to their Rabbi and explained the situation to him. For his part, the Rabbi simply said: "If the boy won't listen to words, bring him to me." They brought him into the Rabbi's study. The Rabbi said not a word. He simply picked up the boy and held him to his heart for a long time. Then, still without a word, he set him down. What words couldn't accomplish, a silent embrace did. Mortakai not only began willingly to go to school, he went on to become a great scholar and a Rabbi.

What that parable wonderfully expresses is how the Eucharist works. In it, God physically embraces us. Indeed that is what all sacraments are, God's physical embrace. Words, as we know, have a relative power. In critical situations they often fail us. When this happens, we have still another language, the language of ritual. The most ancient and primal ritual of all is the ritual of physical embrace. It can say and do what words cannot.

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For most of his ministry, he used words. Through words, he tried to bring us God's consolation, challenge, and strength. His words, like all words, had a certain power. Indeed, his words stirred hearts, healed people, and affected conversions. But at a time, powerful though they were, they too became inadequate. Something more was needed. So on the night before his death, having exhausted what he could do with words, Jesus went beyond them. He gave us the Eucharist, his physical embrace, his kiss, a ritual within which he holds us to his heart.

To my mind, that is the best understanding there is of Eucharist. Within both my undergraduate and graduate

theological training, I took long courses on the Eucharist. In the end, these didn't explain the Eucharist to me, not because they weren't good, but because the Eucharist, like a kiss, needs no explanation and has no explanation. If anyone were to write a four hundred page book entitled, *The Metaphysics of a Kiss*, it would be not deserve a readership. Kisses just work, their inner dynamics need no metaphysical elaboration.

The Eucharist is God's kiss. Andre Dubus, the Cajun novelist, used to say: "Without the Eucharist, God becomes a monologue." He's right. A couple of years ago, Brenda Peterson, in a remarkable little essay entitled, *In Praise of Skin*, describes how she once was afflicted by a skin-rash that no medicine could effectively soothe. She tried every kind of doctor and medicine. To no avail. Finally she turned to her grandmother, remembering how, as a little girl, her grandmother used to massage her skin whenever she had rashes, bruises, or was otherwise ill. The ancient remedy worked again. Her grandmother massaged her skin, over and over again, and the rash that seemingly couldn't be eradicated disappeared.

Skin needs to be touched. This is what happens in the Eucharist & that's why the Eucharist, & every other Christian sacrament, always has some very tangible physical element to it—laying on of hands, consuming of bread & wine, immersion into water, anointing with oil. An embrace needs to be physical, not only something imagined.

G K Chesterton once wrote: "There comes a time, usually late in the afternoon, when the little child tires of playing policeman and robbers. It's then that he begins to torment the cat!" Mothers, with young children, are only too familiar with this late afternoon hour and its particular dynamic. There comes an hour, usually just before supper, when a child's energy is low, when it is tired and whining, and when the mother has exhausted both her patience and her repertoire of warnings: "Leave that alone! Don't do that!" The child, tense and miserable, is clinging to her leg. At that point, she knows what to do. She picks up the child. Touch, not word, is what's needed. In her arms, the child grows calm and tension leaves its body.

That's an image for the Eucharist. We are that tense, overwrought child, perennially tormenting the cat. There comes a point, even with God, when words aren't enough. God has to pick us up, like a mother her child. Physical embrace is what's needed. Skin needs to be touched. God knows that. It's why Jesus gave us the Eucharist.

Fr Ron Rolheiser omi

Killara Carpark Development

After a recent short delay we're pleased to advise that all is now ready for the development of two residences for seniors with dementia on the existing carpark at Killara. Works will be beginning **THIS WEEK!**

A quick re-cap on the benefits this will bring our parish: firstly it will turn a resource used only for a few hours a week into a powerhouse yielding the parish \$100,000 annually (indexed to the cpi) and ultimately an asset which will revert to parish use in the long-term; secondly the developed site will still provide on-site parking for Mass commensurate with the number of cars currently using the carpark at a typical Sunday Mass.

