



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.

FIFTH SUNDAY OF EASTER 15 – 5 – 22
'The season of glad song has come' (Song of Songs 2:12)

This week: : Acts 14:21-27; Apoc 21:1-5; Jn 13:31-35
Next week Acts 15:1-2. 22-29 Rv 21:10-14, 22-23 or Rv 22:12-14. 16-17. 20 Jn 14:23-29



How do people know that it's Easter?
 How do people know that the Lord is risen?
 How does the resurrection touch the world?

Those are the questions we need to face each day of the Easter Season.
 And this Sunday's Gospel gives us one part of the answer:

that it's through the quality of our loving:

*'By this love you have for one another
 everyone will know that you are my disciples.'*

The Easter question then is:

- do people know that we're His disciples when they look at our local Christian community?
- do they know that Easter is real and happening?
- do they know the Lord is risen?

Are we merely *individuals* who come to church together,
 or are we *Church*: a community marked by the real, tangible, practical love and time we have for one another?
Fr Colin



SOCIAL SUNDAY

"When God comes, he always calls us out of our house. We are visited so that we can visit others; we are encountered so as to encounter others; we receive love in order to give love."
Pope Francis

ACT, the social justice team at our Parish, invites you to learn more about our Catholic calling to bring peace and justice to the world. Please join us!

GUEST SPEAKER

Nicole Watkins, from CRSA, will speak about how our Parish can support a newly-arrived refugee family through the CRSA Mentorship program; a unique program that goes beyond charity providing assistance and friendship for our newest neighbours.

COMMUNITY REFUGEE SPONSORSHIP AUSTRALIA

SUNDAY 22 MAY
3.00 - 4.30PM
MACKILLOP HALL
AFTERNOON TEA PROVIDED

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For more information
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OUR NEXT ECUMENICAL SERVICE
 with our fellow churches: in the Week of Prayer for Christian Unity, and as Pentecost approaches

Wednesday 1st June
7:45pm
Killara Uniting Church



SEEING RED !
 Sunday 5th June is Pentecost Sunday: the outpouring of the Spirit, the birthday of the Church.

Wear RED to Mass that day!
 A sign of being a Spirit-filled community!



The parents of the children who have now begun their preparation for First Holy Communion gathered in St Brigid's Hall last Wednesday for their preparatory meeting...



Food for the soul ...

When Judas had left them, Jesus said, "Now is the Son of Man glorified, and God is glorified in him" (Jn 10:28).

DIFFERENT KINDS OF GLORY

We all nurse a secret dream of glory.

We daydream that in some way we will stand out and be recognized. And so we fantasize about great achievements that will set us apart from others and make us famous. The daydreams vary but, inside them, always we are at the center—the most admired person in the room, the one scoring the winning goal, the ballerina star, the actor picking up the Academy Award, the author writing the best-seller, the intellectual winning the Nobel Prize, or even just the one in the circle who tells the best story.

What we are chasing in all this is notice, appreciation, uniqueness, & adulation so that we can be duly recognized and loved. We want the light to be shining on us.

And this isn't all bad or unhealthy. We are built to stand in the spotlight. Our own reality is massively (sometimes oppressively) real to us and scientists today tell us that the universe has no single center but that everywhere and every person is its center. And so it is not a big secret that each of us feels ourselves at the center and wants to be recognized as being there. We nurse a secret dream of glory and, partly, this is healthy.

What's less healthy in our daydreams is how we envision that glory. In our fantasies, glory almost always consists in being famous, in standing out, in achieving a success that makes others envious, in somehow being the best-looking or the brightest or the most talented person in the room. In our fantasy, glory means having the power to actuate ourselves in ways that set us above others, even if that is for a good motive. For instance, some of our fantasies are daydreams of goodness, of being powerful enough to squash evil. Indeed, that was the messianic fantasy.

Before Jesus was born, good-hearted and religious people prayed for a Messiah to come and, in their fantasy, that Messiah was generally envisaged as a worldly superstar, a person with a superior heart and superior muscles, a Messiah who would reveal the superiority of God by out-muscling the bad.

