



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.

SIXTEENTH SUNDAY IN ORDINARY TIME 18 - 7 - 21

This week: Jer 23:1-6; Eph 2:13-18; Mk 6:30-34

Next week: 2 Kg 4:42-44; Eph 4:1-6; Jn 6:1-15

σπλαγχνίζομαι

'splagchnizomai'

My favourite word in the world! And a word that occurs a number of times in the Gospel, including today.

It's sometimes translated (as in our reading today) as "I have pity on them" which is an appallingly inaccurate translation. A better attempt is 'I am filled with compassion for them' but even that falls short of the mark.

The root word in this Greek verb is **σπλαγμα** (*splagma*) which means 'the guts' or 'the bowels'. **σπλαγχνίζομαι** means to so identify with a person, to so feel *with* them (not *for* them, as from a position of safety and superiority) that we *understand* what they are going through – whether that be their weakness and sinfulness or some trial they're experiencing. **σπλαγχνίζομαι** literally means that our guts twist and turn because we so identify with that person. It's a word that finds its way onto Jesus' lips a number of times and therefore a word that should describe how a Christian – and the Christian Church – should look on the weakness and sinfulness of others. The question is: does it?

Fr Colin



CatholicCare Foster Care Campaign

There are children in our community who have been through experiences few of us could begin to imagine and without our help, will go through a childhood without the love and support of a family.

CatholicCare are looking for families across our parishes who might consider taking a child or young person into their home - to love and support them whether for one or two nights, a few weeks, months, or long term. All carers receive 24/7 support, ongoing training and financial support to cover the care and living costs of the child or young person. If you have space in your home and room in your heart, please reach out now. Call (02) 4320 7777 or visit www.fostering.org.au.

AM I ELIGIBLE?
www.fostering.org.au

CatholicCare
Diocese of Broken Bay

WE NEED FOSTER CARERS

“

I am confident there are everyday Catholic families across our parishes who hear the call of God to care for our most vulnerable children.

”

-Bishop Anthony Randazzo-

CatholicCare
Diocese of Broken Bay

As per the notice in Ad Clerum #51 on Friday 25 June 2021, we are launching our Foster Care campaign in July to identify everyday families within our parishes who might consider taking a young person or child into homes.

Parish Life in week 4 of lockdown....

Mass

We continue to provide our parish Mass online via Youtube both on weekdays and Sundays.

Just go to our parish website (www.lindfieldkillara.org.au) and click on the box 'Online Mass'.

The page also provides a link to a booklet with the prayers, readings and hymns for the Mass. A text copy of the Sunday homily is also available.



Children and Youth

♦ During lockdown we are providing two alternative versions of Sunday Mass on YouTube - one of which has a homily directed at the younger children.

♦ There is a youth page in each edition of the parish bulletin.

♦ Reaching out to others - if you would like to help in dropping off a card of greeting to our senior parishioners during these challenging days please contact Jean, our Youth Ministry Coordinator: youth@lindfieldkillara.org.au



Online opportunities to gather ...

Each week there are a variety of ways to gather using Zoom (if you are unfamiliar with Zoom just give Fr Colin a call on 94167195. It's very simple).

- ♦ **Scripture study with Fr Colin** - 2nd & 4th Wednesdays at 7:30pm and 1st & 3rd Wednesdays at 11am.
- ♦ **'Untold Blessing'** - a short three session programme from Bishop Robert Barron on growth in the Christian life.
- ♦ **Parish Book Club** - on the last Wednesday of the month at 11am.
- ♦ **Morning tea** - a group gathers for a cuppa after the 8:30am Mass each week and this is now taking place online each Sunday at 9:30am. A fun and relaxing get-together and chat.

If you'd like to take part in any of these just let me know and I'll let you know how to log in.

Fr Colin



Can we help ?

If you would like a phone call and chat from time to time please let us know.

If you would be happy to have a phone chat with someone please also let us know.

Just contact Fr Colin or Fr Thomas.