However, during construction of course the carpark won't be accessible. During construction, we can provide onsite parking on the grassed area to the side of the church adjoining Charles Street (**see photo to the right**). It will be a one-way system—please enter via the driveway near the disabled ramp entry to the church, park at 45°, and then exit via the lower driveway entrance of the existing parish carpark (this entrance will remain open during construction).

Please park sensitively to allow the maximum number of parishioners to utilise this space. Apart from that there is of course ample parking in the street.

The re-development of this precious parish resource will ensure our parish's future financial security (providential in this time of CoVid) and most importantly will enable our on-going pastoral and missionary growth as a parish. *Fr Colin*



Hymns for the Solemnity of the Body and Blood of Christ (Corpus Christi)

ENTRANCE HYMN: 'Song of the Body of Christ' (D. Haas)

Refrain: We come to share our story, we come to break the bread, we come to know our rising from the dead.

1. We come as your people, we come as your own,
united with each other, love finds a home. *Refrain*
2. We are called to heal the broken, to be hope for the poor,
we are called to feed the hungry at our door. *Refrain*
3. Bread of life and cup of promise,
in this meal we all are one.
In our dying and our rising, may your kingdom come.

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THE DEDICATION OF THE GIFTS:

Lucien Deiss

Ref.: With a joyful heart, O Lord my God, I bring all to you.

- 1 Behold, O Lord, this bread
which we now carry to your altar.
This bread will become your body.
2. Behold, O Lord, this wine;
accept and bless it for our gladness.
This wine will become your blood.
- 3 We come to you, O Lord;
we bring the gifts that you have made,
the gifts we return to you.

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COMMUNION : *the great hymn of St Thomas Aquinas
reverencing the real presence of the Lord in the Eucharist:*

- 1 Godhead here in hiding whom I do adore
Masked by these bare shadows, shape and nothing more.
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.
- 2 Seeing, touching, tasting are in thee deceived;
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

3 On the cross thy godhead made no sign to men;
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer made by the dying thief.

4 I am not like Thomas, wounds I cannot see,
But I plainly call thee Lord and God as he:
This faith each day deeper be my holding of,
Daily make me harder hope and dearer love.

5 O thou, our reminder of the Crucified,
Living Bread, the life of us for whom he died,
Lend this life to me, then; feed and feast my mind,
There be thou the sweetness we were meant to find.

6 Jesus whom I look at shrouded here below,
I beseech thee, send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest forever with thy glory's sight.

*Adore te devote St Thomas Aquinas 1225 - 74
Transl. Gerard Manley Hopkins SJ 1844-99*

RECESSIONAL HYMN: GO NOW YOU ARE SENT FORTH

Go now you are sent forth,
To live what you proclaim;
To show the world you follow Christ
In fact, not just in name.

Go now, you are sent forth
To walk the troubled earth.
To share your faith with all you meet
And prove your real worth.

Go now, you are sent forth
As God's ambassador;
By serving Christ in those we meet
We love him more and more.

Go now, you are sent forth
And Christ goes with you, too.
Today you help his kingdom come
In everything you do.

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ON THIS FEAST OF CORPUS CHRISTI.....

We believe in the Eucharist as the supreme sacrament, the one in which, by the power and working of the Holy Spirit, the whole unfolding of God's life and love in the world (in the incarnation, the suffering, death and rising of Jesus) is made present in the midst of the Church.

