



*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.*

*We are committed to  
being a Child-Safe  
Community*

## SEVENTEENTH SUNDAY IN ORDINARY TIME 26 - 7 - 26

*This week: 1 Kgs 3:5,7-12, Rom 8:28-30, Mt 13:44-52  
Next week: Is 55:1-3, Rom 8:35,37-39, Mt 14:13-21*



*Today's parables of the pearl of great price and the treasure buried in the field are parables that ask how much we value our own discipleship, how much we value the search for the Kingdom in our lives.*

*In the end they are parables that pose questions about our priorities, about what it is that we 'treasure', about what it is that we would give up everything to obtain. The person who found the treasure in the field 'went off happy', we are told, and purchased the field.*

*The parable also asks therefore where we find joy.*

*Does our discipleship bring us joy?  
Is it a way to life and living life more fully, or a burden?  
Does our search for God lighten our hearts or weigh them down?*

*These parables are an invitation to see the gentle working of the Kingdom in our lives as a treasure and to make the living out of our discipleship the pearl we would do anything to own.*

*Fr Colin*



### Is there more to life than this?

Alpha is a safe space to explore life, purpose and the Christian faith, ask questions, and share your point of view.

Alpha is free (meal provided) and everyone is welcome.

**Date: 6 August 2026 at 7pm**

**Location: Shirley Wallace Parish Centre**

To register or submit an inquiry please contact  
Teresa - [alpha@lindfieldkillara.org.au](mailto:alpha@lindfieldkillara.org.au)

To learn more about Alpha, visit  
[alpha.org.au](http://alpha.org.au)



*Last Friday, our Senior Social Group enjoyed a wonderful morning together over a cuppa and a chat as we warmly welcomed Fr Setefano to our parish community.*

*It was a lovely opportunity to get to know Fr Setefano, share stories, and enjoy each other's company.*

*Thank you to everyone who came along and made him feel so welcome—we're grateful to have such a caring and welcoming parish community.*

**SEIZE THE DAY! !**

**An opportunity in our own parish  
to nurture and deepen faith.**

**Book in now!**

## Some dates for your diary

**HOLY FAMILY SCHOOL ART SHOW**  
**FRIDAY 18TH - SUNDAY 20TH SEPTEMBER**

**MASS AND PIZZA NIGHT**  
**FOR HSC/IB STUDENTS & FAMILIES:**  
**TUESDAY 6TH OCTOBER 6:00PM**

**PARISH PILGRIMAGE**  
**SUNDAY 18<sup>TH</sup> OCTOBER**

**BLESSING OF ANIMALS**  
**SUNDAY 25TH OCTOBER 11:30AM**

**THANK YOU EVENING FOR VOLUNTEERS:**  
**TUESDAY 27TH OCTOBER**  
**7:00PM MASS, FUNCTION FOLLOWING**

**OUR NEXT PARISH SYNODAL ASSEMBLY**  
**SUN. 8TH NOVEMBER**  
**11:15AM - 1:30PM**

**ADVENT ECUMENICAL SERVICE**  
**TUESDAY 1ST DECEMBER 7:30PM**



Early Enrolments Open  
for Confirmation  
Programme will  
run through  
Term 4  
this year

Scan me



See QR Code for  
more info

*Did you know that .....*

*...our diocese is opening a new Catholic Secondary  
School on our doorstep?*

**St Catherine Senior Campus**  
**1 Bobbin Head Road Pymble, 2073**  
**P: (02) 7256 2142**

**E: [sienacatholiccollege@dbb.catholic.edu.au](mailto:sienacatholiccollege@dbb.catholic.edu.au)**  
**W. <https://www.sienadbb.catholic.edu.au/>**

**OPENING IN 2027. ENROLLING NOW.**

## PASTORAL LETTER TO THE PEOPLE OF GOD IN THE DIOCESE OF BROKEN BAY ON RECENT EVENTS IN THE LIFE OF THE CHURCH IN AUSTRALIA

Diocesan Administrator Very Rev Dr David Ranson  
has written a letter to the People of God in the  
Diocese of Broken Bay, mindful of the concerns and  
questions many carry regarding events presently  
unfolding in the life of the Church in Australia.

