

Catholic Parish of Lindfield-Killara

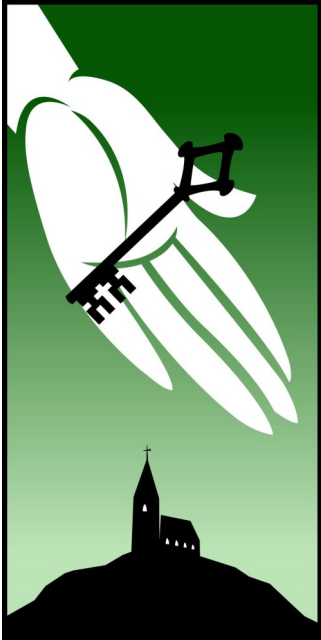
Diocese of Broken Bay

TWENTY FIRST SUNDAY IN ORDINARY TIME

23 - 8 - 20

This week: Is 22:19-23; Rom 11: 33-36; Mt 16:13-20

Next week: Jer 20:7-9; Rom 12:1-2; Mt 16:21-27



The question posed by Jesus to his disciples in today's Gospel has reverberated not only over that Palestinian countryside but down through the centuries since:

'Who do you say I am?'

People will answer that question through the experience of Jesus that they have through his disciples, and not just through who we are individually but especially through who we are communally – as a parish, as a Church.

Do they see a group of people who love one another?

*Do they truly see a **community**?*

Do they see a group of people who bring energy and life to their worship?

Do they see a group of people who want to build God's Kingdom, not their own?

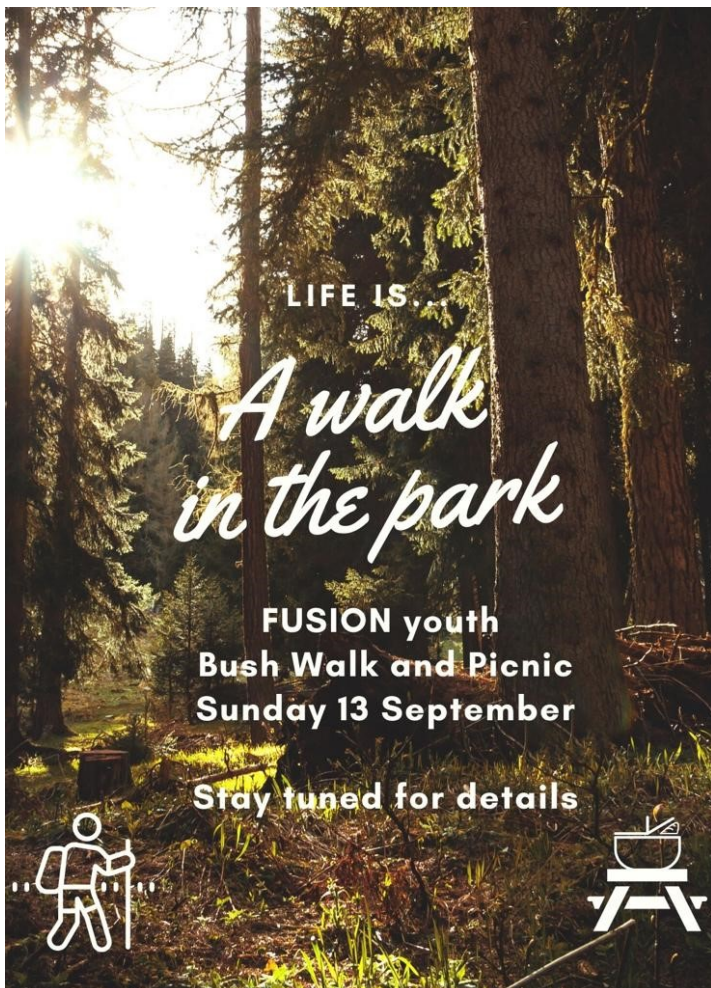
Do they see a group of people with a missionary, outgoing, outlook; or a community focussed only on itself?

Do they see a group of people who pray?

Do they see a group of people with a passion for social justice?

'Who do you say I am?' We can't overestimate the influence we have on how the world will answer that question through the type of community we work to make ourselves be?