Parish Finances at this time

1. What's NOT happening:

- with no public Mass we have no collections
- with no public Mass our Tap Machines aren't accessible
- during lockdown we are receiving no rent for our parish halls and meeting areas which are normally rented.

2. What CAN happen:

- ♦ **Online contributions** to our parish collections can be made as follows:

1st Collection: (providing for Frs Colin & Thomas & also for retired & sick clergy of the diocese)

BSB 062 784 Acct 1116 8002
(Lindfield-Killara Parish Pastoral Revenue A/c)

Second Collection: (providing for all the operating costs of the parish)

BSB 062 784 Acct 1116 8001
(Lindfield Killara Parish Church Account)

OR

by scanning this code and then selecting each of the above accounts:



- ♦ OR you can arrange for periodic payments from your credit card: just click on the hotlink box entitled 'Supporting parish finances during the public health restrictions' on the homepage of our website (www.lindfieldkillara.org.au) or cut and paste this link:

<https://www.bbcatholic.org.au/lindfield-killara/our-parish/parish-finances/supporting-parish-finances-during-the-public-health-restrictions>

and scroll down to 2 i.b. for the form.

UPDATE ON COLES DEVELOPMENT :

Work started during the week. Menai Civil Constructions have set up an equipment compound in the northwest corner of the Coles car park and a site office in the area previously occupied by the gym.

The first stage of works to be undertaken is to move NBN, Telstra, water and power services from beneath the footpath in Balfour Street. A trench is being cut adjacent to the gutter for the relocation of services. The trench will commence near the boundary of 7 & 9 Balfour Street and run toward the Highway and end at Balfour Lane. When the trench reaches the lower entry to the car park, that driveway crossing will be closed and access to the Coles outdoor car park will be via Balfour Lane, which will become two way traffic. This work is expected to take six to seven weeks to complete.

Once the services have been relocated, the second stage will be to close the Coles outdoor car park and commence the establishment of the new laneway along the western boundary of the car park.

A meeting with Menai Civil and Coles is being arranged for the next week to get a more detailed understanding of the impacts of the construction of the new laneway.

UPDATE ON OUR KILLARA DEVELOPMENT :



Given the long period of time since the original agreements between the Diocese and Group Homes were signed it was decided to make some changes to the documents to reflect where we were in relation to the timing for various clauses in the agreements; and to clarify in the agreement the parking arrangements to accommodate 21 car parking spaces.

This process was more drawn out than anticipated. The Agreement for Lease and Lease documents were executed by both parties last Friday.

Work is well underway on the site. Security fencing is in place around the site, as well as around several trees on the site. Ku ring gai Council insisted that extensive tree protection zones be put in place, even in areas well away from the work zone!!.

The site has been cleared for civil works to commence. The first phase of work consists of:

- removal of the retaining wall along the drive through,
- cutting out the drainage trench along the drive through, and laying sewerage and stormwater pipes,
- footings for the new retaining wall and the parking deck along the rear of the Church,
- laying the concrete block walls for the drive through and the parking deck.

re-laying new asphalt over the drive through

Barring any unforeseen issues this work should be completed within the next 12 weeks. The tree protection zones will then be removed.

Following this stage of work, civil works for the permanent parish parking area will continue, and trenching for services and laying of slabs to the 2 houses will commence.

Mass and other liturgical celebrations will of course continue in the church throughout the project (once public Mass resumes).

Regular updates will appear in the bulletin and will also appear on our parish website (www.lindfieldkillara.org.au) under 'News and Events' → 'Killara Development'

Food for the soul

They were like sheep without a shepherd; and he began to teach them many things. (Mk 6:34)

SEARCHING FOR GOD AMONG MANY VOICES

We are surrounded by many voices.

There's rarely a moment within our waking lives that someone or something isn't calling out to us and—even in our sleep—dreams & nightmares ask for our attention. And each voice has its own particular cadence and message.