But, as we see from the gospels, real glory doesn't consist in out-muscling the bad, or anyone else. When Jesus was being crucified, he was offered precisely the challenge to prove that he was special by doing some spectacular gesture that would leave all of his detractors stunned and helpless: "If you are the Son of God, prove it, come down off the cross! Save yourself!"

But, with a subtlety that's easy to miss, the Gospels teach a very different lesson: On the cross, Jesus proves that he is powerful beyond measure, not by doing some spectacular physical act that leaves everyone around him helpless to make any protest, but in a spectacular act of the heart wherein he forgives those who are mocking & killing him. Divine kingship is manifest in forgiveness, not in muscle.

That is real glory, and that is the one thing of which we really should be envious, namely, the compassion and forgiveness that Jesus manifested in the face of jealousy, hatred, and murder.

We see this illustrated in the gospels of the incident where James and John come to Jesus and ask him to give them the seats of glory at his side. Jesus takes their request seriously and does not, on that occasion, caution them against pride. Rather he asks them: "can you drink from the cup [of suffering] that I shall drink?" In naiveté, they answer: "we can!" Jesus replies: "The cup that I shall drink you shall drink, but as for the seats [of glory] at my right hand or left, these are not mine to give."

What Jesus is saying, in effect, is this: You will taste suffering, everyone will, and that suffering will make you deep. But it won't necessarily make you deep in the right way. Suffering can make you deep in compassion and forgiveness, but it can also make you deep in bitterness and anger. However only compassion and forgiveness bring glory into your lives.

Jesus defines glory very differently than we do. Real glory, for him, is not the glory of winning a gold medal, of being a champion, of winning an Oscar, or of being an object of envy because of our looks or our achievements. Glory consists in being deep in compassion, forgiveness, and graciousness—and these are not often spawned by worldly success, by being better-looking, brighter, richer, or better muscled than those around us.

We all nurse the secret dream of glory. Partly this is healthy, a sign that we are emotionally well. However, this is something that needs to grow and mature inside of us. Our secret dream of glory is meant to mature so that eventually we will begin, more and more, to envision ourselves as standing out, not by talent, looks, muscles, and speed, but by the depth of our compassion and the quality of our forgiveness.

Fr Ron Rolheiser omi,

The Centre for Liturgy, University of St Louis.



The third & final Pastoral Works Broken Bay Appeal (formerly known as CWF) concludes this weekend 15th May .

It supports 5 vital ministries:

- ◆ Hospital Ministry - helping those who are vulnerable, lonely or sick in hospital;
- ◆ Catechists taking the gospel to students in Public Schools;

◆ St Lucy's School and St Edmund's College - serving students with disabilities;

◆ Ephpheta Centre - pastoral care, sacraments and advocacy for the deaf community.

Please help us to achieve our parish quota for this appeal (\$17,000) as otherwise we have to make up the shortfall from parish funds.

To donate:

- ◆ Envelopes are available in the foyers today and will be on the pews next weekend
- ◆ Scan this QR code then scroll down to choose Pastoral Works Broken Bay:
- ◆ Visit bbcatholic.org.au/pastoralworks The link can also be found via the special hotlink box on our parish website's homepage.



Many thanks for your support. All donations over \$2 are tax deductible.

We currently still have a shortfall of \$14,500.

FOR THE KIDS

Use the words below to
complete
these Scripture passages

"Love your _____, do good
to those who _____ you."

Luke 6:27

"You shall love the _____ your
God with all your _____,
and with all your soul."

Matthew 22:37

"You shall love your _____
as yourself."

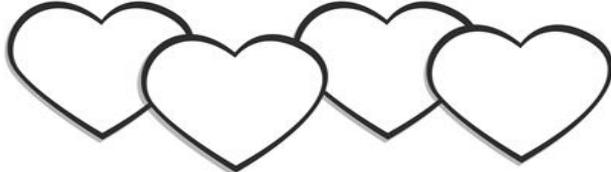
Matthew 22:39

"Just as I have _____ you, you
also should love one _____."

