



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.

THIRTEENTH SUNDAY IN ORDINARY TIME 27 - 6 - 21

This week: *Wis 1:13-15; 2:23-24; 2 Cor 8:7,9, 13-15; Mk 5:21-43*
Next week: *Ezek 2:2-5; 2 Cor 12:7-10; Mk 6:1-6*



The miracles of healing in today's Gospel are like 'visual parables' of the Kingdom: although they are physical healings
*their deeper meaning lies in their being symbols of the inner healing
which the coming of the Kingdom must bring.*

As such they challenge us to consider whether we in fact are builders of the Kingdom – are we, as individuals and as a Church, bringers of healing, of life?

Do our words and actions build up or tear down?

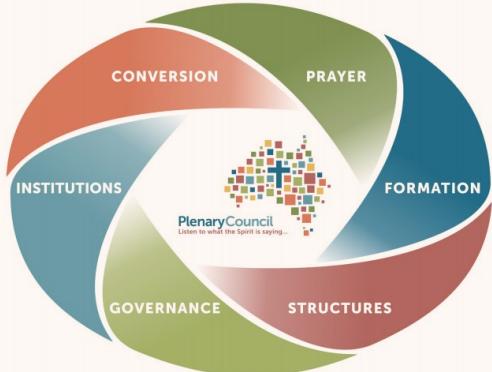
As the power for healing went out from Jesus to the woman who touched his cloak,
is there a power for healing and reconciliation that goes out to those who encounter us,
the Church?

Fr Colin

FIFTH PLENARY COUNCIL OF AUSTRALIA **AGENDA**

The long-awaited (and CoVid-delayed) Plenary Council of the Australian Catholic Church will take place in October this year.

The **Agenda** has now been released (developed from the widespread consultations in 2019) and can be found on page 5.



Right: The parish pot-luck supper following the Youth and Family Mass last Sunday.

YOU CAN STILL JOIN IN !

Our next opportunity to stimulate and nourish our faith will be Bishop Robert Barron's video series '**Untold Blessings**' in which he explores the three traditional steps involved in growth in discipleship and spiritual life. Each session will cover one of the three steps and each session will last less than an hour.

The sessions will be at 7:30pm via Zoom on:

THIS Wednesday 30th June

Wednesday 7th July

Wednesday 21st July

If you would like to take part please contact me for the login details.

Fr Colin



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. And Tues.. 8:00am at Killara
Wed.—Fri*. 10am at Lindfield
*(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.

- ♦ **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'.

- ♦ **TEMPORARY RE-INTRODUCTION OF SOME RESTRICTIONS UNDER THE CURRENT PUBLIC HEALTH ORDER:**

The following arrangements for churches are in place until rescinded by the government:

- masks must be worn both in the church and when talking outside
- our capacity has been reduced by 50% but we are hopeful that we can still accommodate everyone at Mass
- singing is not permitted

Three days to go ... till this Financial Year ends....

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

- **\$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 three weeks.

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



Or you can use our bank account details:

1st 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)

Food for the soul

Jesus said to the synagogue official, "Do not be afraid; just have faith."

PARENTAL PAINS

Daniel Berrigan was once asked: "Where does your faith reside, where's its real seat?" His answer is wonderful, both in colour and insight: "Your faith is rarely where your head is at and rarely where your heart is at. Your faith is where your ass is at! Inside what commitments are you sitting? Within what reality do you anchor yourself?"

Faith, in his view, is not anchored in the head or the heart. But how is that possible? If it isn't in the head or the heart, where is it?

From Aristotle, through Thomas Aquinas, through contemporary philosophy and psychology, analysts have generally agreed that, as human beings, we have three major spiritual faculties: head, heart, and gut, each with a special function. In our heads, we think. In our hearts, we feel. What happens in the gut? In the gut, we know, just simply know, in a way beyond thoughts and feelings. The gut has to do with intuition, it lets us know what we "have to do." It's there that we experience the categorical imperatives within our lives.