Some voices invite us in, promising us life if we do this or that or buy a certain product or idea; others threaten us. Some voices beckon us towards hatred, bitterness, and anger, while others challenge us towards love, graciousness, and forgiveness. Some voices tell us that they are playful and humorous, not to be taken seriously, even as others trumpet that they are urgent and weighty, the voice of non-negotiable truth, God's voice.

Within all of these, which is the voice of God? How do we recognise God's voice among and within all of these voices? That's not easy to answer.

God, as the scriptures tell us, is the author of everything that's good, whether it bears a religious label or not. Hence, God's voice is inside of many things that are not explicitly connected to faith and religion, just as God's voice is also not in everything that masquerades as religious.

But how do we discern that?

Jesus leaves us a wonderful metaphor to work with, but it's precisely only a metaphor. He tells us that he is the "Good Shepherd" and that his sheep will recognise his voice among all other voices.

In sharing this metaphor, he is drawing upon a practice that was common among shepherds at the time. At night, for protection and companionship, shepherds would put their flocks together into a common enclosure. They would then separate the sheep in the morning by using their voices. Each shepherd had trained his sheep to be attuned to his voice and his voice only. The shepherd would walk away from the enclosure calling his sheep, often times by their individual names, and they would follow him. His sheep were so attuned to his voice that they would not follow the voice of another shepherd, even if that shepherd tried to trick them by imitating the voice of their own shepherd—shepherds often did this to try to steal someone else's sheep!

Like a baby who, at a point, will no longer be cuddled by the voice of a babysitter but wants and needs the voice of the mother, each sheep recognised intimately the voice that was safeguarding them and would not follow another voice. So too with us!

Among all the voices that surround and beckon us, how do we discern the unique cadence of God's voice? Which one

is the voice of the Good Shepherd?

There's no easy answer and sometimes the best we can do is to trust our gut-feeling about right and wrong.

But we have a number of principles that come to us from Jesus, from scripture, and from the deep wells of our Christian tradition that can help us.

What follows is a series of principles to help us discern God's voice among the multitude of voices that beckon us. What is the unique cadence of the voice of the Good Shepherd?

- The voice of God is recognised both in whispers and in soft tones, even as it is recognised in thunder and in storm.
- The voice of God is recognised wherever one sees life, joy, health, colour, and humour, even as it is recognised wherever one sees dying, suffering, constrictive poverty, and a beaten-down spirit.
- The voice of God is recognised in what calls us to what's higher, sets us apart, and invites us to holiness, even as it is recognised in what calls us to humility, submergence into humanity, and in that which refuses to denigrate our humanity.
- The voice of God is recognised in what appears in our lives as "foreign," as other, as "stranger," even as it is recognised in the voice that beckons us home.
- The voice of God is the one that most challenges and stretches us, even as it the only voice that ultimately soothes and comforts us.
- The voice of God enters our lives as the greatest of all powers, even as it forever lies in vulnerability, like a helpless baby in the straw.
- The voice of God is always heard in privileged way in the poor, even as it beckons us through the voice of the artist and the intellectual.
- The voice of God always invites us to live beyond all fear, even as it inspires holy fear.
- The voice of God is heard inside the gifts of the Holy Spirit, even as it invites us never to deny the complexities of our world and our own lives.
- The voice of God is always heard wherever there is genuine enjoyment and gratitude, even as it asks us to deny ourselves, die to ourselves, and freely relativise all the things of this world.

The voice of God, it would seem, is forever found in paradox.

*Fr Ron Rolheiser omi (from the Centre for Liturgy,
University of St Louis)*

THE PARISH OFFICE is physically closed at this time. For office enquiries please contact Alison via email on Monday, Wednesday or Thursday.

PARISH LIFE AT THIS TIME we have lots of resources available for you at this time on our website:

www.lindfieldkillara.org.au

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FR RICHARD ROHR OFM'S MEDITATION: DOORWAYS TO CHRISTIAN CONTEMPLATION:
I. A TREE OF LIFE

Anyone familiar with my writing knows that I believe that immediate, unmediated contact with the moment is the clearest path to divine union. Naked, undefended, and nondual presence has the best chance of encountering the Real Presence. I approach the theme of contemplation in a hundred ways, because I know most of us have one hundred levels of resistance, denial, or avoidance. For some reason, in our complicated world, it is very hard to teach simple things. Any "mystery," by definition, is pregnant with many levels of unfolding and realization. That is especially true of the "tree of life" that is contemplative awareness.