Fr Colin



Let's Celebrate!
FIRST HOLY COMMUNION

dates: SEPTEMBER 6TH, 13TH, 20TH, 27TH AND OCTOBER 4TH

church: **KILLARA** 10:30 AM MASS WITH FR THOMAS
LINDFIELD 11:30 AM MASS WITH FR COLIN

capacity: **5** 5 CANDIDATES PER MASS AND APPROX 5 PAX PER FAMILY

email: NOW LIMITED TO 4TH OCTOBER ONLY PLEASE CONTACT MAIA

An illustration of a chalice, a host, and a ciborium.

SUNDAY MASS! LET'S GATHER TOGETHER AGAIN!

KILLARA CHURCH	4.00pm vigil	LINDFIELD CHURCH	6.00pm Vigil
	5:30pm Vigil		8.30 am
	9.00am		10.15am
	(No 10:30am Mass during August)		11.30am
	12 noon Chinese Mass (2nd & 4th Sundays)		

SUNDAY EVENING MASS 6.00PM

(alternates between our two churches)

August schedule

2nd August	Lindfield
9th August	Killara
16th August	Lindfield
23rd Aug	Killara
30th August	Lindfield

BOOKING

The current public health restrictions require us to keep numbers to the limit imposed by the four square metre per person rule (50 people for Killara church and 45 for Lindfield).

So it's necessary to **make a booking** to attend Mass each week – however this is very simple, taking only a few seconds. You can book up to 1 hour before each Mass. Either go to the special hotlink box on the homepage of our parish website (www.lindfieldkillara.org.au) or click on this link: <https://www.bbcatholic.org.au/lindfield-killara/mass-and-prayer-times/the-return-of-sunday-and-weekday-mass-with-50-people>

Or call the Parish Office and we'll book for you.

There's no restriction on how often you attend Mass—you just must book EACH time for each person attending.

COLLECTIONS

For health and safety we won't pass round the collection bowls – however there will be two boxes clearly labelled **FIRST COLLECTION AND SECOND COLLECTION** in a prominent position in the centre of each church. We hope that after the long period of church closure you can resume your weekly giving. There are also Tap and Go machines in Lindfield church (and soon at Killara also) and the homepage of our website gives details about online giving.

Of course, if you – or anyone at home in your household – has even the mildest sign of a cold or other respiratory infection

PLEASE DO NOT ATTEND MASS.

WE HAVE A COVID SAFETY PLAN

- ♦ We adhere to maximum number of person permitted in the church based on the four square metre rule (46 people at Lindfield and 50 at Killara)
- ♦ Green ticks on the seats indicating seating positions ensure maximum separation
- ♦ All are asked to sanitise their hands on entering & leaving
- ♦ The pews etc are sanitised after every Mass
- ♦ There is no singing as required by health regulations and no physical exchange of the sign of peace.
- ♦ All are asked to maintain 2 metre spacing when coming forward for Holy Communion (which is given on the hand only and not on the tongue).

For those who have health conditions

At each Mass we can accommodate either one person or one couple who need a greater physical distancing **in the choir loft** at Lindfield for Sunday or weekday Mass. There will be nobody else in the choir loft with you. **Please contact the Parish Office to book a spot in the choir loft.**

OUR PARISH ONLINE SUNDAY MASS

ON YOUTUBE CONTINUES TO BE AVAILABLE EACH WEEK

Even though the public celebration of Sunday Mass has resumed **we are also continuing to have our online celebration of Mass** because we know that there are many who at this time cannot resume coming to Mass either for reason of age or underlying health condition.

To access our online parish Mass just go to the homepage of our parish website (www.lindfieldkillara.org.au) and click on the hotlink box entitled 'Parish Life in the Current Situation' and scroll down to Resource 3 ('Video of Sunday Mass') - or just paste this link into your browser: <https://www.youtube.com/channel/UCEkBUTq-JIrmjUo8-juHdFQ>

DITCH THE BROWSER!

Ever since a recent Microsoft upgrade to Edge quite a number of people trying to view our online Sunday Mass via our parish website have been unable to do so.

We recommend that you use Google Chrome as your browser—no problems are encountered with this.

Alternatively, another way to access our Mass is to go to www.youtube.com and in the search bar type **lindfield-killara catholic parish**

Food for the Soul.....

And so I say to you, you are Peter
and upon this rock I will build my church, and the gates of the netherworld
shall not prevail against it (Mt 16:18)

The Width of Our Ecclesial Embrace

Nikos Kazantzakis once said “the bosom of God is not a ghetto, but our hearts often are.” So too, sadly, are our ecclesiologies.

