



*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*

TWENTY- SEVENTH SUNDAY IN ORDINARY TIME 4 - 10 - 26

*This week: Is 5:1-7, Phil 4:6-9, Mt 21:33-43
Next week: Is 25:6-10, Phil 4:12-14, Mt 22:1-14*

27TH SUNDAY IN ORDINARY TIME YEAR A



The parable in the Gospel today is an argument against complacency.

It can be easy for those in an established religion to become complacent, arrogant, superior.

It was the situation Jesus found in his own period of history.

But his parable is a warning that God's love extends particularly, as the Second Reading reminds us, to those whose hearts are noble and good.

*Simply naming ourselves as 'Christian' and 'Catholic' is not good enough:
It's about how we live that out in practice.*

We can give ourselves noble labels till the cows come home - the question is whether we really try to reflect the God of love we believe in.

Fr Colin

On the horizon for our parish.....

This Tuesday ...

Next Sunday.....

Study

Pray

Eat!

HSC & IB Mass

**Tuesday
6 October
6pm**

Holy Family Catholic Church

Year 12 students & their parents are invited

Pizza social follows the Mass
Catch up with other year 12's!

RSVP for catering please.
[Use QR code or access HERE](#)

Youth Mass Sausage Sizzle

**NEXT Sunday 11th October
after 6pm Mass**

Please join us for Mass
and stay for a sausage afterwards.

At the end of the month...

Our next Synodal Assembly

Our next gathering of the parish in Synodal Assembly will take place on **Sunday 8th November** following the 10:15am Mass at Lindfield.



Let's take up Pope Francis' and Pope Leo's call to be a synodal church listening and discussing with each other to discern where the Holy Spirit is calling us as a parish community.

*A new look for our
annual Blessing of
Animals !*

*Outdoor Mass
and blessing!*

On Sunday 25th October
our 10:15am Children's Mass will be celebrated in the undercroft area of the school (providing plenty of shelter from the weather).



We'll have a specially designated area with more widely spaced seats for those who bring their pets to be blessed.

Our Parish Pilgrimage in honour of St Mary of the Cross MacKillop

Sunday 18th October



Please be part of our parish pilgrimage to the shrine of St Mary of the Cross MacKillop at North Sydney on Sunday 18th October.

The route:

Bring a picnic lunch to share in Hyde Park (we'll gather on the grass as close to the Archibald Fountain as possible – 12 noon).

We will then move to the crypt below St Mary's Cathedral (12:40pm) (**'A' on the map**) (entry on the eastern side of the cathedral) for an introductory prayer and a reflection from the writings of Mary MacKillop.

At two further stops along the way – St Patrick's (**point 'C'**) at Church Hill and St Francis Xavier's at Lavender Bay (**point 'D'**) – we will again stop for a short time of input and prayer.

Then at the chapel of Mary MacKillop itself at 7 Mount St, North Sydney (**point 'E'**) we will gather for our parish Mass at 3:00pm.

What is a pilgrimage? Pilgrimage has a strong tradition in our Catholic faith. It is like a prayerful journey – as we walk we interact with our fellow pilgrims as fellow disciples, chatting and talking; but we also have those times and spaces for prayer and reflection. The pilgrimage walk is like a sacrament of the journey of our life helping us to focus once again on God who is the goal of that journey. It is like a mini-retreat 'on foot'.

Who can come? We hope that this will be a day for ALL the parish. Children and adults are all welcome.

What if it's a bit too far for you to walk? For those who might find it difficult to do any or all of the walk there is the option of course of joining us at the prayer points along the journey – at St Mary's Cathedral (near St James Station), at Church Hill (near Wynyard) or at Lavender Bay church (not too far from either North Sydney or Milsons Point Stations) or just for the Mass itself at Mount Street (again not far from North Sydney Stn).

Changes to our Sunday Mass programme that weekend: As we hope that the majority of the parish will take part in the pilgrimage we will have fewer Masses in the parish that weekend – **there will be NO 10:15am Mass or Sunday evening 6pm Mass at Lindfield on 18th October.**

What about wet weather?

In the event of really bad weather we will cancel the pilgrimage, including the Mass. If it's pouring rain on Sunday morning then it will be obvious that this is the case. However if the weather simply looks doubtful and we decide that cancellation is the best choice we will advise of a late decision re cancellation via message on the parish website by 9:30am. If the pilgrimage is cancelled due to weather we will re-instate the 10:15am and Sunday 6pm Masses in the parish.