You can read the letter by scanning the QR code:



**RCIA**  
*A Journey In Faith*

ARE YOU OR SOMEONE YOU  
KNOW THINKING OF BECOMING  
A CATHOLIC?

**IT'S TIME TO LET  
US KNOW !**

The RCIA journey begins  
at the start of August - so  
if you or someone you  
know want to board the  
exciting train ride to  
Easter please let us know  
**NOW ! All aboard !**



## Parish retreats at Tarrawarra Abbey next year

At present we have two options:

1. Mon. 5<sup>th</sup> Apr. - Sun. 11<sup>th</sup> Apr.
2. Mon. 12<sup>th</sup> Apr. - Sun. 18<sup>th</sup> Apr.  
(the second option coincides with school  
holidays).

*If you would like to book in, or just find  
out more, please contact Fr Colin as soon as  
possible.*



*As we gather in worship on this day we acknowledge the Traditional Owners of the land on which our parish is found. We also pay our respects to Elders past and present.*

## *Food for the spirit*

### OUR SOMETIMES STINGY HEARTS

John Muir once asked, "Why are Christians so reluctant to let animals into their stingy heaven?" The same might be said of us as churches: why are we so reluctant sometimes to welcome others into God's mercy and to our communion tables?

We certainly can't use Jesus as our model in doing this. Looking at the Gospels, there is never a recorded incident where Jesus laid down some moral or religious condition to sit down at table with him.

Our model is rather the well-meaning disciples of Jesus, who, like us, tried to protect Jesus by sheltering him from various groups, including little children. But always in the face of this we hear Jesus saying clearly: Let them come me! Small wonder he sent his disciples away so he could have a meeting with the Samaritan woman who had been married five times.

What I am about to suggest is a risk since, admittedly, the issue of intercommunion is more complex than can be resolved simply by saying Jesus welcomed everyone (even as we may never ignore that).

Regarding the question of intercommunion: There is wide agreement theologically that baptism gives you access to the communion table. As Christian denominations, we recognize the validity each other's baptisms. So why can't any Christian go to any Christian church and be welcome at the communion table?

Because each denomination is its own family – and normally families eat at their own tables. Normally you go to your own denominational family for communion. But this is a pastoral consideration not a theological one.

However, occasionally we do eat at someone else's home and table. Most mainline theologies of the Eucharist draw on this distinction and distinguish between "Occasional" intercommunion (funerals, weddings, faith gatherings) and "Regular" intercommunion. The former makes sense pastorally, the latter doesn't. You only eat regularly at someone else's table if you are a member of the family or household.

Given that pastoral concern, churches have had varied norms, ranging from wide welcome to strict exclusion, depending on how their leadership accesses the situation. For example, in the Roman Catholic Church, throughout the nineteen sixties and seventies, Roman Catholics generally welcomed others to receive communion on special occasions. Then, during the nineteen eighties and nineties, more and more, those presiding the Eucharist on those occasions were asked not to publicly invite those from other churches to receive communion. Further, after the year 2000, those presiding the Eucharist were asked to publicly disinvite those from other churches from receiving communion.

More recently, there has been a growing shift back to a more welcoming stance.

What's to be said about this shift back and forth? First, that this is a pastoral rather than a theological issue, and pastorally it can be argued legitimately in different ways. Where there is common agreement is that everyone wants the various Christian Churches to someday be one family with one communion table for all. The disagreement is on how to get there.

Some believe and argue that having to "fast" from intercommunion will make us hungrier to become one Church and will help motivate us to work more proactively for ecumenism. Others disagree and argue that being more welcoming about intercommunion will motivate us to work proactively for ecumenism. Who's right?

There's a logic in both arguments, but I confess that my heart lies with the latter group. In my experience, excluding each other from the Eucharist table tends to harden rather than soften our divisions, just as welcoming each other at the Eucharist table tends to soften the suspicions of each other we have nursed for the last five hundred years since the Reformation.

