



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.

EIGHTEENTH SUNDAY IN ORDINARY TIME 31 – 7 – 22

This week: : Eccl 1:2; 2:21-23 ; Col 3:1-5, 9-11 ; Lk 12:13-21
Next week Wis 18:6-9 ; Heb 11:1-2, 8-12 ; Lk 12:32-48

*'You fool. This very night the demand will be made for your soul.
 And this treasure of yours whose will it be then?'*

A challenging parable from Jesus that takes us straight to the heart of our **priorities**:
 do we 'treasure' what's really important, what's of *eternal* value,
 or are our treasures much more temporary and uninspiring?

And as Jesus says elsewhere in the Gospel:
'Where your treasure is there will your heart be also.'

**In other words, if we want to know what our treasure is
 then all we have to do is to look at what we put our *heart* into:**

and today's parable asks whether that is a treasure that's worthwhile,
 that adds to the deepest part of who we are,
 whether it's a treasure we can take with us at the end.

Fr Colin




CHILDREN'S MASS

FEATURING THE
LINDFIELD KILLARA
CHILDREN'S CHOIR



PLEASE JOIN US!

**Sun 14
 August
 10.15am, Lindfield**

**"Let the children
 come to me...for the
 kingdom of heaven
 belongs to such as
 these."**

Matthew 19:14

FOOD DRIVE

JESUIT REFUGEE SERVICE



Hi, I am Hamish Turner and I am currently assisting the parish to support the Jesuit Refugee Service.

Our JRS food and toiletries drive continues **this weekend**. Our key focuses are listed on the right.



JRS helps and supports refugees with education, securing rights and with social cohesion.

**This week, we
 are looking for
 items such as:**

- Blankets
- Basmati rice
- Cooking oil
- Dried lentils
- Coconut milk
- Shampoo and conditioner
- Laundry Powder and dishwashing liquid

**Boxes will be left at the back of both
 the Lindfield and Killara churches**

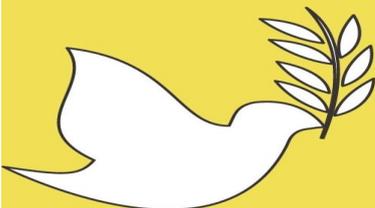
ENROLMENTS EXTENDED TO MONDAY 1ST AUGUST

Get ready to prepare for the...

SACRAMENT OF
CONFIRMATION

www.trybooking.com/EPRW

Dates and details on booking link or
 email maia@lindfieldkillara.org.au



Food for the soul ...

If then you were raised with Christ, seek what is above, where Christ is seated at the right hand of God. (Col 3:1)

STRUGGLING WITH GRANDIOSITY

We live in a world wherein most everything over-stimulates our grandiosity, even as we are handed fewer and fewer tools to deal with that.

A number of years ago, Robert L. Moore wrote a very significant book entitled, *Facing the Dragon*. The dragon that most threatens us, he believes, is the dragon of our own grandiosity, that sense inside us that has us believe that we are singularly special and destined for greatness. This condition besets us all. Simply put, each of us, all eight billion of us on this planet, cannot help but feel that we are the center of the universe. And, given that this is mostly unacknowledged and we are generally ill-equipped to deal with it, this makes for a scary situation. It isn't a recipe for peace and harmony, but for jealousy and conflict.

And yet this condition isn't our fault, nor is it in itself a moral flaw in our nature. Our grandiosity comes from the way God made us. We are made in the image and likeness of God. This is the most fundamental, dogmatic truth inside the Judea-Christian understanding of the human person.

However it is not to be conceived of simplistically, like some beautiful icon stamped inside our souls. Rather it needs to be conceived of in this way: God is fire, infinite fire, an energy that is relentlessly seeking to embrace and infuse all of creation. And that fire is inside of us, creating in us a feeling of godliness, an intuition that we too have divine energies, and a pressure to be singularly special and to achieve some form of greatness.

In a manner of speaking, to be made in the image and likeness of God is to have a micro-chip of divinity inside us. This constitutes our greatest dignity but also creates our biggest problems. The infinite does not sit calmly inside the finite. Because we have divine energy inside us we do not make easy peace with this world, and, our longings and desires are grandiose. Not only do we live in that perpetual disquiet that Augustine highlighted in his famous dictum: "You have made us for yourself, Lord, and our hearts are restless until they rest in you!" but this innate grandiosity has us forever nursing the belief that we are special, uniquely-destined, and born to somehow stand out and be recognized and acknowledged for our specialness.

And so all of us are driven outwards by a divine gene to somehow make a statement with our lives, to somehow create a personal immortality, and to somehow create some artifact of specialness that the whole world has to take note of. This isn't an abstract concept; it's utterly earthy. The evidence for it is seen in every newscast, in every bombing, in every dare-devil stunt and in every situation where someone seeks to stand out. It's seen too in the universal hunger for fame, in the longing to be known, and in the

need to be recognized as unique and special. We must be given the tools to understand our own life, admittedly as unique and special, but still as one life among millions of other unique and special lives.