John 13:34

Lord enemies
hate loved heart
neighbour another

Jesus tells us to love each other as he loves us. How did Jesus show us that he loves us?



Listening for the voice of the shepherd....

The sheep that belong to me', says our Lord in the Gospel, 'listen to my voice.' His affirmation points towards one of the great challenges of daily life and the choices it entails. We live within a cacophony of voices, more so than any previous generation. Think of any question you like, trivial or sublime, personal or general: What's really going on in Ukraine? What will happen to the environment? What will the weather be like tomorrow? Who will win at Wimbledon? Feed your question into Google and you're faced with diametrically different views — yes, even regarding the weather.

Who can we trust? Whose voice is it prudent, safe to listen to? Sometimes the burden of choice is more than we can bear. It is profoundly destabilising to live constantly with uncertainty. It is tempting, then, to shut oneself within an echo chamber resonating with what we want to hear, and to shut out other voices. It's a paradox: with so much information at our disposal, our outlook is in fact apt to narrow. We take refuge in self-sufficient mental universes, passing each other like ships in the night, often with little communication short of a fog horn now and again to forestall head-on collision.

Before we listen to someone's voice, we want to ascertain that that voice can be trusted. Of course, we may do what someone says for more pragmatic reasons: if you work in a bank and a masked robber, holding a gun to your head, tells you to open the safe, you do it, not because you trust him, but because you hope to get away with your life.

To listen is something else; it is to let a voice into your mind. We do well to be cautious. We have the right, even the moral duty, to be critical. This pertains to voices of others reaching us through the media. It also pertains, more intimately, to voices that sound around us in the form of our own thoughts. The Desert Fathers had helpful things to say about the management of thoughts. They likened thoughts to arrows shot from a distance and said: before you grant admission to a thought, before you let the arrow pierce your consciousness, ask where it si from and who sent it. It'll be easier to explain what they meant if I give an example.

Imagine you've a sudden urge to do something, say, to buy a new pair of shoes. Where does that thought come from? Is it inspired by necessity, because your old shoes have holes and you need another pair? Is it inspired by insecurity, because everyone you know wear a certain brand of shoes and you don't want to stand out? Is it joyfully affirmative: you saw the shoes in a shop, fell in love with them, and have the conviction that the shoes and you will be happy together? Or is it a thought born of anxiety: nothing in your life is working out at the moment and you feel the urge to buy something to prove to yourself

that you're in charge of your life? You see what I mean. One could improvise on this theme indefinitely. Doing so is not time wasted. By developing this habit, we shall learn more about what really motivates us. We shall learn which the voices are that, consciously or subconsciously, have a decisive say in our lives. And that is a prerequisite for inner freedom.

Note that Jesus says, 'The sheep listen to my voice and follow me'. He doesn't say, 'The sheep have analysed the content of my discourses &, duly weighing up pros and cons, have decided to implement my strategy'. By all means, we should think clearly and stringently about things, including the things of faith. We have a head on shoulders for a purpose. However, in decisive moments, analysis is often not what wins us over. We let ourselves be guided, rather, by a trusted presence.

Nothing expresses a person's presence more immediately than that person's voice. Think of the encounter between Christ and Mary Magdalene in the garden. She is desperate, distraught. All her rational faculties are absorbed by the problem: 'Where can they have put him? Where can I find the remains of the singular person whose presence let me discover who I am?' The risen Lord neither explains nor explicitly reassures. He simply says, 'Mary'. And Mary is cut to the quick. No one else speaks her name like that!

In the same way, Jesus speaks to each of us, calling us by name. Remember, he is the image of the invisible God (Col 1:15), the image in which we were made (Gen 1:27). Each of you is a manifestation of an unrepeatably glorious aspect of God's creative intention, called to embody that aspect gloriously. Christ knows us better than we know ourselves. He knows our true identity, our name, even when we ourselves may think we don't know any more who we are. So listen out for his voice. Listen to it. His is the one voice that leads us infallibly and securely. It does not domineer us. It expresses his love for us: love making an appeal to our freedom. This is what life is about.