With that as a background, we can begin to understand the wisdom of Berrigan's answer: to use just one example: there are times when each of us in the most important commitments within our lives (faith, family, church, morality) find ourselves in a situation where our heads aren't in it, our hearts aren't in it, but we are in it! Against the more spontaneous wisdom of our heads and against the more natural feelings of our hearts, we are anchored by another kind of thought and feeling which perhaps we can't explain to anyone, even to ourselves, but which keeps us sitting, standing, and walking solidly inside of a certain commitment. We are doing what "we have to do" because at some deep level we simply "know" that this is what we need to do, that this is what is right. That's faith.

Faith is manifest in our decisions, our commitments, and our life-choices, more than in any intellectual beliefs or passionate feelings. It shows itself in decisions, in choosing certain commitments and in remaining within them. It's helpful to know this.

How do I know whether my faith is weak or strong? By checking where my ass is at! Why am I inside certain commitments? Why am I remaining there? That, ultimately, is the criterion. The same holds true for assessment of others' faith. What's to be said of those among our own

children, siblings, neighbors, and friends, who no longer go to church and seem, on the surface at least, to be rather cavalier about the faith?

How we assess their faith may not be based upon where their heads and hearts are at, but rather upon where they are at. Do they radiate charity, graciousness, respect, hospitality, honesty, generosity, moral integrity, concern for justice? To what are they giving their lives? What commitments are they sitting and walking within and why? Faith is judged by these things, not only by how someone thinks, feels, or expresses herself explicitly in the area of faith.

God, as Jesus makes clear, is a self-emptying God, and we live in the wonder & grace of that kenosis. God, it seems, is self-secure enough so as to not need to be always the centre of conscious attention, the acknowledged life of the party.

We see then that there is a real difference between the idea of faith and its reality. Too often we confuse these.

Faith is also an idea and that idea can sometimes be very stimulating intellectually. As well, the idea of faith can stir and inflame the heart. The reverse is also true. As a notion, faith can sometimes seem intellectually stifling and can feel emotionally crippling. Feelings and thoughts run a wide gamut and so we must be careful not to mistake how we think and feel about God on any given day for the reality of faith. Thoughts and feelings about God are not necessarily faith, as we all-too-quickly learn when our faith is challenged; either by the distractions of everyday life, the scandals in the church, or, more deeply, by personal tragedy, when we are cut down at our roots by terminal illness, the loss of health through ageing, and other irreversible losses. It's then that we find out, only too quickly, that the idea of faith, as distinct from the reality of faith, lacks the substance to truly let us believe in a deeper life than what the world can give us now.

C S Lewis, in recounting his own journey to faith, tells us that it was not, in the end, his thoughts or feelings that led him to faith. Rather it was God's grip on him, an inchoate brand in his soul that wouldn't go away, a nagging burn in his gut. As he puts it: "the hardness of God is softer than the kindness of men and God's compulsion is our liberation." (Collected Letters, Volume I)

Fr Ron Rolheiser omi

Killara Carpark Development—UPDATE

As was evident last weekend the anticipated parking on the grassy bank on the Charles St side of the church was not available due to site fencing.

While it will also not be available this weekend the builders have now assured us that it will be by next weekend - so all is well.

At some later stage, when works are taking place in that area, the builders will provide alternative parking on part of the old carpark itself. However we will advise you when that will occur.

The main thing is that the parking depicted in the photo to the right will be available from next weekend.



Fr Colin

THREE MEDITATIONS FROM FR RICHARD ROHR OFM : SHADOW WORK

I. THE SHADOW IN CHRISTIANITY We can patiently accept not being good. What we cannot bear is not being considered good, not appearing good. (St Francis of Assisi). If you are willing to bear serenely the trial of being displeasing to yourself, you will be for Jesus a pleasant place of shelter. St Thérèse of Lisieux

The two Christian mystics quoted above have helped me to escape the trap of perfectionism which always leads to an entrenched shadow. The wise Benedictine Brother David Steindl-Rast describes this common ploy:

In its enthusiasm for the divine light, Christian theology has not always done justice to the divine darkness. . . . We tend to get trapped in the idea of a static perfection that leads to rigid perfectionism. Abstract speculation can create an image of God that is foreign to the human heart. . . [A God that does not contain our shadows.] Then we try to live up to the standards of a God that is purely light, and we can't handle the darkness within us. And because we can't handle it, we suppress it. But the more we suppress it, the more it leads its own life, because it's not integrated. Before we know it, we are in serious trouble.