I call contemplation the tree of life that promises access to eternal things (see Genesis 3:22), grows "crops twelve times a year," and sprouts "leaves that are for the healing of the nations" (Revelation 22:2). It accesses the deep ground of God and the True Self. The contemplative, nondual mind is a tree of continual and constant fruitfulness for the soul and for the world.

We might also think of the diverse methods of contemplation as a tree of life as well. They are the many varied, fruitful, and life-giving practices and ways of praying that are nourished from the same root—the Sacred Presence. In my novitiate I was exposed to an early method of silent Franciscan contemplation called *pensar sin pensar* or *no pensar nada* as described by the Spanish Friar

Francisco de Osuna (1492–1542). [1] (He was a primary teacher to Teresa of Ávila, as she says in her *Vida*.) I didn't totally understand what I was supposed to be doing in that silence of "thinking without thinking" and probably fell asleep on more than one occasion. Yet it had the effect of moving me away from the verbal, social, and petitionary prayers I had been taught almost exclusively up to that time. Prayer is indeed the way to make contact with God/Ultimate Reality, but it is not an attempt to change God's mind about us or about events. It is primarily about changing our mind so that things like infinity, mystery, and forgiveness can resound within us. A small mind cannot see Great Things because the two are on two different frequencies or channels, as it were. The Big Mind can know big things, but we must change channels. Like will know like.

There are as many ways of accessing the naked now as there are individuals, so no exploration could possibly be comprehensive, even within our own Christian tradition. However, this week's meditations on *Doorways to Christian Contemplation* will offer some modern descriptions of traditional contemplative practices. I hope something engages your heart and imagination enough to try it out for yourself.

[1] Francisco de Osuna, *Tercer Abecedario Espiritual* (The Third Spiritual Alphabet), treatise 21, chap. 5.

II. PRESENT, OPEN, AWAKE

My friend and CAC teacher James Finley is a true contemplative! I watch the crowds—from conferences to Living School students—settle in his presence almost immediately. He is so centered in himself and in God that he is at peace and "transmits" the message with peace everywhere he goes. Here he offers gentle, loving instructions for what many consider traditional meditation:

There is no single way to meditate. There are, however, certain acts and attitudes inherently endowed with the capacity to awaken sustained states of meditative awareness.

With respect to the body: Sit still. Sit straight. Place your hands in a comfortable or meaningful position in your lap. Close your eyes or lower them toward the ground. Breathe slowly and naturally. With respect to your mind, be present, open, and awake, neither clinging to nor rejecting anything. And with respect to attitude, maintain nonjudgmental compassion toward yourself as you discover yourself clinging to and rejecting everything, and nonjudgmental compassion toward others. . . .

Keep in mind that these guidelines are but suggestions for you to explore as part of your ongoing process of finding the ways to meditate that are most natural and effective for you. What matters is not which method of meditation you use, but the self-transforming process by which meditation leads you into more . . . openness to God. . . .

Go to your place of meditation. . . . You might say a brief and simple prayer expressing your gratitude to God for having

been led to the path of meditation and asking for the wisdom, courage, and strength to be faithful to it. . . .

[Then] let go of all that is preoccupying you at the moment. Choose to be present in the immediacy of the present moment by simply relaxing into being right where you are, just as you are. Settle into the intimate, felt sense of your bodily stillness. Settle into being aware of your breathing and whatever degree of fatigue or wakefulness you may be feeling in your body at the moment. Be aware of whatever sadness, inner peace, or other emotion may be present. Be aware of the light and the temperature in the room where you are sitting. In short, simply be present, just as you are, in the moment, just as it is. Cling to nothing. Reject nothing. Rest in this moment. . . . Relax. Give yourself a break. Simply sit in a "Here I am, Lord" stance. . . . Know and trust that God is already perfectly present in your simply being alive and real in the present moment just as it is. . . .