In church circles today, both liberal and conservative, our ecclesiologies are often anything but inclusive and catholic (“catholic” meaning wide and universal). We are pretty selective as to whom we consent to worship with and to whom we will accord the grace and wisdom of God. We tend to pick our fellow-worshippers along ideological lines rather than along the lines that Jesus suggests and we are getting ever more fastidious. More and more within our churches sincere are divided from sincere and the old tensions that used to exist between denominations now also exist within each denomination. Given all of this, it can be helpful to regroup ourselves in a critical truth that Jesus revealed.

One of his most stunning revelations is that God does not discriminate: “God lets his sun shine on the good as well as the bad.” God, like the sun, shines on every kind of soil equally, fertile and barren alike. And if God showers love equally on the good and bad, then surely God showers love equally on liberals and conservatives, on the rigid and the fanciful, on those who are joyous and those who are bitter, on the politically-correct and on those less inclined to that kind of sensitivity, and on those who belong to our ecclesial set and on those who would prefer us dead. That’s a disconcerting thought, but such, it would seem, is the scope of God’s embrace.

Jesus says as much: “In my father’s house there are many rooms.” This is a statement about the width of God’s embrace, not about the architecture of a heavenly mansion. God’s heart, as revealed by Jesus, is a wide one, capable of embracing immense differences and carrying unbearable tensions.

That, I submit, is one of the major challenges to our churches today, to stretch our hearts, our theologies, our ecclesiologies, and our pastoral practices so as to be more in tune with the great truth of our founder’s revelation that in God’s house there are many rooms. Can we hold the differences among ourselves in patience, charity, and respect? Can we hold and carry more tension rather than always looking for resolutions that result in some being included and others excluded?

Raymond Brown, in his wonderful book on *The Community of the Beloved Disciple*, traces out how the early church, immediately after Jesus’ departure, already struggled with many of the tensions we have today. The communities of Mark, Matthew, Luke, and Paul emphasised very different things than did the communities that followed John.

However, in the end, the church chose to canonise both of

them, chose to accept different Christologies and different Ecclesiologies, and to carry the tension and truth of both. It chose to put these differences into paradox rather than opposition.

Brown’s words at the end of this fine book are ones that we, within every denomination and within every ideology within a denomination, might well take to heart:

He tells us the church’s decision to place the Gospel of John in the same canon as the writings of Mark, Matthew, Luke, and Paul was a decision to live with tension, to imitate God’s wide embrace.

As Brown puts it, by choosing to keep both, the church has not chosen a Jesus who is either God or man but both; has chosen not a Jesus who is either virginally conceived as God’s son or pre-existent as God’s son but both; not either a Spirit who is given to an authoritative teaching magisterium or the Paraclete-teacher who is given to each Christian but both; not a Peter or a Beloved Disciple but both. ...

This means that a church such as my own, the Roman Catholic, with its stress on authority and structure, has in the Johannine writings an in-built conscience against the abuses of authoritarianism. So also the “free” churches have in the Pastorals an in-built warning against abuses of the Spirit and in 1 John a warning against the divisions to which a lack of structured authority leads.

Like one branch of the Johannine community, we Roman Catholics have to come to appreciate that Peter’s pastoral role is truly intended by the risen Lord, but the presence in our Scriptures of a disciple whom Jesus loved more than he loved Peter is an eloquent commentary on the relative value of the church’s office. The authoritative office is necessary because a task is to be done and unity is to be preserved, but the scale of power in various offices is not necessarily the scale of Jesus’ esteem and love. (Brown, p. 163)

In a time of much ecclesial quarrelling, especially over authority, Raymond Brown reminds us that “the greatest dignity to be striven for is neither papal, episcopal, nor priestly; the greatest dignity is that of belonging to the community of the beloved disciples of Jesus Christ.”

Our ecclesiologies should echo that.

Ron Rolheiser from the *Centre of Liturgy*
The University of St Louis

FR RICHARD ROHR OFM'S MEDITATION

Nonviolence: A Spiritual Superpower

Be the change you wish to see in the world. —Gandhi

My good friend, John Dear, is a devoted student of Mohandas Gandhi and has dedicated his life to the promotion of nonviolence through his activism and writing. John writes:

In his search for God and truth, Mohandas Gandhi [1869–1948] concluded that he could never hurt or kill anyone, much less remain passive in the face of injustice, imperialism, and war. Instead, Gandhi dedicated himself to the practice and promotion of nonviolence. He concluded that nonviolence is not only the most powerful force there is; it is the spiritual practice most neglected and most needed throughout the world.