We believe that as the Church acts in the name of Jesus in celebrating the Lord's Supper ('This is my body, this is the chalice of my blood') that through the power of the Spirit Jesus is made present in the Sacrament of his Body and Blood – the same Jesus who is the revelation of the Father's love; the same Jesus who lived and died as a total gift of fidelity and love returned to the Father; the same Jesus whose sacrifice lay in his giving of himself to the Father and to his brothers and sisters even to the point of death; the same Jesus who in his Resurrection receives the gift of the Spirit fully and pours it out on his followers. As Jesus is made present in the Eucharist all of this

.....A EUCHARISTIC PROFESSION OF FAITH.....

mystery of who Jesus is is also made present. And it therefore comes to us as both gift and challenge:

- the *gift* of the Father's love to us – the gift of Jesus himself;
- the *challenge* to become what we receive, to imitate the mystery we celebrate:

to become ourselves a sacrifice of love to the Father and to our neighbour,

to become the Body of Christ, to become communion, as we share in communion: as we share in the body of Christ; to be made into a communion of love as brothers and sisters because of our sharing in the communion of love which is the Eucharist.

As the theologian Henri de Lubac said, 'The Church may make the Eucharist, but the Eucharist also makes the Church.'

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 115:12-13. 15-18. R. v.13

How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name.

O precious in the eyes of the Lord
is the death of God's faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds.

A thanksgiving sacrifice I make:
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all God's people.

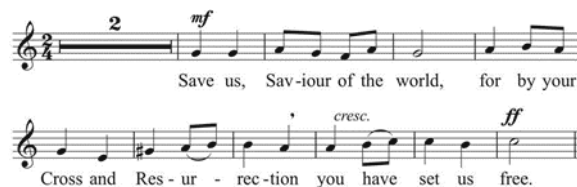
GOSPEL ACCLAMATION: Alleluia, alleluia! I am the
living bread from heaven, says the Lord; whoever eats
this bread will live for ever. Alleluia!

THE APOSTLES' CREED

I believe in 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

MEMORIAL ACCLAMATION



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Apparently, from the NSW Government's point of view, Churches can't even be trusted with burying the dead anymore...!

SAVE OUR GRAVES

Bishop Anthony Randazzo has passed on this message from Archbishop Anthony Fisher in our neighbouring diocese of Sydney:

I am writing to ask for your assistance in petitioning the New South Wales Government to reverse a decision to exclude faith and charitable groups from cemetery management.

The Catholic Church has been operating cemeteries in this state for more than 150 years and is trusted by Catholics, as well as Muslims, Jews and others of faith to bury the dead, keep their graves and comfort grieving families.

We have offered solutions that would come at no cost to Government or taxpayer and would address the most significant issues facing Sydney cemeteries, including:

- a lack of burial space, with many expected to close to new internments in the next decade;
- the need for sufficient funds to be set aside for the ongoing maintenance of cemeteries; and
- the need to provide affordable funerals and burials for all people.

Rather than accepting these proposals, Property Minister Melinda Pavey has decided to dismiss all existing operators, and create a new Government bureaucracy to handle cemeteries instead. This so-called solution will take the longest to implement and come at the highest cost.

I don't think we can trust a secular bureaucracy that has no experience in providing comfort to grieving families or the management of burial grounds to continue this vital ministry. Caring for the dead and those who love them is not a Government service to be arranged through the Services NSW app; it is a spiritual mission that is at the heart of what we do.

I need your help in asking the Government to reverse this nonsensical decision. Please sign the petition at saveourgraves.com.au and share it with friends. Please also consider phoning or writing to your local NSW MP and ask them to petition the Premier and Property Minister to see reason, and to allow our beloved dead rest in peace.

Yours sincerely in Christ,

+ Anthony Fisher op, Archbishop of Sydney

As the Financial Year draws towards a close....

As of the end of May, compared to the same point in the last pre-CoVid year (2018-19), we are:

- **\$42, 202 behind** on the Second Collection (which runs the parish)
- **\$7,557 behind** on the First Collection (which provides for Frs Colin & Thomas and the sick and retired priests of the diocese)
- We also need to bear in mind that in that previous year, as is customary, many people made larger catch-up contributions during the month of June—so the shortfall by the end of this month could be substantially greater.