But this grandiosity, of itself, isn't our fault, nor is it necessarily a moral flaw. It comes from the way we are made, ironically from what is highest and best in us. The problem is that, today, we generally aren't given the tools to grapple with it generatively. More and more we live in a world within which, for countless reasons, our grandiosity is being over-stimulated, even as this is not being recognized and even as we are being given less-and-less the religious and psychological tools with which to handle that.

What are these tools?

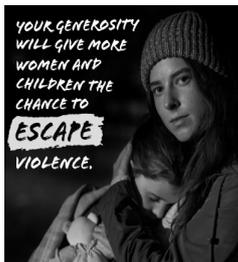
Psychologically, we need images of the human person that allow us to understand ourselves healthily, yes, but in ways that include an acceptance of our limitations, our frustrations, our anonymity and the fact that our lives must make gracious space for everyone else's life. Psychologically, we need to be given the tools to understand our own life, admittedly unique and special, but still one life among millions of other unique and special lives. Psychologically, we need better tools for handling our grandiosity.

Religiously, our faith and our churches need to offer us an understanding of the human person that gives us the insights and the disciplines (discipleship) to enable us to live out our uniqueness and our specialness—even as we make peace with our own mortality, our limitations, our frustrations, our anonymity—and create space for the uniqueness and specialness of everyone else's life. In essence, religion has to give us the tools to healthily access the divine fire inside us and act healthily on the talents and gifts God has graced us with, but with the concomitant discipline to humbly acknowledge that these gifts are not our own initiative, that they come from God, and that all we are and achieve is God's grace.

Only then will we not be killed by failure and inflated by success.

The task in life, Robert Lax suggests, is not so much finding a path in the woods as of finding a rhythm to walk in it.

*Fr Ron Rolheiser omi,
The Centre for Liturgy, University of St Louis.*



YOUR GENEROSITY
WILL GIVE MORE
WOMEN AND
CHILDREN THE
CHANCE TO
ESCAPE
VIOLENCE.

VINNIES NSW Winter Appeal 31st July 2022

Food for women and children

Your donation can provide basics like food and toiletries for a woman and her child after they have fled from an abusive situation, so they can survive the first few days.

Help with the essentials

Your donation can help cover essentials like bills, or larger expenses, such as whitegoods and furniture, so mothers like Leah can provide a safe home for their children.

Donations of \$2 or more are tax deductible.

Envelopes are available throughout with churches. Include your name and address for your receipt.

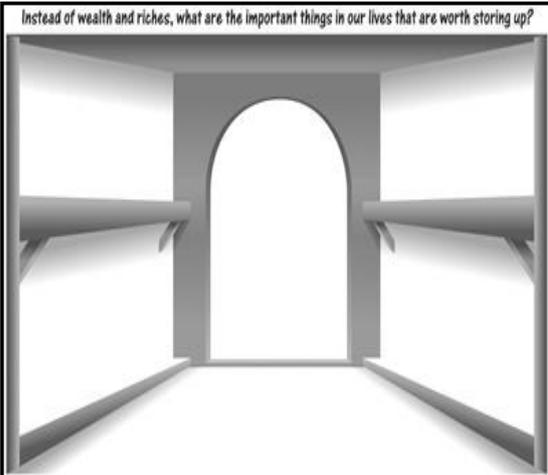
Brad Jones

TAXATION RECEIPTS

Taxation receipts will again be **emailed** to those who request them. If you require a receipt, please email

parish@lindfieldkillara.org.au Receipts will be emailed out in the last week of July. If you don't have internet access and require a printed receipt please contact the Parish Office.

Instead of wealth and riches, what are the important things in our lives that are worth storing up?



E G T T A U N D F X N K B G U
A G R Z X M O Y P H K S T F O
R H I D D E N Y O G E O S W V
T E E U B E S I D E G R A I N
H F A R M J H P J A X P L P R
V Q Q M R F U Y H N N T I O I
I X L R U A O R A I S E D O C
C H A Y E O W J D N F Q H R H
A B W D L V P M B B I I K G B
D T C B V M C S M Z U P S U I
X V O D B P D F I X Q F Y M G
C H R I S T N D L C D F R U G
C A P P E A R E N J O Y J L E
M P L R E R I I R O H V J G R

Try to find these words:

Christ
appear
beside
bigger
earth
enjoy
farm
grain
hidden
poor
raised
rich

Love Story

Allowing the Christian Creed to touch and change our lives Part 3

Loved

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 and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

These words can sound somewhat complex and remote but once again they are a profession of love, even as they are a profession of faith. They take us to the living heart of Christian faith and they were constructed and shaped as a response to a variety of teachings in the early Church that ultimately came to be rejected as heresies, as misshapen representations of what Christian faith is about.