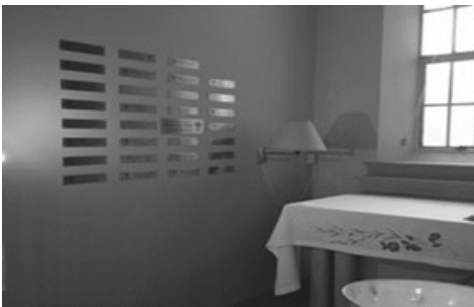
“Nonviolence means avoiding injury to anything on earth, in thought, word, or deed,” Gandhi told an interviewer in 1935. But for Gandhi, nonviolence meant not just refraining from physical violence interpersonally and nationally, but refraining from the inner violence of the heart as well. It meant the practice of active love toward one’s oppressors and enemies in the pursuit of justice, truth, and peace. “Nonviolence cannot be preached,” he insisted. “It has to be practiced.” For fifty years, Gandhi sought to practice nonviolence at every level in life, in his own heart, among his family and friends, and publicly in his struggle for equality in South Africa and freedom for India. It was the means by which he sought the ends of truth; in fact, he later concluded that the ends were in the means, or perhaps they were even the same. In other words, the practice of nonviolence is not

just the way to peace; it is the way to God.

Gandhi’s nonviolence was a religious duty. It stood at the center of his spirituality, all his spiritual teachings, and his daily spiritual practice. Gandhi concluded that God is nonviolent, and that God’s reign is the reign of nonviolence. “Nonviolence assumes entire reliance upon God,” Gandhi taught. “When the practice of nonviolence becomes universal, God will reign on earth as God reigns in heaven.” After years of studying the various religions, Gandhi concluded too that nonviolence is at the heart of every religion. It is the common ground of all the world’s religions, the hidden ground of peace and love underlying every religion. . . .

Gandhi thought that the force of nonviolence was more powerful than all nuclear weapons combined and that if we all practiced perfect active nonviolence, we could unleash a spiritual explosion more powerful than the atomic bombing of Hiroshima. “I am certain that if we want to bring about peace in the world,” Gandhi told a group of visitors a few months before his death, “there is no other way except that of nonviolence.”

“Nonviolence is the greatest and most active force in the world,” Gandhi wrote. . . . “My optimism rests on my belief in the infinite possibilities of the individual to develop nonviolence. The more you develop it in your own being, the more infectious it becomes till it overwhelms your surroundings and by and by might oversweep the world.”

OUR MEMORIAL WALLS

As you know we have a Memorial Wall in each of our two churches. A Mass is held each year in November for those whose names are recorded on the Memorial Walls. Given the current health situation, the dates for this year Masses have not been set. We will the date advise closer to the time..

Ordering New Plaques:

If you would like to order one or more Memorial Plaques for either church, please contact Philita in the Parish Office. You can also find out more about the plaques and download the forms required for ordering the plaques by visiting our parish website and going to ‘Our Parish’ ® ‘Memorial Walls’.

For the plaques to be in place for this November please have your order in to Philita **by Monday 7th September.**

FACE MASKS

THANK YOU to all those that have been wearing masks to mass. We know it feels strange and sometimes uncomfortable, but what isn’t this year? The NSW Government deems churches as high-risk public settings and recommends wearing masks to help prevent the spread of COVID-19.

We **strongly encourage** our parishioners to continue to care for each other and wear a face mask when attending Mass. Face masks are not recommended for young children.

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 137:1-3,6,8

I thank you, Lord, with all my heart,
you have heard the words of my mouth.
Before the angels I will bless you.
I will adore before your holy temple.

I thank you for your faithfulness and love
which excel all we ever knew of you.
On the day I called, you answered;
you increased the strength of my soul.

The Lord is high yet he looks on the lowly
and the haughty he knows from afar.
Your love, O Lord, is eternal,
discard not the work of your hands.

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

GOSPEL ACCLAMATION

Alleluia, alleluia!
You are Peter, the rock on which I will build my
Church;
the gates of hell will not hold out against it.
Alleluia!