As well, I disagree with the belief and argument that any one church (in my case the Roman Catholic Church) is the only fully authentic expression of Church and that other denominations somehow lack authentic discipleship and therefore we would in some way cheapen the Eucharist and the real presence by allowing non-Roman Catholics to receive it at our communion table.

Here, like the well-meaning but mistaken disciples of Jesus, we are trying to protect Jesus from persons we feel are somehow not ready to have this encounter and intimacy with him. We need to remember that Jesus always met this with the words: Let them come to me! Jesus doesn't need nor want our protection.

Moreover, the love, mercy, and embrace of God which Jesus incarnated and preached, was the antithesis of stingy. It was wide, inviting, and embracing of everyone universally. God has no favorites, except that everyone of us is God's particular favorite. God is not a private or tribal deity, owned and controlled by any one faith, religion, denomination, or Church.

This is not to say that all faiths, religions, and Churches are equal and all the boundaries that separate them should be erased. No. But it is to say that we must not be so reluctant to incorporate others in our stingy understanding of Jesus' universal embrace.

*Fr Ron Rolheiser omi*



### Free Wills Seminar & Morning Tea

Join legal expert **Cecilia Castle** for a free seminar covering wills, powers of attorney, and enduring guardianship.



6 August 2026 |  10:00–11:30am |  Magnificat Room, Chatswood — Registration required by 4 August.

**ENTRANCE HYMN****Refrain**

Come to the feast of heaven and earth!  
Come to the table of plenty!  
God will provide for all that we need,  
here at the table of plenty.

1. O come and sit at my table  
where saints and sinners are friends.  
I wait to welcome the lost and lonely  
to share the cup of my love.

2. My bread will ever sustain you  
through days of sorrow and woe.  
My wine will flow like a sea of gladness  
to flood the depths of your soul.

*Dan Schutte ©1992, OCP.\**

**HYMN FOR THE DEDICATION OF THE GIFTS**

1 Lord, be my vision, supreme in my heart,  
bid every rival give way and depart:  
you my best thought in the day or the night,  
waking or sleeping, your presence my light.

2 Lord, be my wisdom and be my true word,  
I ever with you and you with me, Lord:  
you my great Father and I your true child,  
you in me living and I with you one.

3 Lord, be my breastplate, my sword for the fight:  
be my strong armour, for you are my might;  
you are my shelter, and you my high tower  
raise me to heaven, O Power of my power.

4 I need no riches, nor earth's empty praise:  
you my inheritance through all my days;  
all of your treasure to me you impart.  
high King of heaven, the first in my heart

5 High King of heaven, when battle is done,  
grant heaven's joy to me, bright heaven's sun;  
Christ of my own heart, whatever befall  
still be my vision, O Ruler of all.

*Words: The Jubilate Group ©1982 The Jubilate Group\*\**

**COMMUNION HYMN**

Love is His word, Love is His way,  
Feasting with all, fasting alone,  
Living and dying, rising again  
Love only love is His way.

*Public Domain – Charles Wesley 1744. Tune: John Darwall (1731-89)*

**Refrain:**

Richer than gold is the love of my Lord.  
Better than splendour and wealth.

Love is His way, love is His mark,  
Sharing His last Passover feast.  
Christ at the table, host to the twelve Love,  
only love, is His mark.

Love is his mark, love is His sign,  
Bread for our strength, wine for our joy,  
This is my body, this is my blood  
Love, only love is His sign.

Love is His law, Love is His word,  
Love of the Lord, Father, and Word,  
Love of the Spirit, God ever one,  
Love, only love, is His word.

*Text: L. Connaughton ©1970, McCrimmon*

*Publishing: Tune: A. Milner ©1997, World Library Publications\*\**

**RECESSIONAL HYMN**

1 Rejoice, the Lord is King:  
Your Lord and King adore!  
Rejoice, give thanks and sing,  
And triumph evermore.  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say, rejoice!

2 Jesus, the Saviour, reigns,  
The God of truth and love;  
When He has purged our stains,  
He took his seat above;  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say, rejoice!

