



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.

SEVENTEENTH SUNDAY IN ORDINARY TIME 25 - 7 - 21

WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

This week: 2 Kg 4:42-44; Eph 4:1-6; Jn 6:1-15
Next week: Ex 16:2-4, 12-15; Eph 4:17, 20-24; Jn 6:24-35

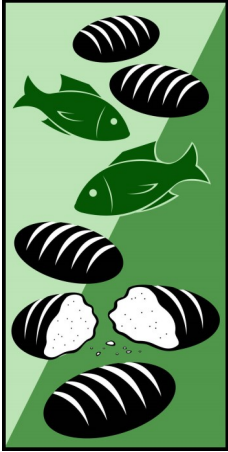
The miracle of the loaves is a miracle of God's grace meeting human weakness:
the young boy only has *a little*: five loaves and two fish.

But when handed over to the Lord they are able to nourish so many.

It's a miracle which is also a parable, reminding us that while our gifts may appear to be small to us, all we have to do is to place them at God's disposal – **and the multiplying is up to God – not us.**

As a parable then it has two calls within it:

to know that it's not all up to us: we do the sowing, but it's God who does the harvesting;
but that we **are** called at least to place our gifts, however small they may appear to us, at God's service.



ARE YOU HOME SCHOOLING
AT THE MOMENT?

MAKE TIME FOR GOD



Age appropriate resources developed in collaboration by
all the dioceses of NSW for students from Kindy to Yr 12.

WWW.CCRESS.ORG.AU/LEARNING-FROM-HOME-SRE-LESSONS/

Fr Colin



TRAFFICLIGHT
BABY
BEANIES




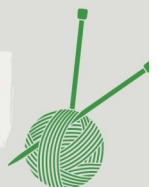
Can you knit?

Midwife Lisa Barham is looking for knitters to come together to knit red, green and yellow beanies to keep new born babies warm when they are moved from the birth suite to postnatal ward in our hospitals.

Thermoregulation is so important and babies do not have the ability to control this so we need to ensure we help them.

For knitting pattern, drop off location and more information
contact Lindfield-Killara parishioner **Karen Hutchings** on
karenelizabet33@hotmail.com

Follow me on  [baby_beanies_trafficlights](https://www.instagram.com/baby_beanies_trafficlights)



Parish Life in week 5 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.

◆ **Online Catechesis** for students in State Schools is available—see p.1.



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 (phone numbers on page 7).

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. (or simply email Alison (alison@lindfieldkillara.org.au) for assistance.

FED UP, BUT STILL CATHOLIC

by Fr Bill Grimm

One of the fastest-growing religious affiliations, or more accurately disaffiliations, is the large number of people who declare themselves to be former Catholics.

Departures from the Church are especially pronounced among the young, but are not limited to them. In places like Australia, France, Germany and increasingly in the United States, which for many years differed from other places, the Catholic Church is hemorrhaging members.

There are many reasons people disavow Catholicism. From what I've seen, those reasons are not often linked to a crisis of belief in God, at least not at first. The crisis is Church-centric, but may eventually lead to a crisis of faith in God as proclaimed by the Church. Certainly a big factor has been the exposure of the sexual abuse of children by clergy and, even more, its aftershocks.

The strongest aftershock is the growing realisation of how much the Church's bishops and other managers covered up, enabled, perpetuated and even perpetrated abuse not only of children but of other vulnerable people and women. Now we see reports of a Vatican cardinal indicted for financial corruption involving €350 million (about US\$416 million) given by Catholics throughout the world toward the Peter's Pence collection. This may mark the beginning of exposures that will touch every department in the Catholic Church's "head office" where spectacular corruption has been "business as usual" for centuries.

Yet in spite of the demolition of their collective reputation, bishops insist upon absolute rectitude (as they define it) from others in matters of sex and gender. They seem less concerned with financial rectitude among major donors. A majority of people simply ignore them. More and more people take the next step beyond ignoring, and walk out the door, no longer willing to be linked to the hypocrisy. The Catholic Church's public face is pretty ugly.

Those of us who remain must ask ourselves why. Why do I still call myself a Catholic given the Catholic Church's official face, generally dispiriting history and the inevitability of more and worse revelations to come?