MEMORIAL ACCLAMATION (said, not sung):

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

CALLING ALL SOLOISTS

VOCAL
PIANO / ORGAN
VIOLIN
GUITAR

CAN YOU HELP US MAKE OUR FIRST
HOLY COMMUNION CELEBRATIONS
MORE SPECIAL THIS YEAR?

ARE YOU AVAILABLE ON ONE OR
MORE OF THESE DATES:

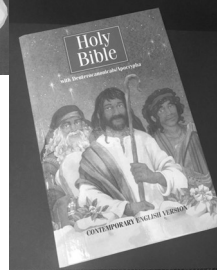
SEPTEMBER 6TH, 13TH, 20TH, 27TH
AND OCTOBER 4TH

IF YOUR ANSWER IS YES OR WOULD
LIKE TO KNOW MORE PLEASE
CONTACT MAIA SCHULZE ON
MAIA@LINDFIELDKILLARA.ORG.AU



Need gifts for First Holy Communion?

Don't forget our Piety Stall. Call the parish office
Tues-Fri to arrange an appointment to view or a
catalogue to be sent to you.



常年期第二十一主日 23.8.2020

讀經一 恭讀依撒意亞先知書 22:19-23

上主對宮廷長舍布納說：「我要革除你的職務，撤去你的地位。到那天，我要傳召希耳克雅的儿子厄里雅金，做我的僕人。我要把你的朝衣，給他穿上；把你的玉帶，給他束腰；將你的管治權，交在他手中。他將作耶路撒冷居民，及猶大家族的慈父。」「我要將達味家室的鑰匙，放在他肩上；他開了，沒有人能關；他關了，沒有人能開。我要堅定他，有如釘在硬地裡的木橛；他將成為自己家族榮譽的寶座。」——上主的話。

答唱詠 詠138:1-2, 2-3, 6,8

【答】：上主，你的仁慈永遠常存；求你不要放棄你的作品。（詠138:8）

領：上主，我要全心稱謝你，因為你俯聽了我懇切的祈禱。我要在眾神前歌頌你，向

你的聖所伏地致敬。【答】

領：我要頌揚你的聖名，因為你信實而又慈愛。我幾時呼號你，你就俯允我，並增加我的力量。【答】

領：上主尊高無比，卻垂顧弱小；驕傲的人，在他面前，無所遁形。上主，你的仁慈永遠常存，求你不要放棄你的作品。【答】

讀經二 恭讀聖保祿宗徒致羅馬人書 11:33-36

福音前歡呼

亞肋路亞。領：主說：你是伯多祿（磐石）；我要在這磐石上，建立我的教會；陰間的門，決不能戰勝她。（參閱瑪16:18）亞肋路亞。

福音 恭讀聖瑪竇福音 16:13-20

那時候，耶穌來到了斐理伯的凱撒勒雅境內，就問門徒說：「人們說人子是誰？」門徒說：「有人說是洗者若翰；有人說是厄里

亞；也有人說是耶肋米亞，或者先知中的一位。」耶穌對他們說：「你們說我是誰？」西滿伯多祿回答說：「你是默西亞，永生天主之子。」耶穌回答他說：「約納的儿子西滿，你是有福的，因為不是肉和血啟示了你，而是我在天之父。我再給你說：你是伯多祿（磐石）；我要在這磐石上，建立我的教會；陰間的門，決不能戰勝她。我要將天國的鑰匙交給你；凡你在地上所束縛的，在天上也要被束縛；凡你在地上所釋放的，在天上也要被釋放。」耶穌於是嚴禁門徒，不要對任何人說他是默西亞。——上主的話。

****華人天主教會北區中心 Immaculate Heart of Mary Church Killara**

9月份彌撒時間：9月13日，9月27日正午12時

****牧職修女 司徒金美修女 0419- 426899**

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

For the kids...

CROSSWORD

God will come to save us

Is 56:1, 6-7
Ps 67:1-2, 4, 5 & 7, R. v.4
Mt 15:21-28



Across

- 2: truthful
- 3: the Jewish day of worship
- 5: to have a party
- 6: a four-legged animal that barks
- 7: a very high piece of land
- 8: reasonable

Down

- 1: a place where people dwell
- 2: cured
- 3: Jesus described the people of Israel as like a flock of lost _____
- 4: father is to son, as mother is to what?
- 5: Jesus spoke to a woman who came from this place
- 8: what we eat

What's happening in our online parish?