Please be there!

Fr Colin



Our Parish Financial Report for 2025-26 appeared in last weekend's bulletin. It is also available at any time (along with past years' reports) on our parish website under 'Our Parish' → 'Parish Finances'.



We need to have a couple of people who could offer **First Aid** if the occasion arises - **whether you be a doctor, a nurse or a member of St John's Ambulance.**

If you will be taking part in the pilgrimage and can act in that regard please let Fr Colin know 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

THE PRECIOUSNESS AND JOY OF A WHOLE NUMBER

Today we don't attach a lot of symbolism to numbers. A few, mostly superstitious, remnants remain from former ages, such as seeing the number seven as lucky and the number thirteen as unlucky. For the most part, for us, numbers are arbitrary.

This hasn't always been the case. In biblical times, they attached a lot of meaning to certain numbers. For example, in the bible, the numbers forty, ten, twelve, and one hundred are highly symbolic. The number forty, for instance, speaks of the length of time required before something can come to proper fruition, while the numbers ten, twelve, and one hundred speak of a certain wholeness that is required to properly appropriate grace.

Knowing that the ancients invested special meaning in certain numbers is critical to understanding a very challenging, and neglected, story in the Gospels, namely, the parable of the woman with the ten coins (Luke 15, 8-10). Without grasping the symbolism of the numbers, this parable loses its meaning.

Here is the parable as Scripture gives it: A woman had ten coins and lost one. She became extremely anxious and agitated about the loss and began to search frantically and relentlessly for the lost coin, lighting lamps, looking under tables, and sweeping all the floors in her house. Eventually she found the coin and her joy in finding it matched her agitation in losing it. She was delirious with joy, called together her neighbors to share in her joy, and threw a party whose cost far exceeded the value of the coin she had lost.

Why such anxiety and such joy over the loss a coin and the finding of a coin whose value was less than that of a dollar? The answer lies in the symbolism of numbers: In her culture, nine was not a whole number; ten was a whole number. Both the woman's anxiety on losing the coin and her joy in finding it have little to do with the value of the coin. They have to do with the value of wholeness. A certain wholeness in her life had been fractured and only by finding the coin could it be restored. In essence, this is the parable:

A woman had ten children and these constituted her family. With nine of them, she had a good relationship, but one of her daughters was alienated from her and from the family. Everyone else came

regularly to the family table, but this one daughter did not. The woman couldn't find rest in that situation; she needed her alienated daughter to rejoin them. She tried every means to reconcile with her daughter and, one day, in a miracle of miracles, it worked. Her daughter reconciled with her and came back to the family. The family was whole again, everyone was back at table. The woman was overjoyed, withdrew her modest savings from the bank, and threw a lavish party to celebrate the great grace that her family was whole again.

There's an important lesson here: Like that woman, we are meant to be anxious, not able to rest, lighting lamps and searching, until our families, churches, and communities are again whole and those who will no longer sit at a table with us are back in the fold. Nine is not a whole number ... and neither is the number of those who are normally at our family or Eucharistic tables. We need to be constantly uneasy: Who is not at table with us? Who no longer goes to church with us? Who feels uncomfortable worshipping with us? Who will no longer join us in a conversation over morality or politics? And, most importantly, are we comfortable with the fact that so many people can no longer join us at our family, Eucharistic, moral, or political tables?

Sadly, today, too many of us are comfortable in families, churches, and communities that are far, far from whole. Sometimes, in our less reflective moments, we even rejoice in it: "Good riddance! Love us or leave us! She wasn't a real Catholic in any case! His views are so narrow and bigoted it's just as well he isn't here! We are better off without that kind! There's more peace this way! We are a purer, more faithful, family or church because of her absence!"

But it's this attitude and lack of healthy solicitude for wholeness that, perhaps more than any other thing, explains the joylessness and hardness that is so evident everywhere today in our families, churches, and political circles. Unlike Jesus, whose heart ached with God's universal salvific will and who prayed in tears for those "other sheep who are not of this fold", and unlike the woman who lost one of her coins and would not sleep until every corner of the house was turned upside down in a frantic search for what was lost, we content ourselves with just nine coins, an incomplete set, instead of setting out solicitously in search of that lost wholeness that would again bring us completeness and joy.

Fr Ron Rolheiser omi

*Coming soon !
A new Parish Group:*

PARISH DADS' GROUP

You may recall that prior to CoVid we had a parish Dad's Group which sadly closed during the pandemic and then didn't re-start.