Be humbled and grateful in knowing that you are learning to awaken to your true nature in learning to be like God. . . . Jesus said, "Judge not and you shall not be judged" (Matthew 7:1). Sitting in meditation, we put this teaching of Christ into practice in remaining present, open, and awake to ourselves just as we are, without judging, without evaluating, without clinging to or rejecting the way we simply are.

James Finley, Christian Meditation: Experiencing the Presence of God (HarperSanFrancisco: 2004), 203, 204–205, 207–208.

III. FINDING PRESENCE

Chanting is one of the most traditional methods of contemplation. While some traditions repeat a single word or sound, Benedictine and Gregorian chant within the Christian tradition draw their inspiration from the Psalms. Cynthia Bourgeault describes how chant works as a contemplative method. She is one of the best teachers in this regard:

Chanting is at the heart of all sacred traditions worldwide, and for very good reason: it is fundamentally a deep-immersion experience in the creative power of the universe itself. Because to make music, you must engage those three

core elements out of which the earth was fashioned and through which all spiritual transformation happens.

The first element, of course, is breath. Many of the great world religions picture the earth as being created and sustained by the steady, rhythmic "breathing" of God.

Virtually every tradition starts you off on a spiritual practice by bringing attention to your breath and teaching you to breathe fully and consciously. [Benedictine monk] Father Theophane . . . liked to remind his retreatants, "Every breath you take is the breath of God." *over....*

The second element is tone, or vibration, the sound you make when you add voice to that breath. Again, many of the world's sacred traditions tell us that creation came into existence through the power of vibration. . . . [including] the ancient Christian insight, "In the beginning was the Word, and the Word was with God and the Word was God" (John 1:1)—for what else is "word" but vibration combined with intentionality? Mythologically, the world was "spoken" into existence. And when we add our tone, we join this speaking. The third element, which I just mentioned above, is intentionality. When you chant, the quality of your intention and attention is what makes the difference between boredom and beauty. As you give yourself to the words you are chanting, their spiritual power comes alive in you. . . . Not even melodies and choir books are required. In traditional Sufi prayer, for example, a single word is

chanted over and over—one of ninety-nine names (spiritual attributes) of God: "mercy," "truth," "life," "peace," and so forth. With nothing but a single word, sometimes an accompanying drumbeat, and the conscious attention of the participants, a chant of enormous power and beauty rises in remembrance of God.

Perhaps no community has done more to reclaim the sacred Christian practice of chanting than Taizé, the small ecumenical community in France founded in the late 1940s. They remind us that "through [the songs], little by little, our being finds an inner unity in God. They can continue in the silence of our hearts when we are at work, speaking with others or resting. In this way prayer and daily life are united. They allow us to keep on praying even when we are unaware of it, in the silence of our hearts." [1]

[1] "Meditative Singing," article from Taizé website.

IV. OFFERING YOUR WHOLE SELF

"The Lord your God, the Lord is One. And you shall love the Lord your God with your whole heart, your whole mind, your whole soul, and your whole strength." (Matthew 22:37; Mark 12:30, 33; Luke 10:27)

Beatrice Bruteau (1930–2014), one of the great contemplative teachers of the 20th and 21st centuries, offers an unusual metaphor to help us better understand what it means to be "pure of heart," and maintain a single focus when we "practice the presence of God." It sounds very much like what we might call "being in the flow"!

Keeping the mind . . . single means keeping our heart whole, keeping our mind whole, our soul and strength [whole], not letting any of them divide in two. So when we pray . . . we try to find our truest self by unifying and keeping whole our heart, mind, soul, and strength. This unification of the consciousness is what is usually called "concentration": centering together. It is basic to spiritual practice.

How do you do this concentration? You just do what you're actually doing in the moment, without thinking/feeling about the fact that you're doing it. When you set your hand to the plough, you just concentrate on ploughing and go straight ahead without looking back to see what you ploughed or how well you ploughed (Luke 9:62).