You can get out of that trap if you come back to the core of

II. LEARNING IN THE SHADOWS Usually sometime around midlife, we come to a point where we've seen enough of our own tricks and we come to feel that my shadow self is who I am. We face ourselves in our raw, unvarnished, and uncivilised state. This is the shadowland where we are led by our own stupidity, our own sin, our own selfishness, by living out of our false self. We have to work our way through this with brutal honesty, confessions and surrenders, some forgiveness, and often by some necessary restitution or apology. The old language would have called it repentance, penance, or stripping.

In a teaching I recorded with Sounds True about a decade ago, I shared that it wasn't until I was in middle age, fully embarked on my vocation-a formally celibate priest evangelising a gospel of love-when I had the courage to ask, *Richard, have you ever really loved anybody more than yourself? Is there] anybody in particular you would die for?* . . . I realised I did not have to do that, that my so-called celibacy which told me that if I did not love anybody particularly, I would automatically love God was not necessarily true. I worried that all I did was love myself in a very well-disguised form.

Much of my forties and my fifties was shadowboxing, seeing my own mixed motives, seeing my own inability to believe

the Christian tradition, to the real message of Jesus. You find him, for instance, saying, "Be perfect as your heavenly Father is perfect" [Matthew 5:48]. Yet he makes it clear that this is not the perfection of suppressing the darkness, but the perfection of integrated wholeness. [That's the way Matthew puts it in the Sermon on the Mount. Jesus talks of our Father in heaven who lets the sun shine on the good & the bad, and lets the rain fall on the just & the unjust alike [see Matthew 5:45]. It's both the rain and the sun, not only the sun. And it's both the just & the unjust. Jesus stresses the fact that God obviously allows the interplay of shadow and light. God approves of it. If God's perfection allows for tensions to work themselves out, who are we to insist on a perfection in which all tensions are suppressed? .[As Paul writes,] "By grace you have been saved" [Eph. 2:8]. That's one of the earliest insights in the Christian tradition: it's not by what you do that you earn God's love. Not because you are so bright & light & have purged out all the darkness does God accept you, but as you are. Not by doing something, not by your works, but gratis you have been saved. That means you belong. God has taken you in. God embraces you as you are-shadow & light, everything. God embraces it, by grace. And it has already happened.

and to practice these very things I teach to others. I had become known as a spiritual teacher; and then I would see that very often I had dark thoughts, violent thoughts, lustful thoughts, and then would get up and talk to other people in more mature stages of spiritual development and I was not really there myself. I could point toward those further stages, but I was not really living them.

I believe the darkness in which we find ourselves when facing our shadow can also become the shadowland of God—or what the saints call “the dark night”—if we can see God in it. Maybe this is even the most common pattern. The wound can become the sacred wound, or it can just remain a bleeding, useless wound with a scab that never heals. As I teach in *The Art of Letting Go: The work of the shadowland can go on for quite a long time and if you do not have someone loving you during that period, believing in you, holding on to you, if you do not meet the unconditional love of God, if you do not encounter radical grace, being loved in your unworthiness, the spiritual journey will not continue. You have to discover God as unearned favour, unearned gratuity, or you will regress, you will go backwards. But in the shadowlands, you learn to live with contradiction, with ambiguity. This is true self-critical thinking.*

III. A NECESSARY NEGATIVITY True spirituality, that which invites us to ever deeper levels of transformation & love, doesn't insist on "staying positive" all the time, but on "staying true" to the journey. Drawing on the wisdom of both the Sufi mystical tradition in which she was raised as well as the teachings of Jung & other scholars, author & dreamwork specialist Toko-pa Turner writes about how facing our shadows benefits us individually & collectively, even as it makes us uncomfortable:

What if [negative emotions] have something essential to communicate to us & each other, & the real problem is the misguided attitude that negative feelings make us less evolved & need fixing? Just as we hold others at an arm's length when they are too different from us, we avoid the inner encounter with otherness, excluding anything that doesn't fit the image we've been building of ourselves.