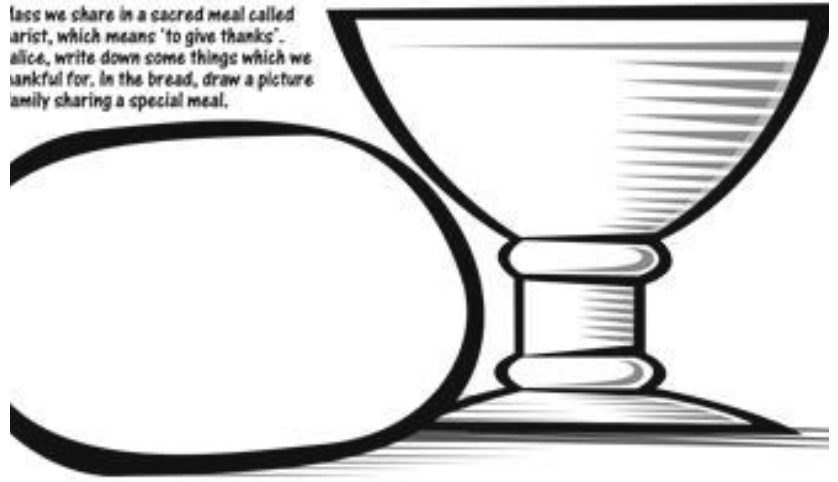
We very much need your help in closing the gap on these shortfalls over the next four weeks.

Donations to either collection can be made by scanning this QR code:



FOR THE KIDS

As we share in a sacred meal called Eucharist, which means 'to give thanks'. Please, write down some things which we are thankful for. In the bread, draw a picture of your family sharing a special meal.



JUNIOR WORDSEARCH

Jesus shared his body and blood at a meal

WJ 04 02 06 22 06

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

Try to find these words:

body
city
cup
first
house
hymn
Olives
Passover
prepare
teacher
two
wine

The Body and Blood of Christ, Year B | MCCS1008_2022_WJ02-01

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FR RICHARD ROHR OFM'S MEDITATION: FOUR SHAPES OF TRANSFORMATION

An evolutionary faith understands that nothing is static. The universe unfolds, our understanding of God evolves and deepens, and our moral development surely evolves as well. We simply cannot, as adults, live by the same overly simplistic rules that governed our morality as children. St. Paul seems to be intuiting the same wisdom—as we love more deeply, we will behave differently (see 1 Corinthians 13:11–13). I have built upon the very helpful and clarifying language of Ken Wilber in describing the evolution of moral and spiritual development. He offers four major stages: *Cleaning Up, Growing Up, Waking Up, and Showing Up*.

We ministers talked, wrote, and preached about **Cleaning Up** the most, but actually did this very poorly. We largely reflected the moral preoccupations of the dominant culture in every age and every denomination. Our mostly external understanding of morality was very superficial and reflected our not-so-grown-up culture's values of various "purity codes." These were bound to our time in history and seldom driven by the brilliance of Jesus' moral ideals, which have to do, first of all, with our inner attitudes (see Matthew 6–7). In other words, Jesus teaches and embodies a change in consciousness itself. Mature morality is largely a series of religious encounters leading to a deep transformation of consciousness. Any preoccupation with our private moral perfection keeps our eyes on ourselves and not on God or grace or love. Cleaning up is mostly about the need for early impulse control and creating necessary ego boundaries—so

you can actually show up in the real and much bigger world.

Growing up refers to the process of psychological and emotional maturity that persons commonly undergo, both personally and culturally. We all grow up, even if inside our own bubbles. The social structures that surround us highly color, strengthen, and also limit how much we can grow up and how much of our own shadow self we will be able to face and integrate.

Waking Up refers to any spiritual experience which overcomes our experience of the self as separate from Being in general. It should be the goal of all spiritual work, including prayer, sacraments, Bible study, and religious services of any type. *The purpose of waking up is not personal or private perfection, but surrender, love, and union with God.* This is the Christian meaning of salvation or enlightenment.