You put your whole mind onto ploughing, the activity, in the moment in which you are actually doing it. You don't allow

the mind to divide into two, half on ploughing and half on ploughed. . . . And in fact, if you can put your whole mind on the activity, not dividing some part to look back and see what you have ploughed, you will cut a beautiful furrow.

You put your whole will into ploughing. You do not divide your will in two by partly consenting to plough, and partly resenting and resisting it and wishing you were doing something else. You "give yourself to" this activity totally, as you do it. The act of ploughing and the act of willing to plough become the same thing.

Similarly, you do not allow your imagination to conjure up some other scene for you to enjoy in daydreaming while you plod behind your plough. The imagination must . . . "be here now." This is where you actually are, this is reality. Don't create a fantasy. . . . Know who you are and where you are and what you are doing and really be there.

Finally, put all your feelings into this ploughing because this is where your life is at this moment. You have no other life here and now except this ploughing. Therefore feel this ploughing thoroughly, feel it in every way you can. Feel it through your body with all your senses, with your emotions. . . . Become ploughing. This is you at this moment. This is where you really are and what you are really doing.

That's how you centre yourself, how you concentrate.

V. OFFERING YOUR WHOLE SELF

Prayer is the orientation of all the attention of which the soul is capable toward God. —Simone Weil, Waiting for God

One of the simplest methods of contemplation is "to practice the presence of God" as described by Brother Lawrence (1614–1691), a French Carmelite monk of the 17th century. Lawrence was a gentle and humble man who, despite his lack of education, just radiated holiness—not from the abbot's chair but from the kitchen where he worked. I quite agree with writer Here are some modern paraphrases of Brother Lawrence's "maxims," which offer readers no real methodology, but simple encouragement to be ourselves and to be aware of God's presence:

I don't practice any particular prayer discipline. I have no specific technique I use to meditate. I know these methods work for many people. But for me, when I tried them, I just spent all my time rejecting my wandering thoughts, over and over. I've tried to practice these disciplines, but now I don't worry about them. Their only purpose anyway is to bring a person to union with God. Why should I fast or set aside particular prayer times or deny myself in some way when I've found the shortcut? If every moment I'm consciously practicing love, doing all things for God's sake, then I don't need to worry about these spiritual methods.

My thoughts are the biggest obstacles to this way of living my life. The little useless thoughts that drift through my

head, making mischief, distracting me. I've learned to reject them as soon as I notice them. They have nothing to do with the reality at hand—nor with my eternal salvation—and once I stop paying attention to them, I can get back to communing with God.

I have abandoned all particular forms of devotion, all prayer techniques. My only prayer practice is attention. I carry on a habitual, silent, and secret conversation with God that fills me with overwhelming joy. When we walk in the presence of God, the busiest moment of the day is no different from the quiet of a prayer altar. Even in the midst of noise and clutter, while people's voices are coming at you from all directions, asking for your help with many different things, you can possess God with the same serenity as if you were on your knees in church.

I can't always maintain my focus on God, of course. I'll suddenly discover that I've barely given God a thought in a good long while. Usually what gets my attention is that I'll notice how wretched I'm feeling—and then I'll realize I've forgotten God's presence. But I don't worry about it too much. I just turn back to God immediately. And having realized how miserable I am when I forget God, my trust in God is always that much greater. The Divine Presence occupies the here and now. If you are not aware of this—become so!