'Negative emotions' don't cease to exist because we ignore them. They just find other ways to express themselves. Sometimes we lash out inappropriately, having confusing crying fits, or feel protractedly numb. Most commonly, we

slip into depression and anxiety. . . .

If not addressed in a person's life, these issues can harden into ideologies which are then passed down through the generations. When you add to this equation a loud or charismatic leader, movements like Nazism will be born from the corroborative fear of otherness. Nazism was fomented on the notion of a 'pure race' and, capitalizing on people's unintegrated shadows, convincing a nation to murder millions of people who were the unfortunate bearers of this shadow projection. We think of Nazis as evil, but the truth is we all have the potential for this kind of evil, which is ultimately the act of turning away from the suffering of others and ourselves.

Most of us have been raised to be moral, good, and agreeable, putting all of our 'unacceptable' qualities in what Robert Bly calls "The Long Black Bag" we drag behind us, or what Jung termed the personal "Shadow." The Shadow is the place where everything we have forgotten, denied, rejected, or not yet discovered goes to live. But when we try to live up to the impossible image of a spiritually

(continued on page 6....)

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 29:2. 4-6. 11-13.

I will praise you, Lord, you have rescued me
and have not let my enemies rejoice over me.
O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love God,
give thanks to God's holy name.
God's anger lasts but a moment:
God's favour through life.
At night there are tears, but joy comes with dawn.

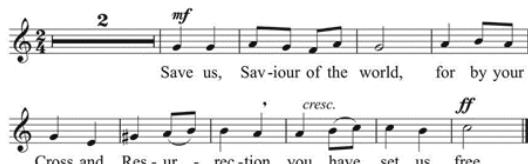
The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning into dancing,
O Lord my God, I will thank you for ever.

GOSPEL ACCLAMATION: Alleluia, alleluia! Our Saviour Jesus Christ has done away with death and brought us life through his gospel. 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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FIFTH PLENARY COUNCIL OF AUSTRALIA

AGENDA

Conversion

- How might we better accompany one another on the journey of personal and communal conversion which mission in Australia requires?
- How might we heal the wounds of abuse, coming to see through the eyes of those who have been abused?
- How might the Church in Australia open in new ways to Indigenous ways of being Christian in spirituality, theology, liturgy, and missionary discipleship? How might we learn from the First Nations peoples?
- How might the Church in Australia meet the needs of the most vulnerable, go to the peripheries, be missionary in places that may be overlooked or left behind in contemporary Australia? How might we partner with others (Christians, people of other faiths, neighbourhood community groups, government) to do this?
- How might the Church in Australia respond to the call to 'ecological conversion'? How can we express and promote a commitment to an 'integral ecology of life' in all its dimensions, with particular attention to the more vulnerable people and environments in our country and region?

Prayer

- How might we become a more contemplative people, committing more deeply to prayer as a way of life, and celebrating the liturgy of the Church as an encounter with Christ who sends us out to "make disciples of all the nations"?
- How might we better embrace the diverse liturgical traditions of the Churches which make up the Catholic Church and the cultural gifts of immigrant communities to enrich the spirituality and worship of the Church in Australia?

Formation

- How might we better form leaders for mission – adults, children and families, couples and single people?
- How might we better equip ordained ministers to be enablers of missionary discipleship: the Church becoming more a "priestly people" served by the ordained ministry?
- How might formation, both pre- and post-ordination, better foster the development of bishops, priests and deacons as enablers of the universal Christian vocation to holiness lived in missionary discipleship?

Structures

- How might parishes better become local centres for the formation and animation of missionary disciples?
- How might the Church in Australia be better structured for mission, considering the parish, the diocese, religious orders, the PJPs and new communities?

Governance

- How might the People of God, lay and ordained, women and men, approach governance in the spirit of synodality and co-responsibility for more effective proclamation of the Gospel?
- How might we recast governance at every level of the Church in Australia in a more missionary key?

Institutions

- How might we better see the future of Catholic education (primary, secondary and tertiary) through a missionary lens?
- How might we better see the future of Catholic social services, agencies and health and aged care ministries as key missionary and evangelising agencies?

Continued from page 4.....