3 Rejoice in glorious hope!  
Our Lord and judge shall come  
And take His servants up  
To their eternal home:  
Lift up your heart,  
Lift up your voice!  
Rejoice, again I say, rejoice!

**Hymns for the Children's Mass****ENTRANCE HYMN**

Change your mind, in truth, come & walk with me.  
Change your heart, my love will set you free.

1. Jesus came to call the lost ones.  
One day he called to me:  
“Leave darkness behind, come walk in the light I  
want you to follow me” He said...

2. So I walked along the path with Jesus,  
a follower I would be.  
He spoke of God's love, He spoke of God's truth,  
And the Good News set hearts free.

3. Then after the darkest hour  
when Jesus died on Calvary  
the dark turned to light and death turned to life.  
He said, “I want you to lead with me”.

*Andrew Chinn ©2004, Andrew Chinn\*\**

**DEDICATION OF THE GIFTS**

Open my eyes Lord, help me to see Your face  
Open my eyes Lord, help me to see

Open my ears Lord, help me to hear Your voice  
Open my ears Lord, help me to hear

Open my heart Lord, help me to love like You  
Open my heart Lord, help me to love

I live within You, deep in Your heart, O Lord  
I live within You, rest now in me

*Jesse Manibusan ©1988, OCP.\*\**

**COMMUNION**

*Chorus:* These hands, this heart, this voice, my God.  
These hands, this heart, this voice, my God.

With these hands I pray to you,  
with these hands I work for you.  
With these hands I show my love for you. (Chorus)

With this voice I speak to you, with this voice I sing to you.  
With this voice I share my love for you. (Chorus)

With this heart I share your love,  
with this heart I feel your love.  
With this heart I live my love for you. (Chorus)



*Andrew Chinn ©2000, Andrew Chinn\*\**

**RECESSIONAL**

*Chorus* This little light of mine, I'm gonna let it shine  
[Repeat x2]

Let it shine, let it shine, let it shine.

Jesus is the Light, I'm gonna let Him shine [Repeat x2]  
Let Him shine, let Him shine, let Him shine.

I will stomp my feet, and I will clap my hands  
I will run around and I'll jump off the ground  
I will stomp my feet and I will clap my hands  
I will run around, I'll jump off the ground

} and shout,  
shout!

(Chorus)

# The Prayers and Responses of Mass

## THE 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.

## THE PSALM

**Ps 118:57,72,76-77,127-130**

My part, I have resolved, O Lord,  
is to obey your word.  
The law from your mouth means more to me  
than silver and gold.

Let your love be ready to console me  
by your promise to your servant.  
Let your love come to me and I shall live  
for your law is my delight.

That is why I love your commands  
more than finest gold.  
That is why I rule my life by your precepts:  
I hate false ways.

Your will is wonderful indeed;  
therefore I obey it.  
The unfolding of your word gives light  
and teaches the simple.

## THE NICENE CREED

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

*(all bow at the following  
words in bold):*

**and by the Holy Spirit was  
incarnate of the Virgin Mary,  
and became man.**

for our sake he was crucified  
under Pontius Pilate,  
he suffered death & was buried,  
and rose again on the third day  
in accordance with the Scriptures.

He ascended into heaven  
and is seated at the right hand  
of the Father.

He will come again in glory  
to judge the living & the dead  
& his kingdom will have no end.

I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds  
from the Father and the Son,  
who,  
with the Father and the Son,  
is adored and glorified,  
who has spoken  
through the prophets.

I believe in one, holy,  
catholic and apostolic Church.  
I confess one Baptism  
for the forgiveness of sins  
and I look forward  
to the resurrection of the dead  
and the life of the world to  
come. Amen.

## GOSPEL ACCLAMATION

Alleluia, alleluia! Blessed are you, Father, Lord of  
heaven and earth; you have revealed to little ones the  
mysteries of the kingdom.  
Alleluia!

## MEMORIAL ACCLAMATION

Save us, Saviour of the world,  
for by your Cross and Resurrection  
you have set us free.