For me, **Showing Up** means bringing our heart and mind into the actual suffering and problems of the world. It means engagement, social presence, and a sincere concern for justice and peace for others beyond ourselves. If we do not have a lot of people showing up in the suffering trenches of the world, it is probably because those of us in the world of religion have merely focused on either cleaning up, growing up, or waking up. Showing up is the full and final result of the prior three stages—God's fully transformed "work of art" (see Ephesians 2:10).

OUR CHINESE CATHOLIC COMMUNITY

基督聖體聖血節 (節日) 6.6.2021

讀經一 (這是盟約的血, 是上主同你們訂立的約。)

恭讀出谷紀 24:3-8

那時候, 梅瑟下來, 將上主的一切話和誠命, 講述給百姓聽; 眾百姓都同聲回答說:「凡上主所吩咐的話, 我們全要奉行。」梅瑟於是將上主的一切話, 記錄下來。第二天清早, 梅瑟在山下, 立了一座祭壇, 又按以色列十二支派, 立了十二根石柱, 又派了以色列子民的一些青年人, 去奉獻全燔祭, 宰殺了牛犢, 作為獻給上主的和平祭。梅瑟取了一半的血, 盛在盆中, 取了另一半的血, 灑在祭壇上; 然後, 拿過約書來, 念給百姓聽。以後, 百姓回答說:「凡上主所吩咐的, 我們必聽從奉行。」梅瑟於是拿血來, 灑在百姓身上, 說:「看, 這是盟約的血, 是上主本著這一切話, 同你們訂立的約。」——上主的話。

答唱詠 詠116:12-13, 15-16, 17-18

【答】: 我要舉起救恩的杯爵, 我要呼籲上主的名號。(詠116:13)

領: 我應該要怎樣報謝上主, 感謝他賜給我的一切恩佑? 我要舉起救恩的杯爵, 我要呼籲上主的名號。【答】

領: 上主的聖者去世, 在上主的眼中, 十分珍貴。我的上主! 我是你的僕役, 是你婢女的兒子; 你解除了我的鎖鍊。【答】

領: 我要向你獻上讚美之祭, 我要呼號上主的名字。我要在眾百姓面前, 向上主還我的誓願。【答】

讀經二 (基督的血, 潔淨我們的良心。)

恭讀致希伯來人書 9:11-15

弟兄姊妹們:

基督一到, 就作了未來鴻恩的大司祭。他經過了那更大, 更齊全的, 不是人手所造, 不屬於受造世界的帳幕; 不是帶著公山羊和牛犢的血, 而是帶著自己的血, 一次而為永遠, 進入了天上的聖殿, 獲得了永遠的救贖。如果公山羊和牛犢的血, 以及母牛

的灰燼, 灑在那些受玷污的人身上, 可淨化他們, 得到肉身的潔淨, 何況基督的血呢? 基督藉著永生的神, 已把自己, 毫無瑕疵地奉獻於天主, 他的血豈不更能潔淨我們的良心, 除去死亡的行為, 好去事奉生活的主? 為此, 基督作了新約的中保, 以他的死亡, 補贖了在先前盟約之下, 所有的罪過, 好叫那些蒙召的人, 獲得所應許的永遠產業。——上主的話。

福音前歡呼

領: 主說: 我是從天上降下的、生活的食糧; 誰若吃了這食糧, 必要生活, 直到永遠。(若6:51)

福音 (這是我的身體。這是我的血。)