The first point to stress is that continuing to identify as a Catholic Christian is not necessarily, or at all, an endorsement of the management of the Church. Some individual bishops may attract respect and attention, but that does not imply anything for the breed overall. The Catholic Church is not mainly or even importantly a hierarchical social entity. For most Catholics, their bishop is merely a name in the Eucharistic Prayer. We are a people, a tribe, if you will. We are the largest cohort within the Christian People of God on pilgrimage to the Kingdom. While at times that pilgrimage may resemble a grand

procession, more often it is a stream of refugees battered by life and trudging on in hope, supporting one another when we need it and savouring our various respites and joys along the way.

Vatican II proclaimed, "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ." And we share those joys and pains not as spectators, but as those who themselves experience joy and pain. As a Catholic, I am one in that journeying through that today and for 2,000 years has trudged through history, confident that God has not and never will abandon us whether we move on, stand still, fall or run back.

What sustains us is the typically Catholic sacramental sense, the conviction that the whole universe and anything and anyone in it is an encounter with God, most present in the Eucharist. We use bread and wine, oil and water, words and gestures, postures and songs, minds and bodies. We venerate our saints known and unknown and one of them famously speaks in prayer of the Sun as brother and the Moon and even Death as sisters. Catholic novelists like Georges Bernanos, Shusaku Endo, Graham Greene and Flannery O'Connor show God at work in human failure, divine glory in God's sad sacks.

When I look at the Catholic Church, I see my sisters and brothers trying to be faithful and share their faith. I see people dedicated to building justice and peace in God's world. I see servants of the poor. I see soup kitchens, dispensaries, schools, orphanages, hospital and prison chaplaincies. I see saints and sinners. I see sad sacks serving sad sacks as we journey to God. In them, I see Christ at work in the world. I meet Christ calling me to that work. When I sing in the hymn *Jerusalem, My Destiny*, "here among you I have met the Saviour, Jesus Christ," I sing of, to and as part of the Catholic tribe on the way. In the community with which I worship, we sing it as an inspiring march.

That is why I remain a Catholic. The tribe is bigger than some of its chiefs. It is as big as the world. It is big enough to include a sad sack like me. And yeah, even some bishops.

William Grimm is a missioner and priest in Tokyo and is the publisher of the Union of Catholic Asian News (UCA News).

This article appeared in La Croix International—an online Catholic news site. Subscriptions are very reasonable—go to: <https://international.la-croix.com>

FOR THE KIDS

Jesus fed the hungry crowd


17th Sunday in Ordinary Time, Year B





Jesus asked his disciples to help feed the hungry people. Likewise, Jesus wants us to share what we have with people in need. Draw a picture of yourself sharing with others.




What do you think these people would have said when they saw Jesus feed the large crowd with just five loaves and two fish?











Gospel

Jn 6:1-15

Jesus went off to the other side of the Sea of Galilee - or of Tiberias - and a large crowd followed him, impressed by the signs he gave by curing the sick. Jesus climbed the hillside, and sat down there with his disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He only said this to test Philip; he himself knew exactly what he was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of his disciples, Andrew, Simon Peter's brother,

said, 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks and gave them out to all who were sitting ready; he then did the same with the fish, giving out as much as was wanted. When they had eaten enough he said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hamper with scraps left over from the meal of five barley loaves. The people, seeing this sign that he had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take him by force and make him king, escaped back to the hills by himself.



I AM WITH YOU ALWAYS

www.catholic.org.au/grandparents
#IAMWITHYOUALWAYS

WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

Today, Sunday 25th July is the INAUGURAL World Day for Grandparents and the Elderly which Pope Francis instituted this year to celebrate and honour grandparents and all elderly members of our community. The day is set to be observed each year on the Sunday nearest the feast of the grandparents of Jesus: Ss Joachim and Anne, parents of Our Lady (26th July).

A great way to observe this day would be to phone a senior member of our parish community or your local neighbourhood community due this time of social isolation.

Food for the soul

Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining (Jn 6:11)

FEED THE HUNGRY

A cynic once quipped: “What would you get if you crossed a radical liberal social justice advocate with a strongly conservative pious daily communicant?” The answer? Dorothy Day!

That’s a quip which can serve to throw some light on how one might begin, today, to live out the first corporal work of mercy, the command to feed the hungry.

How do we feed the hungry?

Even if we are convinced, and perhaps even obsessed, by Jesus’ command to do this, how, in fact, can it be done today? The world is a big place and millions upon millions of people live in hunger. Moreover we live a situation of compounded complexity of every sort, political, social, and economic. There is no simple way to get resources from the rich to the poor, from your table to the table of someone who is hungry. How can you live out Christ’s command to feed the hungry, given the complexities of today’s world?