## FR RICHARD ROHR OFM'S MEDITATION: BEING THE BODY OF CHRIST

*Father Richard describes the influence of the apostle  
Paul on the formation of the first Christian churches:*

The apostle Paul knew that the gospel message must  
have concrete embodiment, so he set about founding  
what he called “churches.” Jesus’s first vision of  
church is so simple we could miss it: “For where two  
or three are gathered in my name, I am there among  
them” (Matthew 18:20). This is surely why Jesus  
insists that the message be communicated not by a  
lone evangelist but by sending the disciples out “two  
by two” (Mark 6:7). The individual alone is not a  
fitting communicator of the core message.

During Paul’s lifetime, the Christian church was not  
yet an institution or a centrally organized set of  
common practices and beliefs. It was a living  
organism that communicated the gospel primarily  
through relationships. Paul’s brilliant metaphor for  
this living, organic, concrete embodiment is “the body  
of Christ”: “Just as a human body, though it is made  
up of many parts, is a single unit, because all those  
parts make up a single body, so it is with Christ” (1  
Corinthians 12:12). At the heart of this body,  
providing the energy that enlivens the whole  
community, although each in different ways, is “the  
love of God that has been poured out into our hearts  
through the Holy Spirit” (Romans 5:5).

This Spirit is itself the foundational energy of the  
universe, the Ground of All Being, described in the  
first lines of the Bible (Genesis 1:2). Union is not just  
pious rambling, but the very concrete work of God.

It’s how God makes love to what God created. Paul  
writes that it is precisely “in your togetherness that  
you are Christ’s Body” (1 Corinthians 12:27). By  
remaining—against all trials and resistance—inside  
this luminous web of relationship, this vibrational  
state of love, we experience a very honest and healthy  
notion of communal salvation.

The churches or communities Paul founded are his  
audiovisual aids that he can point to inside of a  
debauched empire (where human dignity was never  
upheld as inherent) to give credibility to his message.  
To people who asked, “Why should we believe there’s  
a new or different life possible?” Paul could say,  
“Look at these people. They’re different. This is a  
different social order.” In Christ, “there are no more  
distinctions between Jew and Greek, slave and free,  
male and female, but all of you are one in Christ  
Jesus” (Galatians 3:28). This is not just a religious idea,  
but a socioeconomic message that began to change the  
world—and still can.

For Jesus, teachings such as forgiveness, healing, and  
justice work are the real evidence of a new and  
shared life. If we do not see this happening in  
churches and spiritual communities, religion is “all in  
the head” and largely an illusion. Peacemaking,  
forgiveness, and reconciliation are not some kind of  
ticket to heaven later. They are the price of  
peoplehood—the signature of heaven—now.

**Killara Church**  
5:30pm Vigil  
9.00am\*

**Lindfield Church**  
8.30am 10.15am\*\*  
12noon Chinese Mass  
6:00pm Youth Mass\*\*\*

\* Morning Tea follows 9am Mass at Killara on the 1st Sunday.  
\*\* 10:15am Mass on the 2nd & 4th Sundays is a Children's Mass, with Children's Choir, and is followed by morning tea.  
\*\*\* Parish Pot Luck dinner follows 6pm Mass on the 3<sup>rd</sup> Sunday

Weekday Mass this week

SEVENTEENTH WEEK IN ORDINARY TIME

Mon. 8am Killara  
Tues. 8am Killara  
Wed. 10am Lindfield-Sts Martha, Mary & Lazarus  
Thur. 10am Lindfield  
Fri. 10am Lindfield-St Ignatius of Loyola

**The Ordinate of Our Lady of the Southern Cross**  
(gathering in our church at Killara):  
Mass Wednesday 6pm (preceded by Exposition from 5pm)  
Thursday 9am Friday 9am Sunday 12 noon  
Evensong 4th Sunday of the month 4pm