恭讀聖馬爾谷福音 14:12-16,22-26

無酵節的第一天, 即宰殺逾越節羔羊的那一天, 門徒對耶穌說:「你願意我們到那裡, 給你預備吃逾越節晚餐?」耶穌就打發兩個門徒, 對他們說:「你們往城裡去, 必有一個拿著水罐的人, 迎面而來, 你們就跟著他走; 他無論進入那裡, 你們就對那家主說: 師父問: 我同我的門徒, 吃逾越節晚餐的客廳在那裡? 他必指給你們一間舖設好的寬大樓廳, 你們就在那裡, 為我們預備吧!」門徒去了, 來到城裡, 所遇見的, 正如耶穌給他們所說的; 他們就預備了逾越節晚餐。他們正吃的時候, 耶穌拿起餅來, 祝福了, 擘開, 遞給他們說:「你們拿去吃吧! 這是我的身體。」耶穌又拿起杯來, 祝謝了, 遞給他們; 他們都從那杯喝了。耶穌對他們說:「這是我的血, 盟約的血, 為大眾而傾流的。我實在告訴你們: 我決不再喝這葡萄汁了, 直到我在天主的國裡, 喝新酒的那天。」他們唱完聖詠, 就出來, 往橄欖山去。——上主的話。

****華人天主教會北區中心彌撒** 6月6日主日彌撒 Lindfield Holy Family Church 正午 12 時

****牧職修女 司徒金美修女** 0419- 426899

****北區中心聯絡 Gloria Cheung ☎ 0416- 118089**

Catholic Parish of Lindfield -Killara

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Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

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Parish Website: www.lindfieldkillara.org.au

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Anthony Cassidy: anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jean Shatek: youth@lindfieldkillara.org.au

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Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao **Phone:** 9416 7200

Email: info@holyfamily.nsw.edu.au

School Website: www.hfldbdb.catholic.edu.au

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

Recently deceased: Nicholas Geraghty, Edmund Dearn, Joycelyn Glinoga Cano, Joan & John Francis McCreanor, John Brennan, John Fryer, Aiko Kitajima, Carol Bentley, Imogen Mary Hogan.

Anniversary: Marjorie Steffel, David Curtin, Frank Wade.

And for: Jan-Mary Brennan, Margarita Tu, dec'd members of Curtin, Rolfe, Hughes & Egan families.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Johnny Alackakunnel, Morna Sutherland, Sally Cogle, Carline Miller, Trevor Bailey, Peter Quirk, Nicholas Sutherland, Jesse Langford, Anthony Ellison, 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.

PARISH DIARY ~ JUNE

Tues. 8th	7:30pm	Parish Pastoral Council
Wed. 9th	8:00am	Meditation (online)
	7:30pm	Scripture study (online)
Fri. 11th	10am	Healing Mass
Sun. 13th		Morning tea after 9am and 10:15am Masses
Wed. 16th	8:00am	Meditation (online)
Sun. 20th	5:30pm	Youth and Family Mass
Wed. 23rd	8:00am	Meditation (online)
	7:30pm	Evening Scripture group (online)

SUNDAY MASS ROSTER

Saturday		5 June	12 June
Lindfield	6:00 pm	Fr Thomas	Fr Colin
Killara	5:30 pm	Fr Colin	Fr Thomas
Sunday		6 June	13 June
Lindfield	8:30 am	Fr Thomas	Fr Colin
Killara	9:00 am	Fr Colin	Fr Thomas
Lindfield	10:15 am	Fr Thomas	Fr Colin
Lindfield	12:00 pm	No Mass	Fr Thomas
Lindfield	Sun. evening	6pm: Fr Colin	6pm: Fr Colin

YOUTH NEWS

YOUTH@LINDFIELD KILLARA

SOCIAL JUSTICE



Refugee Week
Sun 20 Jun - 26 Jun
Activities planned for all
ages. Stay tuned for
details!

FAITH



Youth & Family Mass
3rd Sunday every Month,
5.30pm, Lindfield
followed by a potluck supper
for all!
NEXT MASS:
20 June



Two Hands
SOCIAL JUSTICE AND
COMMUNITY SERVICE
Service Opportunities
in Term 2...
contact us for more
information.



Years 7-12 invited to
join us for our
Youth Gathering
3rd Sunday/month,
after every
Youth & Family Mass
until 8pm

CHARITY & SERVICE

FUN & FRIENDSHIP



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Website



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Lindfield Killara Catholic Parish

www.lindfieldkillara.org.au

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RENOVATIONS & BUILDING
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Parishioner

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occasion?*

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