.....enlightened, knowledgeable, selfless, patient, forgiving, easy-going, supportive, generous superhuman, the dark side of our nature just gains in power....

We cannot simply remove the shadow all at once. It takes wisdom, courage, and forbearance for our shadows to reveal themselves to us so they can be faced and dealt with gently, compassionately, and firmly.

FREE EVENT
LEAP INTO
LEARNING
PLAYGROUP

SCAN TO REGISTER

FREE EVENT FOR ALL PRE-SCHOOL
CHILDREN AGE 3-5 YEARS

Play, learn & meet new
families in the community.
All welcome.

Booking is essential. Please visit our website.
www.hfldbb.catholic.edu.au

WALKING IN THE JUNGLE
15TH JULY 2021
09.00AM-10.00AM

STRENGTH AND GENTLENESS

What do we believe?

As Catholics, we believe many things about Jesus and his ministry - tick the things that we believe.

- Jesus is the Son of God
- Jesus' mother was the Virgin Mary
- Jesus was the first pope
- Jesus died at Pentecost
- Jesus rose from the dead

What are some more things that we believe about Jesus?

FOR THE KIDS

JUNIOR WORDSEARCH

Jesus heals the sick

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

Try to find these words:

asleep
begging
crying
daughter
faith
Galilee
gathered
Jairus
laughed
teacher
twelve
walking

OUR CHINESE CATHOLIC COMMUNITY

常年期第十三主日 21.6.2021

讀經一 (因魔鬼的嫉妒，死亡才進入了世界。)

恭讀智慧篇 1:13-15;2:23-24

天主並沒有創造死亡，也不喜歡生靈滅亡。他創造了萬物，為叫它們生存；世上的生物，都有生命力，本身都沒有致命的毒素；陰府在地下，也沒有權勢，因為正義是不死不滅的。其實，天主創造了人，原是不死不滅的，使人成為天主本性的肖像；但因魔鬼的嫉妒，死亡才進入了世界；只有與魔鬼結緣的人，才經歷死亡。——上主的話。

答唱詠 詠30:2,4, 5-6, 11-12,13

【答】：上主，我稱揚你，因為你救拔了我。（詠30:2）

領：上主，我稱揚你，因為你救拔了我。你沒有讓我的仇敵，向我誇耀。上主，你由陰府中把我救出，又使我安全復生，免降幽谷。

【答】

領：上主的聖民，請向上主歌頌，稱謝他的聖名。因為他的憤怒，瞬息消散；他的恩愛，卻要終生綿延。晚間雖令人哭泣，清晨卻使人歡喜。

【答】

領：上主，請俯聽我，憐憫我；上主，求你前來助佑我。你把我的哀痛，化成了舞蹈。上主，我的天主，我要永遠稱謝你！【答】

讀經二 (你們的富裕，彌補了貧苦人的不足。)

恭讀聖保祿宗徒致格林多人後書
8:7,9,13-15

弟兄姊妹們：

正如你們在一切事上，在信德、語言、知識，和各種熱情上，並在我們所交於你們的愛情上，超群出眾，所以，你們也要在這慈善工作上，超群出眾。因為，你們知道，我們的主耶穌基督的恩賜：他本是富有的，為了你們，卻成了貧困的，好使你們因著他的貧困，而成為富有的。這不是要使別人輕鬆，叫你們為難；而是要出於均勻。現在，你們的富裕，彌補了他們的缺乏，好使他們的富裕，也彌補你們的缺乏；這樣就均勻了，正如所記載的：「多收的，沒有剩餘；少收的，也沒有不足。」——上主的話。

福音前歡呼

領/眾：亞肋路亞。

領：我們的救主基督耶穌，毀滅了死亡，藉著福音，彰顯了不朽的生命。（參閱弟後1:10）

眾：亞肋路亞。

福音 (女孩，我命令你起來！)