Generally speaking, rightly and wrongly, we look to our governments, to the United Nations, relief organisations, social services, welfare, and other such agencies to do this for us. Given the scope and complexity of poverty and hunger in the world, the tendency is to look over our shoulders to something massive, to some big government or agency, to feed the hungry. We tend to feel too small and individually over-powered in the face of hunger’s enormity.

But this can be, and invariably is, a rationalisation, an abdication, a way of escaping Jesus’ command. Ultimately we cannot use the excuse that things are too complicated, that we are too small and powerless, and that only huge organizations can do anything for the hungry. The Gospel call to feed the hungry is uncompromising and eminently personal. Each of us is called upon personally to do something real and this must be something beyond the normal corporate things we are involved in: paying taxes and giving charity monies to governments and big agencies to enable them to do this for us.

We must do something ourselves.

But what more can we do concretely? How can you and how can I feed the hungry?

There are a couple of possible approaches. Mother Teresa takes one approach. For her, Jesus’ command is simple and clear. Each of us should personally, beyond government

and other agencies, reach out concretely and touch some poor person or persons. There should be times when we are, literally, taking food to hungry people, working in soup kitchens, giving aid to individual street people, and having a poor person eat at our table. This approach is individual, personal, and concrete. Each poor person has a face, and we do not, at least not all the time, ask questions regarding where they will eat tomorrow or what social problems are causing this hunger. In this view, the demand that we feed the hungry challenges us precisely to reach out beyond ideologies and social theories and irrespective of social structures—like the Good Samaritan, person-to-person, take food to the hungry.

But there is another approach, more abstract though not less critical. In this view, it is less important to feed this or that individual person on a given day than it is to change the social, political, and economic structures that are responsible for that particular person being hungry. This approach is less personal and it is slower, but it can, at the end of the day, be more far-reaching. In it, one attempts to feed the hungry by involving oneself in social justice groups that are trying to change the conditions that produce poverty.

Both of these approaches, in their best expressions, are predicated on some other things: feeding the hungry, as Jesus asks us to do it, involves a reduction in our own standard of living. To feed the hungry means to consume less ourselves, to do some fasting, and to live in a simplicity that puts us in more solidarity with the poor. Feeding the hungry also means prayer. We have some bad habits that only God can cure and thus only the outside power of God can ultimately transform our world.

So which is the best approach? As Christians, our task is not to pick between being a Mother Teresa or a social justice advocate. The gospel asks us to be both. We need to work at transforming the conditions that create poverty even as we, like Mother Teresa, reach out personally, beyond the economics and social issues involved, to feed very individual poor people.

Jesus’ command to feed the hungry asks to become a Dorothy Day.

*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

APOLOGIES that there was no online Mass on Thursday. The Mass was celebrated and recorded but due to technical difficulties it wouldn’t upload to our YouTube channel.. The Mass finally uploaded in time for Friday.

What is the relation of [contemplation] to action? Simply this. He who attempts to act and do things for others or for the world without deepening his own self-understanding, freedom, integrity & capacity to love will not have anything to give others. He will communicate to them nothing but the contagion of his own obsessions, his aggressiveness, his ego-centered ambitions, his delusions about ends and means, his doctrinaire prejudices and ideas. —Thomas Merton

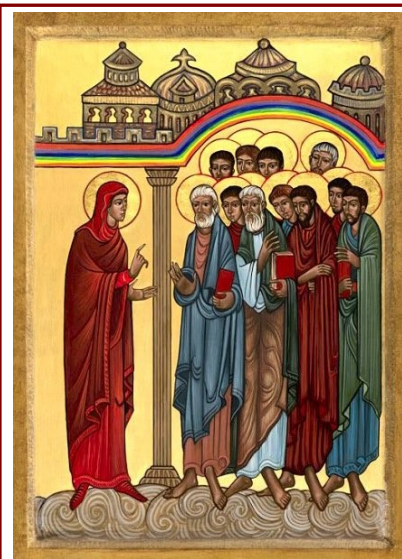
Merton was the first writer I encountered who spoke so clearly about the connection between contemplation & action. I believe that is true in part because he knew it from his own life. If you've read *The Seven Storey Mountain*, you know that Merton didn't begin his faith journey as an activist. In fact, he lived his first two decades largely concerned with his own advancement, experience, & pleasure. It seems he began his vocation to the priesthood motivated, at least to some extent, by the same egoic concerns, though pointed in a more holy direction. However, at some point, his personal agenda for self-improvement must have fallen flat, which allowed him to fall more deeply into God & his True Self. He became far less concerned with the "I" who prayed than he was with the "One" to whom, with whom, & in whom he was praying.