Without the illumination of love, freely accepted, even reason, that most noble faculty, may lead us astray. As a great Jewish teacher, Rabbi Joseph Hertz once wrote: 'in the hour of temptation [reason] often calls light darkness and darkness light'. Reason must be oriented, formed, and awakened to the fact that we human beings are made for more than this lovely but pain-filled world, that our destination, which conditions our life's journey, is life eternal. The voice of Jesus calls us there. It alerts the ear of our heart to eternal and splendid truths right here and now. We are privileged to hear his voice this evening here at this altar. It tells us: 'This is my life, given that you may live!' Let us, then, listen intently and follow trustfully. Amen.

(from *Last Sunday's homily* by Bishop Eric Varden *ocso* . Eric Varden is a Cistercian monk, formerly Abbot of Mt St Bernard Abbey in Leicestershire and now Bishop of Trondheim in Norway)

Hymns for the Fifth Sunday of Easter

ENTRANCE HYMN

Refrain (all): This day was made by the Lord,
Let us rejoice be glad. Let us be glad.
This day was made by the Lord,
Let us rejoice in salvation!

Cantor : I thank you, your love is eternal.
You have given me life.

All: You have given me life.
I will proclaim the wonders you do.

Cantor: You are my strength and my saviour.
You have given me life.

All: You have given me life.
I will proclaim the wonders you do.

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HYMN FOR THE DEDICATION OF THE GIFTS

Antiphon: Keep in mind that Jesus Christ has died for us
and is risen from the dead.

He is our saving Lord, he is joy for all ages.

If we die with the Lord, we shall live with the Lord.
Antiphon

If we endure with the Lord, we shall reign with the Lord.
Antiphon

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COMMUNION HYMN:

Refrain: By your kingly power, O risen Lord,
all that Adam lost is now restored:
in your resurrection be adored.

1. Sing the joyful Easter cry, sound it to the souls in prison,
shout our triumph to the sky:
sing Christ risen, sing Christ risen. Refrain

2. Sing the joyful Easter cry, let all times and peoples listen:
death has no more victory,
sing Christ risen, sing Christ risen. Refrain

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RECESSIONAL HYMN:

Forth in the peace of Christ we go
Christ to the world with joy we bring
Christ in our minds, Christ on our lips,
Christ in our hearts, the world's true King.

Prophets of Christ, we hear his Word:
he claim our minds, to search his ways
he claims our lips, to speak his truth
he claims our hearts, to sing God's praise.

We are the Church; Christ bids us show
that in his Church all nations find
their heart and home where Christ restores
true peace, true love, to humankind.

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Killara community news

- ◆ The two homes being built by Group Homes Australia are progressing well. The outer walls are growing and—depending on the weather—the roofs should appear soon. The income coming to the parish from the lease of the land will start to be received as of August. The Parish Finance Committee is working on a structured plan for the use of the money to serve both parish infrastructure and pastoral life and mission.
- ◆ The new parish carpark had a number of defects and we are grateful to GHA for following up with the civil works sub-contractor—the result is that the carpark will be completely re-surfaced and the camber adjusted to provide better drainage. Again depending on weather this should happen quite soon.
- ◆ The Parish Finance Committee has agreed that one of the first tasks to be tackled is the complete renewal of the lighting in our Killara church. This will be done in the week commencing 23rd May. There will be no disruption to Mass as the works will be done mid-week. And this one doesn't depend on the weather!

Fr Colin



THE PRAYERS AND RESPONSES OF MASS

GLORIA:

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

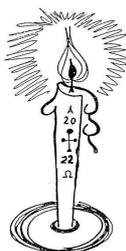
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen

THE PSALM Ps 144:8-13. R. cf. v.1

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

All your creatures shall thank you, O Lord,
and your friends shall repeat their blessing.
They shall speak of the glory of your reign
and declare your might, O God,
to make known to people your mighty deeds
and the glorious splendour of your reign.

Yours is an everlasting kingdom;
your rule lasts from age to age.