### Sunday Mass Roster

|                                                                                                                   |                                                                                         |                                                                                        |
|-------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| <b>SATURDAY</b><br>Killara 5:30PM                                                                                 | <b>25 July</b><br>Fr Stephen                                                            | <b>1 August</b><br>Fr Setefano                                                         |
| <b>SUNDAY</b><br>Lindfield 8:30AM<br>Killara 9:00AM<br>Lindfield 10:15AM<br>Lindfield 12:00PM<br>Lindfield 6:00PM | <b>26 July</b><br>Fr Setefano<br>Fr Stephen<br>Fr Setefano<br>Fr Anselam<br>Fr Setefano | <b>2 August</b><br>Fr Stephen<br>Fr Setefano<br>Fr Stephen<br>Fr Goonan<br>Fr Setefano |

## How to contact us

**Fr Colin Blayney PP VF, Parish Priest**  
0475 558 500 colin@lindfieldkillara.org.au  
**Fr Setefano Mataele sm, Assistant Priest**  
0422 790897 setefano@lindfieldkillara.org.au

**Parish Office Hours: Tue-Fri. - 9.30am - 4pm**  
**Postal address:** PO Box 22, Lindfield NSW 2070  
**P:** 9416 3702 **E:** parishoffice@lindfieldkillara.org.au  
**Parish Website:** www.lindfieldkillara.org.au

**Fr Stephen Hill, Priest-in-residence**  
(voice only) 0474 303 261 fr.stephen@me.com

For all of our staff click on 'Our Parish' on the website.

**Holy Family School:** 4 Highfield Rd, Lindfield  
E info@holyfamily.nsw.edu.au Ph.7256 2141

## Ways that you can support our parish

### 1. Direct debit contributions from your bank A/C:

#### 1st Collection:

(providing for the priests of the parish & sick clergy):  
BSB 062 784 Ac 10000 1624

#### 2nd Collection:

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



### 2. Credit card: Scan the code & then select each of our two collections

**3. Periodic payments from your credit card:**  
Just click on the hotlink box entitled 'Supporting parish finances' on our homepage (www.lindfieldkillara.org.au) or email accounts@lindfieldkillara.org.au for assistance.

**4. The Tap Machines** are available in our two churches.

## AUGUST

**Online Meditation Group every Wednesday 8:00-8:30am.**

Thur 6<sup>th</sup> 8.45am Playgroup  
Sun 9<sup>th</sup> 10.15am Children's Mass followed by morn.tea  
Fri 14<sup>th</sup> 10am Healing Mass  
Sun 16<sup>th</sup> Potluck Dinner following 6pm Mass  
Fri 21<sup>st</sup> 11am Seniors Group Gathering  
Sun 23<sup>rd</sup> 10.15am Children's Mass followed by morn.tea  
Wed 26<sup>th</sup> 10am Book Club

## THE SACRAMENT OF RECONCILIATION

5:00-5:15pm Saturdays at Killara

## Our Chinese Catholic Community

常年期第十七主日 26.7.2026

中文主日彌撒正午12時

讀經一 (你為自己求了智慧。)

恭讀列王紀上 3:5, 7-12

在夜間，上主於夢中顯現給撒羅滿。天主對他說：「你無論求什麼，我必賜給你。」

撒羅滿說：「上主，我的天主，現在你使我的僕人，替代我父親達味為王，但我還太年輕，不知道如何處理國事。你的僕人處身在你所選的民族中間；這是一個多得不可統計、不可勝數的大民族。為此，求你賜給你僕人一顆智慧的心，可統治你的百姓，判斷善惡；否則，誰能統治你這樣眾多的人民呢？」

因為撒羅滿求了這件事，獲得了上主的歡心。天主於是對他說：「因為你求了這件事，而沒有為你自已求長壽，也沒有為你自已求富貴，也沒有要求你敵人的性命，單單為你自已求了智慧，為能辨明正義。我必照你的話，賞賜你一聰明智慧的心，除你以外，前無古人，後無來者。」——上主的話。

答唱詠 詠119:57,72, 76-77, 127-128, 129-130

【答】：上主，我是多麼愛慕你的法律。  
(詠119:97)