WELL..... IT'S RE-STARTING !

Watch this space for details.



CHANGED MASS TIME THIS THURSDAY Please note that this Thursday 8th October the morning Mass at Lindfield will be at 9:30am rather than 10:00am.

ENTRANCE HYMN: SEND DOWN THE FIRE

Refrain: Send down the fire of your justice,
Send down the rains of your love;
Come, send down the Spirit,
breathe life in your people, and we shall be
people of God.

Call us to be your compassion,
Teach us the song of your love;
Give us hearts that sing,
Give us deeds that ring,
Make us ring with the song of your love. *Refrain*

Call us to learn of your mercy,
Teach us the way of your peace;
Give us hearts that feel,
Give us hands that heal,
Make us walk in the way of your peace. *Refrain*

Call us to witness your Kingdom,
Give us the presence of Christ;
May your holy light
Keep us shining bright,
Ever shine with the presence of Christ. *Refrain*

*Marty Haugen ©1989,1990, GIA Publications Inc.**

DEDICATION OF THE GIFTS: ALL THE EARTH PROCLAIM THE LORD

Refrain: All the earth proclaim the Lord,
Sing your praise to God.

Serve you the Lord, heart filled with gladness
Come into God's presence singing for joy. *Refrain*

Enter God's gates bringing thanksgiving,
O enter God's courts while singing with praise. *Refrain*

Honour and praise be to the Father,
the Son and the Spirit, world without end. *Refrain*

*Lucien Deiss ©1965, World Library Publications***

COMMUNION HYMN: O BREATHE ON ME, BREATH OF GOD

O breathe on me, breath of God,
Fill me with life anew
That I may love what thou dost love,
And do what thou wouldst do.

O breathe on me, breath of God,
Until my heart is pure;
Until with thee I have one will,
To do and to endure.

O breathe on me, breath of God,
Till I am wholly thine,
Until this earthly part of me
Glow with thy fire divine.

O breathe on me, breath of God,
So shall I never die,
But live with you the perfect life
Of thine eternity..

Public Domain – Text: Edwin Hatch (1835-89), alt. Music: trad. Irish melody

RECESSIONAL HYMN: BLEST BE THE LORD

Antiphon: Blest be the Lord; blest be the Lord,
The God of mercy, the God who saves.
I shall not fear the dark of night,
Nor the arrow that flies by day.

God will release me from the nets of all my foes
and will protect me from their wicked hands.
Beneath the shadows of God's wings I will rejoice
To find a dwelling place secure. *Refrain*

I need not shrink before the terrors of the night
Nor stand alone before the light of day.
No harm shall come to me, no arrow strike me down,
No evil settle in my soul. *Refrain*

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On Saint John Henry Newman

This coming Friday is the feast day of the relatively recently canonised John Henry Newman. Here is a thought on his witness for our own discipleship.....



Cardinal Newman, scholar, preacher and 19th century Anglican convert to the Catholic Church, and now saint, is regarded as one whose thinking sowed many of the seeds for the Second Vatican Council. Above all he was a champion of the conscience, something he lived by himself. He knew that in the end we stand before God, responsible for ourselves and judged by our fidelity to our well-informed conscience.

But 'conscience' for him certainly wasn't simply about doing what it suited him to do. He followed the dictates of that conscience even when he knew it would bring him pain. In no case was that more evident than

in his decision to enter the Catholic Church, knowing that it would not be understood by many of his friends and colleagues, that it would cost him some of those friendships. It stands in contrast to how the word 'conscience' can be so slightly used today – to mean doing what I want to do without the hard work of hearing voices other than our own.

As Fr Edmund Campion once put it:

'An enemy once said of the Irish statesman Eamon de Valera, that all his life he wrestled with his conscience and he always won. Of John Henry Newman you might say that he wrestled with conscience and he always lost.'

Fr Colin

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 79:9, 12-16, 19-20

You brought a vine out of Egypt;
to plant it you drove out the nations.
It stretched out its branches to the sea,
to the Great River it stretched out its shoots.

Then why have you broken down its walls?
It is plucked by all who pass by.
It is ravaged by the boar of the forest,
devoured by the beasts of the field.

God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted.

And we shall never forsake you again:
give us life that we may call upon your name.
God of hosts, bring us back;
let your face shine on us and we shall be saved.

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! I call you friends, says the Lord,
because I have made known to you everything I have learnt
from my Father.
Alleluia!