OUR CHINESE CATHOLIC COMMUNITY

常年期第十六主日 18.7.2021

讀經一 (我要集合我尚存的羊; 我要興起牧者, 來牧放牠們。)

恭讀耶肋米亞先知書 23:1-6

上主說: 禍哉, 那摧殘我牧場上的羊群, 並把羊群趕散的牧人——上主的斷語。為此, 上主, 以色列的天主, 對牧放我民的牧人這樣說:「你們驅散趕走了我的羊群, 不加照顧; 現在, 看, 我必依照你們的惡行, 來懲罰你們——上主的斷語。

「我要集合我尚存的羊, 從牠們被驅散的各地, 引導牠們, 再回到自己的羊棧, 叫牠們滋生繁殖。我要興起牧者, 來牧放牠們, 使牠們無恐無懼, 再也不會失掉一個——上主的斷語。

「看, 時日將到——上主的斷語——我必給達味, 興起一支正義的苗芽, 叫他執政為王, 斷事明智, 在地上執行公道正義。在他的日子裡, 猶大必要獲救, 以色列必安居樂業; 人將稱他為『上主是我們的正義。』——上主的話。

答唱詠 詠23:1-3, 3-4, 5, 6

【答】: 上主是我的牧者, 我實在一無所缺。(詠23:1)

領: 上主是我的牧者, 我實在一無所缺。他使我躺在青綠的草場, 又領我走近幽靜的水旁, 還使我的心靈得到舒暢。【答】

領: 他為了自己的名號, 領我踏上了正義的坦途。縱使我應走過陰森的幽谷, 我不怕凶險, 因你與我同在。你的牧杖和短棒, 是我的安慰和舒暢。【答】

領: 在我對頭面前, 你為我擺設了筵席; 在我的頭上傅油, 使我的杯爵滿溢。

【答】

領: 在我一生歲月裡, 幸福與慈愛常隨不離; 我將住在上主的殿裡, 直至悠遠的時日。【答】

讀經二 (基督是我們的和平, 他使雙方合而為一。)

恭讀聖保祿宗徒致厄弗所人書 2:13-18

弟兄姊妹們:

現今, 在基督耶穌內, 你們從前遠

離天主的人, 藉著基督的血, 成為親近的了。因為基督是我們的和平, 他使雙方合而為一。他以自己的肉身, 拆毀了中間阻隔的牆壁, 就是雙方的仇恨, 並廢除了由規條命令, 所組成的法律, 為把雙方在自己身上, 造成一個新人, 而成就和平。他以十字架, 誅滅了仇恨, 也以十字架, 使雙方合成一體, 與天主和好。所以他來, 向你們遠離的人, 傳布了和平的福音, 也向那親近的人, 傳布了和平, 因為藉著他, 我們雙方, 在一個聖神內, 才得以到達父面前。——上主的話。

福音前歡呼

領/眾: 亞肋路亞。

領: 主說: 我的羊聽我的聲音, 我也認識牠們; 牠們也跟隨我。(若10:27)

眾: 亞肋路亞。

福音 (他們好像沒有牧人的羊。)

恭讀聖馬爾谷福音 6:30-34

那時候, 宗徒都回到耶穌面前, 將他們所行所教的一切, 報告給耶穌。耶穌向他們說:「你們來, 私下到荒野裡, 去休息一會兒!」因為來往的人很多, 以致他們連吃飯的工夫也沒有。他們便乘船, 私下往荒野去。人看見他們走了。許多人也知道他們要去的地方, 便從各城, 徒步前往那裡, 且在他們之前, 先到達了。耶穌一下船, 看見一大夥群眾, 就對他們, 動了憐憫的心, 因為他們好像沒有牧人的羊; 於是, 耶穌便開口教訓他們許多事。——上主的話。

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

****牧職修女 司徒金美修女 0419-426899**

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Catholic Parish of Lindfield -Killara

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Fr Thomas Alackakunnel VC, Asst Priest

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Parish Website: www.lindfieldkillara.org.au

Parish Staff

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Parish Office Coordinator; Child Protection Coordinator

Alison Williams (M,W,Th only)

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Youth Ministry Coordinator (volunteer)

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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: James O'Connor (brother of Margaret Frater of our parish), John Donnellan, Doreen Cannon, Fr Tony Simari, Carline Miller, Merdado Martinez, Nicholas Geraghty, Edmund Dearn,

Anniversary: Raymond Jones, David Davoren.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Barbara McMullan,, Sally Cogle, 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