領：上主，我說：我的福分，就是遵守你的教訓。你口中的法律，對我的益處，連金銀千萬也不能相比。【答】

領：請照你應許給你僕人的諾言，以你的仁慈來安慰我。願你的仁愛厚加於我，使我生活，因為你的法律，就是我的喜樂。

【答】

領：所以，我愛慕你的誠律，遠勝各種黃金和寶玉。我遵從你的一切誠命，憎惡所有欺詐的途徑。【答】

領：你的約法確實美妙神奇，因此，我的靈魂要持守不渝。你的言語經過解釋，必會發光發亮，連知識淺薄的人，也可以通達知曉。【答】

讀經二 (天主預定我們肖似他的兒子。)

恭讀聖保祿宗徒致羅馬人書 8:28-30

弟兄姊妹們：

我們知道：天主使一切，都有助於那些愛他的人獲得益處，就是使那些按他的旨意蒙召的人獲得益處。因為他已預定：他所預選的人，要與他兒子的肖像相似，好使他兒子，在眾弟兄中作長子。

天主不但召叫了他所預定的人，而且也使他所召叫的人成義，並使成義的人，分享他的光榮。——上主的話。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：父啊！天地的主宰！我稱謝你，因為你將這些事，啟示給小孩子。(參閱瑪11:25)

眾：亞肋路亞。

福音 (他賣掉他所有的一切，買了那塊地。)

恭讀聖瑪竇福音 13:44-46

那時候，耶穌對群眾說：「天國好像藏在地裡的寶貝；人找到了，就把它藏起來，高興地去賣掉他所有的一切，買了那塊地。」

「天國好像一個尋找完美珍珠的商人；他找到一顆寶貴的珍珠，就去賣掉他所有的一切，買了那顆珍珠。」——上主的話。

\*\*\*\*\*

彌撒後.請各教友參加午餐聚會

Sunday School主日學 12:00 (中英雙語)

\*\*牧職修女司徒金美修女 ☎0419- 426899

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

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

**Recently deceased:** Sarah Sherwood, Maureen Hathaway, Dawn Sasseen, Janet Farel, Elvira Rodriguez. **Anniversary:** Raymond Jones, Vera Kolos, Geoff Doughty, Phyllis Ward, Ellen Phoon, John Crawford, Ellen Bennett, Fredrick Baird, Paul Fenelon, Beryl Cates, Vincent Pelosi, David Davoren, Peter Rogers, John Miller, Sean O'Connor, Elizabeth Watson, Ian Coffey, Diana Roche, Brendan Walsh, Frank Hallissy, Sylvia Yee-Joy, Keith McCormick., Margaret Davies, Ronnie Fitzgerald.

**Please pray for those who are sick:** Carol Marriot, Noreen O'Sullivan, Margaret Doherty, Fr Clem Hill, Helen Tisdell, Sue Larkin, Tony Plottel, Elizabeth Wales, Diana Rosewell, Genevieve Larkin, Wolfgang Liers, Tanya Walsh, Jutta Mathur, Jessica Keen, Ali Crawford, William Wise, Janette Brennan, Barbara and John McMullen.

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17TH SUNDAY IN ORDINARY TIME - YEAR A

**Finding the hidden treasure**

MI 13:44:46

My name is



What did the man do after he  
found the treasure hidden in  
the field? Use the key below  
to decipher the code.

A B D E F G

★ ★ ★ ★ ★ ★ ★

H I L N O

★ ★ ★ ★ ★ ★ ★

R S T U V Y

★ ★ ★ ★ ★ ★ ★

Can you find the letters that spell the word **TREASURE** hidden in the pictures below?



The kingdom of heaven is like  
treasure hidden in a field, which  
someone found and hid; then  
in his joy he goes and sells all  
that he has and buys that field.



The kingdom of heaven is also  
like a merchant in search of fine  
pearls; on finding one pearl of  
great value, he went and sold  
all that he had and bought it.

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**WYD27**

**WORLD YOUTH DAY 2027**

Every pilgrimage begins with a single step. This year, the  
Diocese of Broken Bay invites its community to step into an  
experience of faith, hope, and connection, as pilgrims from  
across the diocese—including Catholic Schools Broken Bay  
(CSBB) students—journey together.

"Take courage!  
I have overcome the world."  
Jn 16:33



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