MEMORIAL ACCLAMATION

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

FR RICHARD ROHR OFM'S MEDITATION: THE BEAUTY OF A LITTLE FLOWER

*Jesus set before me the book of nature; I understood
how all the flowers [God] has created are beautiful,
how the splendor of the rose and the whiteness of the
lily do not take away the perfume of the little violet or
the delightful simplicity of the daisy.... If all flowers
wanted to be roses, nature would lose her springtime
beauty, and the fields would no longer be decked out
with wildflowers. And so it is in the world of souls.*

—Thérèse of Lisieux, *Story of a Soul*

On the CAC's Turning to the Mystics podcast, James
Finley describes how Thérèse of Lisieux embraced
ordinariness, the beauty of the little flower, as a path
to God:

Thérèse was not an ecstatic mystic. It's almost as if
she was so deep in the divinity of the intimacy of
ordinariness itself—with such clarity—that it makes
her extraordinary. That's what makes her accessible
to us. Because we're ordinary. How can we find God's
oneness with us in the midst of the ordinariness of
ourselves? I think that's why she touches us so.

Thérèse sees herself in some way as a little flower
growing in God's garden, which is why she's
sometimes called the Little Flower. She says that
there is glory in the rose and the orchid and all of
that, but imagine a field filled with wildflowers in the
springtime—thousands and thousands of flowers, and
that God knows the littleness of each one and is
personally loving each one into existence.
Furthermore, God knows what that little flower is and

the intricacy of its design, like the subtle scent of the
violet. God eternally knows the violet to be hidden
with Christ in God forever, so God is eternally
contemplating the little flower in God.

Now, let's say there is a mountain and you're holding a
grain of sand in your hand and comparing it to the
mountain. The mountain is so immense and the grain
of sand is so tiny; but since God cannot be diminished
in any way whatsoever, the infinite presence of God is
presencing itself in your hand through that little grain
of sand, as much as in the mountain. Like the
mountain, it is nothing without God. We don't see this
in ego consciousness, but in meditative prayer states
we can sense the incomprehensible stature of the
simplicity of things. We're the simple soul, but the
stature of our simplicity is divine because we're God's
beloved.

I think Thérèse lived in this kind of luminosity, this
gentle glow. She was not an ecstatic mystic having
visions, but it's like the divinity of the simplicity of
herself that she so graciously shares with us invites us
into the graciousness of our own simplicity. Thérèse is
stunning by the radicality of her simplicity, which
brings us to the radicality and the divinity of our
simplicity and how we are to live by it and to walk in
it day by day.

Sunday Mass

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.

Weekday Mass this week

TWENTY-SEVENTH WEEK IN ORDINARY TIME

Mon. 8am Killara
Tues. 8am Killara
Wed. 10am Lindfield (Memoria, Our Lady of Rosary)
Thur. 9:30am Lindfield (please note time change)
Fri. 10am Killara (Healing Mass). Memoria, St John Henry Newman.

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

SATURDAY	3 October	10 October
Killara 5:30PM	Fr Colin	Fr Colin
SUNDAY	4 October	11 October
Lindfield 8:30AM	Fr Hien	Fr Colin
Killara 9:00AM	Fr Colin	Fr Hien
Lindfield 10:15AM	Fr Hien	Fr Colin
Lindfield 12:00PM	Fr Anthony	Fr Hien
Lindfield 6:00PM	Fr Hien	Fr Colin

How to contact us

Fr Colin Blayney PP VF, Parish Priest
0475 558 500 colin@lindfieldkillara.org.au

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

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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.

OCTOBER

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

Tues. 6th 6pm HSC/IB Mass and supper.
Wed. 7th 11am Scripture study (online)
Fri. 9th 10am Healing Mass and morning tea
Tues. 13th 7:00pm Confirmation Parents' meeting
Wed. 14th 7:30pm Scripture study (online)
Fri. 16th 11am Seniors' Social group
Sun. 18th PARISH PILGRIMAGE
Tues. 20th 7:30pm Parish Finance Committee
Wed. 21st 11am Scripture study (online)
7:30pm Parish Pastoral Council

THE SACRAMENT OF RECONCILIATION

5:00-5:15pm Saturdays at Killara

Our Chinese Catholic Community

常年期第二十七主日 4.10.2026
中文主日彌撒正午12時
讀經一 (萬軍上主的葡萄園, 就是以色列家。)

恭讀依撒意亞先知書 5:1-7
我要為我的愛友, 謳唱一首有關他葡萄園的情歌: 我的愛友, 有一座葡萄園, 位於肥沃的山崗上; 他翻掘了土地, 除去了石塊, 栽種了精選的葡萄樹, 園中築了一座守望台, 又鑿了一個榨酒池。他原希望葡萄園出產好葡萄, 但它卻出產了野葡萄。耶路撒冷的居民和猶大人啊! 現在請你們, 在我與我葡萄園之間, 判斷是非: 我為我的葡萄園所能做的, 還有什麼沒有做到? 我原希望它出產好葡萄, 為什麼卻出產了野葡萄?