AUGUST

Every Sunday	On demand	Parish Mass online
Every Wednesday	8:00am	Meditation Group
1st & 3rd Wed.	11:00am	Daytime Scripture Study Group
Last Wednesday	10:00am	Parish Book Club

MAKING DIRECT DEBIT CONTRIBUTIONS TO THE PARISH FROM YOUR BANK ACCOUNT

First Collection: BSB 062 784 Acct 1116 8002
(Lindfield Killara Parish Pastoral Revenue Account)

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

(in the reference section for the transfers please put your name. Also, if you have weekly envelopes please put your Envelope Number in the reference section).

CONTRIBUTING VIA CREDIT CARD

To arrange to contribute by credit card please contact Alison:
alison@lindfieldkillara.org.au

Or just click on the special hotlink box regarding Parish Finances on the homepage of our parish website (www.lindfieldkillara.org.au)

PUBLIC HEALTH MATTERS

Let's all play our part. Remember:

- ♦ 7 out of 10 infected people have NO symptoms at all.
- ♦ Maintain 1.5 m distance from others. Check that distance on a measuring tape—because it seems no one ever does!
- ♦ Stay home if you have even the mildest symptoms.
- ♦ Practice good hand hygiene.
- ♦ **Report** venues, homes & events that flout regulations: 1800 333 000.

DID YOU KNOW.....

Hosts consecrated from **Low-Gluten Bread** are available each week for those who require them. Let the celebrant know before Mass so they know who to look out for.

TAX RECEIPTS

If you require a tax receipt for CWF contributions please email alison@lindfieldkillara.org.au or phone the office - 94163702.

WEEKDAY MASS (it's necessary to book):

Monday and Tuesday: 10:00am at Killara
Thursday and Friday: 10:00am at Lindfield
(there will be no Mass on Wednesdays in August).

THE SACRAMENT OF RECONCILIATION

For the month of August the schedule is:
Saturdays 5:20—5:40pm at Lindfield

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

Postal address: PO Box 22, Lindfield NSW 2070

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

OUR CHURCHES ARE OPEN FOR PRAYER

	Killara	Lindfield
Mon.:	11am - 4pm	Closed
Tues.:	1pm - 4pm	9:30am - 4pm
Wed.:	Closed	11am - 4pm
Thur.:	10am - 4pm	11am - 4pm
Fri.:	9am - 4pm	11am - 4pm
Sat.:	10am - 4pm	1pm - 5pm
Sun.:	12:30-4:30pm	Closed apart from Mass times

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

Recently deceased: Sr Mary Paul OLHC, Peter Rogers, Judy Wade, David Davoren, Vincent Pelosi, Noeleen Smith, Sr Sophie McGrath rsm, Michael O'Rourke, Roger McGrath, Anne Moss, Annabel Kelleher

PLEASE PRAY FOR THOSE WHO ARE SICK:

Peter Quirk, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Ron Burke, Nena Umali, 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.

Do you hear Jesus calling?



SCRIPTURE IS BACK IN OUR PUBLIC SCHOOLS

Meet Dorothy and Jones



Can you be there for children like Jones?



Can you be there to cover even one or a few lessons for people like Dorothy who cannot go back to teaching during Covid 19?

Even if you can just be a contact person on call to cover a lesson when someone gets a cold.

PLEASE CONTACT JOE PULIS TO DISCUSS HOW YOU CAN HELP
Joe.Pulis@bbcatholic.org.au




Are you or is someone you know considering becoming a Catholic, or wanting to reconnect with their faith?

Our parish has an RCIA team to introduce people to the beliefs and the sacramental and prayer life of the Catholic community. Team members are available to accompany those new to the community or seeking to reconnect. For those unfamiliar with what the Catholic Church teaches there is a series of meetings (**probably online this year**) in which the various aspects of Catholic faith and life are presented and discussed. The program can be

adapted to meet the needs of participants and aims to prepare those not already Catholic for full reception into the Church at Easter 2021.

If you are interested or would like further information please contact Jos Beunen (0427 993 982 or jos.beunen@gmail.com).

 Book direct for \$10 off our best nightly rate + free buffet breakfast. Or book on our website using promo code

'bookdirect'

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Ph: 02 9427 0266

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