GOSPEL ACCLAMATION Jn 13:34

Alleluia, alleluia! I give you a new commandment:
love one another as I have loved you. Alleluia!

THE APOSTLES' CREED

I believe in one 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

♩=60

We pro-claim your Death, O Lord, and pro-
fess your Res-ur-rec-tion un-til you come a - gain.

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FR RICHARD ROHR OFM'S MEDITATION . . .

SILENCE

*What we need most in order to make progress
is to be silent before this great God
with our appetite and with our tongue,
for the language he best hears
is silent love.*—John of the Cross, *Sayings of Light and Love*,
trans. Mirabai Starr

*John of the Cross describes the doubt that disrupts a soul in
the dark night, when all sense of knowing God is absent.
Mirabai Starr translates from John's classic work Dark
Night of the Soul:*

The deep suffering of the soul in the night of sense comes
not so much from the aridity she must endure but from this
growing suspicion that she has lost her way. She thinks that
all spiritual blessing is over and that God has abandoned
her. She finds neither support nor delight in holy things.
Growing weary, she struggles in vain to practice the tricks
[prayer practices] that used to yield results.

*John of the Cross encourages those experiencing this dark
night to trust the silence that comes when we surrender our
need to speak to God using our own words:*

This is no time for discursive meditation. Instead, the soul
must surrender into peace and quietude, even if she is
convinced she is doing nothing and wasting time. She might
assume that this lack of desire to think about anything is a
sure sign of her laziness. But simple patience and
perseverance in a state of formless prayerfulness, while

doing nothing, accomplishes great things.

All that is required here is to set her soul free,
unencumbered, to let her take a break from ideas &
knowledge, to quit troubling herself about thinking &
meditating. The soul must content herself with a loving
attentiveness toward God, without agitation, without effort,
without the desire to taste or feel him. These urges only
disquiet & distract the soul from the peaceful quietude &
sweet ease inherent in the gift of contemplation being
offered.

The soul might continue to have qualms about wasting time.
She may wonder if it would not be better to be doing
something else, since she cannot think or activate anything
in prayer. Let her bear these doubts calmly. There is no
other way to go to prayer now than to surrender to this
sweet ease and breadth of spirit. If the soul tries to engage
her interior faculties to accomplish something, she will
squander the goodness God is instilling in her through the
peace in which she is simply resting. . . .

The best thing for the soul to do is to pay no attention to the
fact that the actions of her faculties are slipping away. . . .
She needs to get out of the way. In peaceful plentitude, let
her now say "yes" to the infused contemplation God is
bestowing upon her. . . . Contemplation is nothing other
than a secret, peaceful, loving inflow of God. If given room,
it will fire the soul in the spirit of love.

OUR CHINESE CATHOLIC COMMUNITY

6

復活期第五主日 15.5.2022

讀經一 (眾宗徒聚集會眾, 報告天主借同他們, 所行的一切大事。)

恭讀宗徒大事錄 14:21-27

那時候, 保祿和巴爾納伯, 在德爾貝城, 傳揚福音, 使許多人成為門徒, 以後, 回到呂斯特辣、依科尼雅和安提約基雅, 到處堅固門徒的心, 鼓勵他們堅持信仰, 說: 我們必須經過許多困難, 才能進入天主的國。兩人在各教會給他們選立了長老, 在祈禱禁食以後, 把他們託付於他們所信仰的主。

以後, 保祿和巴爾納伯又經過丕息狄雅, 來到旁非里雅, 在培爾革, 宣講道理以後, 下到阿塔肋雅, 又從那裡, 乘船往安提約基雅。他們原來是在那裡, 被託於天主的恩寵, 做現在已完成的工作。他們一到, 就聚集會眾, 報告天主借同他們, 所做的一切大事, 及怎樣給外邦人, 打開了信德的門。——上主的話。

答唱詠 詠145:8-9, 10-11, 12-13

【答】: 我的天主, 我的君王, 我要世世代代頌揚你, 永遠歌頌你的名。(參閱詠145:1)