現在, 我要告訴你們, 我將怎樣對待我的葡萄園: 我必撤去它的籬笆, 讓它被吞噬; 拆毀它的圍牆, 讓它受踐踏; 我要使他變成荒地, 不再修剪, 不再耕鋤; 荊棘和蒺藜, 將叢叢而生; 並且我要命令雲彩, 不再給它降下時雨。萬軍上主的葡萄園, 就是以色列家, 而猶大人, 即是他鍾愛的幼苗。上主原希望正義, 看, 竟是流血; 上主原希望公平, 看, 卻是冤聲! ——上主的話。
答唱詠 詠80:9,12, 13-14, 15-16, 19-20
【答】: 萬軍上主的葡萄園, 就是以色列家。 (依5:7)

領: 你從埃及移來一棵葡萄樹。你把異民趕走, 而種植這樹。它的枝蔓, 伸展到海涯; 它的根苗, 綿延到河壩。【答】
領: 你為何拆毀了它的籬笆, 任憑過路的人去砍伐, 使森林的野豬去踐踏, 使田間的野獸去吃它? 【答】
領: 萬軍的天主, 求你領我們回去; 求你從高天之上, 垂視和憐恤! 求你常看顧這葡萄樹, 及你右手種植的園圃; 保護你所培養的小樹。【答】
領: 從此, 我們再不願意離開你; 請賜我們生存, 為能傳揚你的名。上主, 萬軍的天主, 求你復興我們; 請顯示你的慈顏, 好拯救我們! 【答】

讀經二 (這一切你們都該實行; 這樣, 賜平安的天主, 必與你們同在。)
恭讀聖保祿宗徒致斐理伯人書 4:6-9

弟兄姊妹們:
你們什麼也不要掛慮, 只在一切事上, 以懇求和祈禱, 懷著感謝之心, 向天主呈上你們的請求; 這樣, 天主那超乎各種思想的平安, 必要在基督耶穌內, 固守你們的心思念慮。

此外, 弟兄們! 凡是真實的, 凡是高尚的, 凡是正義的, 凡是純潔的, 凡是可愛的, 凡是榮譽的, 不管是美德, 不管是稱譽: 這一切, 你們都該思念; 凡你們在我身上所學得的, 所領受的, 所聽見的, 所看到的: 這一切, 你們都該實行。這樣, 賜平安的天主, 必與你們同在。——上主的話。

福音前歡呼
領眾: 亞肋路亞。
領: 主說: 我揀選了你們, 並派你們去結常存的果實。(參閱若15:16)
眾: 亞肋路亞。

福音 (他把葡萄園, 另租給按時給他繳納出產的園戶。)
恭讀聖瑪竇福音 21:33-43

那時候, 耶穌對司祭長和民間長老說: 「你們再聽一個比喻吧! 從前有一個家主, 培植了一個葡萄園, 周圍圍上籬笆, 園內掘了一個榨酒池, 築了一座守望台, 把它租給園戶, 就離開了本國。快到收成的時候, 家主打發僕人, 到園戶那裡, 去收取果子。園戶捉住了僕人, 將一個鞭打了, 將一個殺死了, 將另一個用石頭砸死了。家主再打發一些僕人去, 人數比以前還多; 園戶也照樣對待了他們。最後, 家主打發自己的兒子, 到園戶那裡去。家主心想: 他們會敬重我的兒子。但園戶一看見是兒子, 就彼此說: 這是繼承人, 來! 我們殺掉他, 我們就能得到他的產業。於是, 園戶捉住家主的兒子, 把他推到葡萄園外面, 殺了。」
「那麼, 當葡萄園的主人回來時, 他要怎樣處置那些園戶呢?」司祭長和民間長老回答說: 「要凶惡地消滅那些凶惡的人, 把葡萄園另租給按時給他繳納出產的園戶。」耶穌對他們說: 「『匠人棄而不用』的石頭, 反而成了屋角的基石; 那是上主的所作所為, 在我們眼中, 神妙莫測!」這句經文, 你們沒有讀過嗎?
「為此, 我對你們說: 天主的國, 必由你們當中奪去, 而交給結果實的外邦人。」——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: Fr Harry Kennedy, Therese Cashman, Paul Stiebel, Shubei Zhao, Ronald Swanson, John Collins, Nora Moelle, David Lyons, Sarah Sherwood, Maureen Hathaway.
Anniversary: Bill Bye, Lawrence Dwyer, Elizabeth Hutchinson, Adrian Selwyn, Marjorie Simpkins, Vincent Tesoreiro, Graham Blair, Frank Gibbons, Mary Doughty, Eric Cannell, Robert Herlamberg, Gerry McCormack, Johnny Alackakunnel, Teresita Borthwick, David Handley and Giovannina Tesoriero.