JULY

Sun. 18th	9:30am	Morning tea (online)
Tues. 20th	6:00pm	Tarrawarra Group prayer + social evening (online)
Wed. 21st	8:00am	Meditation (online)
	11:00am	Scripture study (online)
	7:30pm	'Untold Blessing' (online)
Tuesday 27th	7:30pm	Finance Committee (online)
Wed. 28th	8:00am	Meditation (online)
	10:00am	Book Group (online)
	7:30pm	Scripture group (online)

For the Kids A reminder:

As explained on page 2, during lockdown, we will provide two alternative videos of our online parish Mass on our Youtube channel, one with the homily intended for older youth and adults, the other with a special and shorter homily directed towards younger children.. See page 2 for details.

Jesus taught the sheep of his flock

16th Sunday in Ordinary Time, Year B



Jesus was a shepherd, a leader, a teacher and a helper to his followers. In the footprints, write the names of people you know who care about others the way Jesus did.



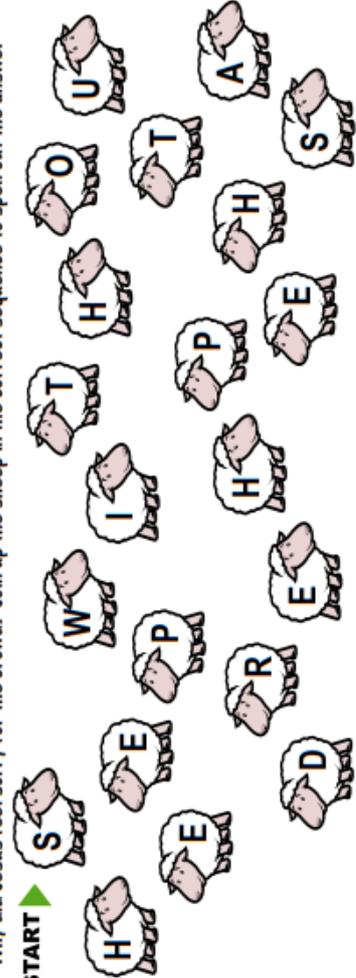
Jesus taught them many things

What did Jesus teach people?
Answer True or False to the following

- "Love your neighbour" _____
- "Punish those who dislike you" _____
- "I am the wine of life" _____
- "Blessed are the meek, they shall inherit the earth" _____
- "I am the light of the world" _____
- "A rolling stone gathers no moss" _____

Why did Jesus feel sorry for the crowd? Join up the sheep in the correct sequence to spell out the answer

START ▲



They were like _____

JUNIOR WORDSEARCH

The Lord protects his flock

Jer 23:3-6
Ps 23:1-3a, 3b-4, 6, R, v.1
Mk 6:30-34

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

Try to find these words:

- boat
- crowd
- David
- family
- home
- leader
- peace
- rest
- sheep
- shepherd
- teach
- wise

YOUTH@LK

Is there life after lockdown?

The answer is YES! We've got great things planned for youth from year 3 to young adult... here's a sample of what you have to look forward to in the next term.

Years 3-6

We're starting a NEW program to teach kids more about their faith through music, drama and dance. Kids will learn to bring the Gospel to life in a creative and fun way. This program will be offered on Sundays (time TBD) and registration will be required. More details in late July.

Years 7-9

Our Fusion youth group meets on Sundays after the Youth & Family Mass. Young teens are invited to join us for games and friendship, where they'll get the chance to socialise, and learn a bit more about building healthy, respectful relationships in a Catholic framework.

Years 9-12

Today more than ever, our young men and women need opportunities to interact with each other in a safe place where healthy relationships are role-modelled and encouraged. Parish's are in a unique position to offer this to our teens. That's why we're starting a NEW PROGRAM called "Sunday Socials" - a chance for our older teens to interact with other Catholic young men and women from our parish and in our local area. There'll be pizza, a fun activity (our first meeting is Trivia), and lots of time just to socialise. Keep your eye on this space!



Life
in a time
of pandemic!




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