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

領: 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: 讓世人盡知你的威能, 及你王國的偉大光榮。你的王國, 是萬代的王國; 你的王權, 永存於無窮世。【答】

讀經二 (天主去拭去他們眼上的一切淚痕。)

恭讀默示錄 21:1-5

我、若望, 看見了一個新天新地, 因為先前的天與先前的地, 已不見了, 海也沒有了。我、若望, 看見那

新耶路撒冷聖城, 從天上, 由天主那裡降下, 就如一位裝飾好迎接自己丈夫的新娘。我聽見由寶座那裡, 有一巨大聲音說: 「這就是天主與人同在的帳幕, 他要同他們住在一起; 他們要做他的人民, 他親自要『與他們同在』, 做他們的天主。他要拭去他們眼上的一切淚痕; 以後, 再也沒有死亡, 再也沒有悲傷, 沒有哀號, 沒有苦楚, 因為先前的, 都已過去了。」

那位坐在寶座上的, 說: 「看, 我已更新了一切。」——上主的話。

福音前歡呼

領: 亞肋路亞。

眾: 亞肋路亞。

領: 主說: 我給你們一條新命令, 你們該彼此相愛, 如同我愛了你們。(若13:34)

眾: 亞肋路亞。

福音 (我給你們一條新命令: 你們該彼此相愛。)

恭讀聖若望福音 13:31-33,34-35

猶達斯【從席間】出去以後, 耶穌說: 「現在, 人子受到了光榮, 天主也在人子身上, 受到了光榮。天主既然在人子身上, 得到了光榮, 天主也要在自己內, 使人子得到光榮, 並且立刻就要光榮他。」

「孩子們! 我同你們在一起的時候不多了。我給你們一條新命令: 你們該彼此相愛; 如同我愛了你們, 你們也該照樣彼此相愛。如果你們之間, 彼此相親相愛, 世人因此就可認出: 你們是我的門徒。」——上主的話。

華人天主教會北區中心5月主日彌撒時間-5月8日, 5月22日, 5月29日正午12時 (第 2, 4, 5主日)

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Parish Secretary (Tues-Fri)

Philita Marundan philita@lindfieldkillara.org.au

Parish Office Coordinator; Child Protection Coordinator

Maia Schulze Tsang (Tue, Wed)

maia@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 Bookkeeper

Karen Ho: accounts@lindfieldkillara.org.au

Parish School

Holy Family School: 4 Highfield Rd, Lindfield

E info@holyfamily.nsw.edu.au Ph.9416 7200

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

Recently deceased: Helena Ashton, Rosemary Cahill, Irma Sunico Buno, Richard Balzan, Nancy Panzarino (grandmother of Sal Crino), Margaret Day (grandma of Sophie Mair), Fr Ray Weaver, Raymond John Chegwyn, Edwina Ridley, Amparo Rodriguez, Beryl Moloney, Carol McCarthy, Patrick Diggins, Teresa James Quirk, Peter Quirk, **And for:** Harold Ting, Wayne Argent.

PLEASE PRAY FOR THOSE WHO ARE SICK:

John Quirk, Mark Spring, Jeanette Cicutto, Morna Sutherland, Barbara McMullan, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Ian Coffey, Maureen Hobbs, Russell Adams.

And for all affected by COVID.

Did you know that our parish has a Piety Stall?

It is located in the vestibule outside the lift on the first floor of Holy Family Church in the Shirley Wallace Parish Centre.

It is open during office hours.



OUR PARISH LITURGICAL LIFE :

SUNDAY MASS

5:30pm Vigil
 6.00pm Vigil
 12 noon Chinese Mass (2nd & 4th Sun.)
 6:00pm (5:30pm on the third Sunday of the month)
 (For Mass online see homepage of our website:
www.lindfieldkillara.org.au)

WEEKDAY MASS this week: The Fifth Week of Easter

Monday No Mass
 Tuesday No Mass this week
 Wed 10:00am Lindfield (9:30am on 4th Wed.)
 Thurs.: 10:00am Lindfield
 Fri.: 10:00am Killara

THE SACRAMENT OF RECONCILIATION

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

PARKING

As there is now reduced parking on the Coles carpark at Lindfield, in addition to the onsite parking in the church and school grounds, Lindfield Uniting Church (cnr Provincial Rd) have kindly made their grounds available to us for parking for the Vigil & Sun. 6pm Mass (they require their grounds for their own Services on Sunday mornings). Enter from Pacific Hwy.