Please pray for those who are sick: Hong Li, Carol Marriott, Noreen O'Sullivan, Margaret Doherty, Fr Clem Hill, Helen Tisdell, 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.

ARE YOU A FAMILY WITH YOUNG CHILDREN?

Here's some of the things
our parish has for you:

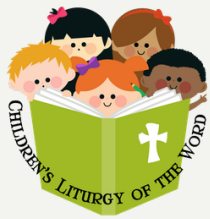
Children's Mass with Children's Choir
on the 2nd & 4th Sundays of the month
at the 10:15am Mass.

Children are welcome to become part of the choir, to be Readers, to bring up the gifts of bread and wine. Just let us know!



Morning tea follows the Mass in St Brigid's Hall above Holy Family Church.

Children's Liturgy of the Word
on the 1st & 3rd Sundays of the month
at the 10:15am Mass.



Just after Mass begins we invite the children to come forward for a blessing and they then go upstairs with their adult leaders to explore the Sunday Gospel at their own level.

They then return to the church to join their families for the Liturgy of the Eucharist.

Healing Mass

Our next Healing Mass
will be celebrated **this**
Friday 9 October at 10am
at Immaculate Heart of
Mary Church
at Killara
followed by morning tea
in St Joseph's Hall



THE CATHEDRAL PRECINCT CHARITY CLASSIC

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FRIDAY 16 OCTOBER 2026

Join us for a great day of golf and giving! Limited spots remain – book your team today.

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There will also be prizes, a silent auction and a special guest appearance, making it a day not to be missed.

\$130 per golfer (includes golf and BBQ lunch)
\$70 BBQ lunch only

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<https://www.trybooking.com/au/event/cathedralprecinct-charity-teeing-off-for-the-future-1630804>



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www.youngster.co
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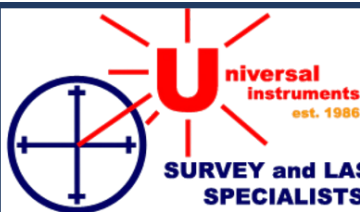
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Women of Broken Bay Lunch
Wednesday 28 October 2026

Connect. Be inspired. Help shape the future.

Join women from across the Diocese for a
special lunch featuring keynote speaker Mrs
Kelly Paget, exploring "Called to Lead: A
Journey of Faith, Family and Community."

Enjoy lunch, connection and conversation while
supporting the Cathedral Precinct Project.

11:30am arrival | 12:00pm-2:00pm
Limited spots - book your seat today!

Seats are limited - book today:

[https://www.trybooking.com/au/event/women-
of-broken-bay-lunch2026-1630835](https://www.trybooking.com/au/event/women-of-broken-bay-lunch2026-1630835)

**WOULD YOU LIKE TO BE A
BELLRINGER ?**

We have a great band already who ring
before the Sunday 6pm Mass. It would
be lovely also to have a band to ring
for the 10:15am Mass. We need a
minimum of 5 people to form a band.
If you're interested please let Fr Colin
know but please note:



- bellringing is done as a band - you need to turn up!
- bellringing requires training - we provide it!
- bellringing is fun!

SAUSAGES REPLACE POTS !

At least for the summer months we've decided to
replace our monthly Pot Luck Dinner with a sausage
sizzle after the Sunday evening Mass.

It will be in the courtyard of MacKillop Hall (or in
MacKillop Hall if the weather is inclement).

However for October this will be on the second
Sunday of the month (11th) rather than the third
since we have the parish pilgrimage on the 18th.

See page 1.

Follow us on our socials!

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