As Merton reflected: "We are already one. But we imagine that we are not. And what we have to recover is our original unity. What we have to be is what we are." He had finally recognised that the "programs for happiness" which he had

pursued his whole life were never going to bring him the sense of worthiness he desired. Instead, he embraced this paradoxical statement: "In humility is the greatest freedom. As long as you have to defend the imaginary self that you think is important, you lose your peace of heart."

Merton had an uncanny ability to describe the truth of his own heart in a way the rest of us could understand. And he deeply believed that our inner healing was for the sake of the outer world. Near the end of his life, as Merton participated in ongoing dialogue between Eastern & Western monastic traditions, he shared the following prayer. It was radical in its time & remains just as necessary today:

Oh, God, we are one with You. You have made us one with You. You have taught us that if we are open to one another, You dwell in us. Help us to preserve this openness and to fight for it with all our hearts. Help us to realise that there can be no understanding where there is mutual rejection. Oh God, in accepting one another wholeheartedly, fully, completely, we accept You, and we thank You, and we adore You, and we love You with our whole being, because our being is in Your being, our spirit is rooted in Your spirit. Fill us then with love, and let us be bound together with love as we go our diverse ways, united in this one spirit which makes You present in the world, and which makes You witness to the ultimate reality that is love. Love has overcome. Love is victorious. Amen.



Mary Magdalen - Apostle to the apostles

One of the fruits of the contemporary study of the Scriptures has been the realisation that the early Church mistakenly conflated two characters of the New Testament - with the result that Mary Magdalen became identified with the prostitute who washed the feet of Jesus and with Mary of Bethany, sister of Martha and Mary..

Poor Mary, as a result, had her feast (July 22 - last Thursday) listed as *St Mary Magdalene, Penitent*. However even back in the 1960s Pope St Paul VI addressed this historical error and changed the Collect of the Mass from referring to her as the sister of Lazarus to being the first to announce the Resurrection and the Gospel, from being that of the woman who washed the feet of Jesus to that of Mary as first witness to the Resurrection. In 2016 Pope Francis elevated her feast day from a 'Memoria' (the type of feasts that all the saints have) to a 'Feast' proper—which only the Apostles have, and giving her Mass its own proper Preface to the Eucharistic Prayer (an honour given to no other saints). Pope Francis named her as 'Apostle to the apostles', recognising that it was a woman who first witnessed to the Risen Jesus. In 2021 Pope Francis also changed the Memoria of St Martha on July 29th to being the Memoria of Ss Martha, Mary and Lazarus, thereby removing the last piece of misidentification of the 'Marys'.

The first reading for St Mary Magdalene's feast is a beautiful extract from *The Song of Songs* with its repeated refrain 'I sought him whom my heart loves', and which is beautifully taken up by the Psalm:

*'O God, you are my God, for you I long,
For you my soul is thirsting...'*

The liturgy of the day therefore puts before us beautifully the challenge of Mary Magdalene —not in a "Jesus Christ Superstar" way! - to embark on a discipleship of love, to follow Jesus not out of fear or routine or rule-book but with a passionate longing. Only that kind of discipleship can sustain us through life and make us joyful - and attractive - witnesses to the Resurrection.

Fr Colin

...In the garden
he appeared to Mary Magdalene,
who loved him in life,
who witnessed his death on the Cross,
who sought him as he lay in the tomb,
who was the first to adore him when he rose from the dead.
and whose apostolic office was honoured by the Apostles,
that the good news of new life
might reach the ends of the earth.....
(from the Preface for the Feast of St Mary Magdalene)

OUR CHINESE CATHOLIC COMMUNITY

常年期第十七主日 25.7.2021

天主眷顧了他自己的百姓。(參閱路7:16)

讀經一(眾人吃了,還有剩餘。)

眾:亞肋路亞。

恭讀列王紀下 4:42-44

福音(耶穌把餅分給坐下的人,讓眾人任意吃。)