SUNDAY MASS ROSTER

Saturday		14 May	21 May
Lindfield	6:00 pm	Fr Joby George vc	Fr Colin
Killara	5:30 pm	Fr Colin	Fr David Strong SJ
Sunday		15 May	22 May
Lindfield	8:30 am	Fr Colin	Fr Colin
Killara	9:00 am	Fr Joey Frez	Fr David Strong SJ
Lindfield	10:15 am	Fr Colin	Fr Colin
Lindfield	12:00 pm	No Mass	Fr Paul Mason SM
Lindfield	6:00pm	5:30pm: Fr Colin	Fr Colin

PARISH DIARY ~

MAY

Sun. 15th 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word
 5:30pm Youth & Family Mass and bbq
 Wed. 18th 8:00am Meditation (online)
 11:00am Scripture group (online)
 7:30pm The Pivotal Players (online)
 Sun. 22nd 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word
 3-4:30pm 'Social Sunday' (see page 1)
 Wed. 25th 8:00am Meditation (online)
 10:00am Parish Book Club
 7:30pm Scripture group (online)
 Sun. 29th 9:00am Children's Liturgy of the Word
 10:15am Children's Liturgy of the Word

Ways that you can support our parish

- ◆ BY DIRECT DEBIT CONTRIBUTIONS from your bank account to our parish accounts:

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

BSB 062 784 Acct 10000 1624

Second Collection: (providing for all the operating costs of the parish): BSB 062 784 Acct 10000 1623

OR

- ◆ CREDIT CARD CONTRIBUTIONS: scan this code & then select each of our two parish collections:



OR

- ◆ YOU CAN ARRANGE FOR PERIODIC PAYMENTS FROM YOUR CREDIT CARD: just click on the hotlink box entitled 'Supporting parish finances' on the homepage of our website (www.lindfieldkillara.org.au) and scroll down to **2i.b. for the form.** (or simply email accounts@lindfieldkillara.org.au for assistance.

- ◆ The TAP MACHINES are available in our two churches.

COMMUNITY SAFETY AT OUR MASSES

- ◆ Health regulations suggest that it is advisable to wear a mask where physical distancing can't be maintained - so if it is possible for you please consider continuing to wear a mask for the sake of others.
- ◆ However, for the safety of your fellow communicants and of those distributing Holy Communion, in our parish we require that everyone wears a mask when coming forward to receive Holy Communion. When coming forward to receive Holy Communion (which will be given on the hand only) please keep your mask on, receive the Host on your hand, step well to the side and then lower your mask to receive the Host before replacing the mask and returning to your seat.



Congratulations to Lauren Davis & Ali Khallouf whose son Remi Raymond will be baptised this weekend.

And for the latest youth news always go to our parish website (www.lindfieldkillara.org.au) and click on the box on the homepage titled 'Youth Ministry'.

Just for Youth

Coming in May...

youth & family MASS

Sunday, 15 May
5.30pm
 Lindfield
followed by dinner



LAUDATO SI' WEEK 2022

May 22-29
"Listening & Walking Together - Bringing the whole human family together to protect our common home"



Henry & Gloria Cheung, Parishioners
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 E sales@universalinstruments.com.au



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**RENOVATIONS & BUILDING
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Laudato Si' Week

16-24 May

SOCIALJUSTICE.CATHOLIC.ORG.AU
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Laudato Si' Week (16-24 May) is a celebration of Pope Francis' encyclical Laudato Si' and a call to action for Catholics around the world to care for our common home. You can participate through prayer, action and reflection with the new resources for parishes, schools, organisations and individuals created by the ACBC Office for Justice, Ecology and Peace. Go to www.socialjustice.catholic.org.au