恭讀聖馬爾谷福音 5:21-24,35-43

那時候，耶穌乘船，回到對岸；有大夥群眾，聚集在他周圍。耶穌於是留在海濱。當時，來了一個會堂長，名叫雅依洛，一見耶穌，就跪伏在耶穌腳前，懇求耶穌說：「我的小女兒快要死了。請你來，給她覆手，叫她康復，使她活下去。」耶穌就同會堂長一起去。有一大群人，跟隨著耶穌，擁擠著耶穌。這時，有人從會堂長家裡來，說：「你的女兒死了，你還勞煩師父做什麼？」耶穌聽見所說的話，就給會堂長說：「不要怕，只管信。」除了伯多祿、雅各伯，和雅各伯的弟弟若望外，耶穌沒有帶任何人跟他去。他們到了會堂長的家裡，耶穌看見群眾非常喧囂：有的哭泣，有的哀號；耶穌便進去，給他們說：「你們為什麼喧囂哭泣呢？小女孩並沒有死，只是睡著了！」他們都譏笑耶穌。耶穌卻把眾人趕出去，帶著小女孩的父親和母親，以及同他在一起的人，進去小女孩所在的地方。耶穌拿起小女孩的手，對她說：「塔里塔，古木！」意思是：「女孩，我命令你起來！」那女孩就立刻起來行走，原來她已十二歲了。眾人都驚訝得目瞪口呆。耶穌卻嚴厲命令他們，不要叫任何人知道這事；又吩咐給女孩子食物吃。——上主的話。

**華人天主教會北區中心彌撒 6月27日主日彌撒 Lindfield Holy Family Church 正午12時

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Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

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Phone: 9416 3702

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Parish Website: www.lindfieldkillara.org.au

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Parish School

Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao Phone: 9416 7200

Email: info@holyfamily.nsw.edu.au

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

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

Recently deceased: Carline Miller, Merdado Martinez, Nicholas Geraghty, Edmund Dearn, Joycelyn Glinoga Cano, Joan & John Francis McCreanor.

Anniversary: Eileen Wade, Greg Wade, Mary Wade, Patrick Murphy.

And for: Thomas Wade, Freda Mercer.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Barbara McMullan, Morna Sutherland, Sally Cougle, 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

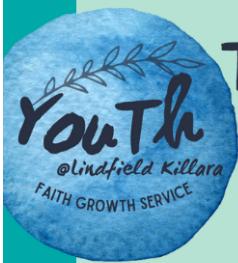
JUNE

Wed. 30th 8:00am Meditation (online)
7:30pm First session of 'Untold blessing' (online) (see p.1).

JULY

Wed. 7th	8:00am	Meditation (online)
Fri. 9th	7:30pm	'Untold Blessing' (online)
Sun. 11th	10:00Am	Healing Mass
		Morning tea after 9am and 10:15am Masses
Tues. 13th	7:30pm	Parish Pastoral Council
Wed. 14th	8:00am	Meditation (online)
	7:30pm	Scripture group (online)

SUNDAY MASS ROSTER		
Saturday	26 June	3rd July
Lindfield 6:00 pm	Fr Colin	Fr Thomas
Killara 5:30 pm	Fr Thomas	Fr Colin
Sunday	27 June	4th July
Lindfield 8:30 am	Fr Colin	Fr Thomas
Killara 9:00 am	Fr Thomas	Fr Colin
Lindfield 10:15 am	Fr Colin	Fr Thomas
Lindfield 12:00 pm	Fr Thomas	No Mass
Lindfield Sun. evening	Fr Thomas	6pm: Fr Colin



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***DAY 1**
CONSIDER YOUR
INTERESTS...
WHAT INJUSTICES DO
YOU SEE IN THE WORLD?



***DAY 2**
EDUCATE YOURSELF...
FIND OUT MORE ABOUT YOUR
CAUSE – GO TO A TALK, READ THE
NEWS, VISIT A SHELTER



***DAY 3**
REACH OUT
SPEAK OUT ABOUT THE ISSUE TO
YOUR FRIENDS
OR
WRITE TO YOUR LOCAL
POLITICIAN ABOUT IT



***DAY 4**
VOLUNTEER
LOOK FOR OPPORTUNITIES TO
SERVE – WE OFFER
OPPORTUNITIES THROUGH OUR
PARISH!



***DAY 5**
DONATE
BRING FOOD/TOILETRY ITEMS TO
CHURCH DURING DONATION DRIVES
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