那時候,有一個人從巴耳沙里沙來,在自己的行囊裡,給天主的人,帶來二十個用初熟大麥做的餅,和一些新麥穗。厄里叟說:「分給眾人吃吧!」僕人說:「我怎能將這一點東西,擺在一百人面前呢?」厄里叟說:「你儘管分給眾人吃,因為上主這樣說:眾人吃了,還有剩餘。」於是,僕人將食物擺在眾人面前;他們都吃了,並且還有剩餘,正如上主所說的。——上主的話。

恭讀聖若望福音 6:1-15

答唱詠 詠145:10-11, 15-16, 17-18

【答】:上主,你伸出雙手,滿足眾生的需求。(參閱詠145:16)

領:上主,願你的一切受造物稱謝你;上主,願你的一切聖徒讚美你,宣傳你王國的光榮,講述你的威力大能。【答】

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

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

讀經二(只有一個身體,一個主,一個信德,一個洗禮。)

那時候,耶穌渡過加里肋亞海,即提庇黎雅海,到對岸去。大批群眾,因為看見耶穌在患者身上,所行的神蹟,都跟隨著他。耶穌上了山,和他的門徒一起,坐在那裡。那時,猶太人的慶節,即逾越節,已臨近了。耶穌舉目,看見大批群眾來到他面前,就對斐理伯說:「我們從那裡買餅給這些人吃呢?」他說這話,是為試探斐理伯;他自己原知道要做什么。斐理伯回答說:「就是二百塊『德納』的餅,也不夠每人分得一小塊。」有一個門徒,即西滿伯多祿的哥哥安德肋,說:「這裡有一個兒童,他有五個大麥餅和兩條魚;但是,為這麼多的人,這算得什麼?」耶穌說:「你們叫眾人坐下吧!」在那地方有許多青草,於是眾人便坐下,男人約有五千。耶穌就拿起餅,祝謝後,分給坐下的人;同樣,也把魚分了;讓眾人任意吃。他們吃飽以後,耶穌向門徒說:「把剩下的碎塊,收集起來,免得糟蹋。」他們就把眾人吃飽後,所剩下的五個大麥餅的碎塊,收集起來,裝滿了十二筐。眾人見了耶穌所行的神蹟,就說:「這人確實就是那要來到世界上的先知。」耶穌看出他們要來強迫他,立他為王,就獨自又退避到山裡。——上主的話。

恭讀聖保祿宗徒致厄弗所人書 4:1-6

**華人天主教會北區中心Lindfield Holy Family Church

弟兄姊妹們:

我這在主內為囚犯的,懇求你們:行動務要與你們所受的寵召相稱;凡事要謙遜、溫和、忍耐,在愛德中彼此擔待,盡力以和平的聯繫,保持心神的合一。因為只有一個身體和一個聖神,正如你們蒙召,同有一個希望一樣。只有一個主,一個信德,一個洗禮;只有一個天主和眾人之父,他超越眾人,貫通眾人,且在眾人之內。——上主的話。

每月第二及第四主日舉行彌撒聖祭, 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

福音前歡呼

領/眾:亞肋路亞。

領:上主在我們中間興起了一位大先知;

Catholic Parish of Lindfield -Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 9416 7195

Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

Parish Office

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

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Phone: 9416 3702

Email: parish@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Parish Staff

Parish Secretary

Philita Marundan philita@lindfieldkillara.org.au

Parish Office Coordinator; Child Protection Coordinator

Alison Williams (M,W,Th only)

alison@lindfieldkillara.org.au

Sacramental Coordinator

Maia Schulze Tsang;

sacramental@lindfieldkillara.org.au

Parish Facilities' Coordinator (volunteer)

Anthony Cassidy: anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jean Shatek: youth@lindfieldkillara.org.au

Parish School

Holy Family School: 4 Highfield Rd, Lindfield 2070

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:

Please pray for the gift of eternal life for David Miller of the Killara community in our parish who died during the week. The Funeral Mass will take place in our Killara church this week but unfortunately is restricted to family because of the lockdown.

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: Beryl Cates, Raymond Jones, David Davoren, Margaret Davies.

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.

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.

PARISH DIARY

JULY

Tues. 27th 7:30pm Parish Finance Committee (online)
Tuesday 27th 7:30pm Finance Committee (online)
Wed. 28th 8:00am Meditation (online)
10:00am Book Group (online)
7:30pm Scripture group (online)

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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