They spring from that double conviction of Christian faith: that God is love, and that what God has created is good:

God, who is love, is the source of all that is, humanity included, myself in particular. And, in love, and because of love, God desires us. We cannot seize and lay hold of God. But God can reach out to us, 'invite us in' as it were, open the divine life and love to us. That's what we mean by 'grace': the free gift of God's very being, the free gift of being drawn into God's life and love. This is the love story which is the very heart of Christian faith and it is this love story that the above words of the Creed express:

The one God, who is Father, Son and Spirit, reaches out in love as the Son becomes flesh: *by the Holy Spirit made incarnate of the Virgin Mary.* And, in Jesus, the Son-become-flesh, God shares in all that makes us human, all the joys & sorrows, even unto death. And why? So that as God shares in our humanity a bridge is built so that we can share in God's divinity, in God's life and love, in God's very being. What a destiny! These are the words of a love story.

But some - and the priest Arius became their spokesman - weighed down by their unbelief in the goodness of human flesh could not accept that God would actually choose to become all that we are. For them Jesus was the greatest and the first of all God's creation, adopted as God's Son and gifted with divine life. But for all that he was ultimately *created*, more like us than God, one who, in the end, was *made*. To all of that the Church responded at the Council of Nicea with a resounding 'No!' for as St Athanasius said 'God became a human being so that human beings might

become God'. Our salvation consists in the bridge which is Jesus, truly human, truly divine. Or as St Gregory of Nyssa put it: *'What God has not assumed, God has not saved'*.

And so the Creed resolutely makes those proclamations of love, proclamations of love because they're proclamations of our faith that God is love, that human nature is good, that God's very being is fully and totally gifted to humanity in Jesus:

and thus he is *begotten not made, God from God, true God from true God.*

And lest there be any mistake: *Through him all things were made.* All things were made through him *who was begotten, not 'made'*.

And to Arius' further claim that the very being ('substance') of the Divine Son in Jesus was *similar* to the Father's, but not the *same* as the Father's (because he was God only by adoption, not by nature) the Church responded resolutely that Father and Son were indivisibly the One God, of one Being, in the language of the philosophy of the day: of the *same* substance':

consubstantial with the Father

This one word (*homoousion* in the original Greek, the rather clumsy *consubstantial* in the new translation of the Creed) is one of the most famous and important words in the history of Christian faith. In just one word we profess:

- that God is *one*: the Father and the Son are one, one God, one divine nature (*ousios, substance*)

- that God is *love*: that it is the very God who reaches out and gifts us in the Incarnation, nothing less than God, nothing less than the very being of God: *True God from True God*: it is the very being of God, the 'substance' of God, nothing less than God, that is joined to our lowly human nature in Jesus.

- and so we 'become God' - are drawn into God -because God has become one of us.

A seemingly wordy section of the Creed is revealed as an eloquent profession of love, a profession of faith in God's love for us: a rejection of any half-hearted version of the story in which anything or anyone less than God takes on our humanity and draws it into the very life and being of God. The Creed professes not only that God is love, but also that *we* are lovable, worthy of love. It's a profession of faith in humanity, in human nature, as much as it's a profession of faith in God. And all because it refuses to accept that it is anything or anyone less than *true God* who becomes flesh in Jesus. We are worth the very best, the Creed proclaims. And that whole love story is captured and contained in that one odd little word : consubstantial.

Hymns for Eighteenth Sunday

ENTRANCE: ALL THE ENDS OF THE EARTH

Refrain:

All the ends of the earth, all you creatures of the sea,
Lift up your eyes to the wonders of the Lord.
For the Lord of the earth, the Master of the sea,
Has come with justice for the world.

Break into song at the deeds of the Lord,
The wonders God has done in ev'ry age. Refrain

Heaven and earth shall rejoice in God's might;
Ev'ry heart ev'ry nation call him Lord. Refrain

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DEDICATION OF THE GIFTS:

MAKE ME A CHANNEL OF YOUR PEACE

Make me a channel of your peace
Where there is hatred, let me bring your love
Where there is injury, your pardon, Lord
And where there's doubt, true faith in you
Make me a channel of your peace
Where there's despair in life, let me bring hope
Where there is darkness, only light
And where there's sadness, ever joy

Bridge: Oh Master, grant that I may never seek
So much to be consoled as to console
To be understood as to understand
To be loved as to love with all my soul

Make me a channel of your peace
It is pardoning that we are pardoned
In giving to each one that we receive
And in dying that we're born to eternal life

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COMMUNION: KEEP IN MIND

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

In him all our sorrow; in him all our joy.

Antiphon

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RECESSIONAL: SING A NEW SONG UNTO THE LORD

Refrain: Sing a new song unto the Lord
let your song be sung from mountains high.
Sing a new song unto the Lord,
singing alleluia.

Let God's people dance for joy.
O come before the Lord.
And play for God on glad tambourines,
and let your trumpet sound. Refrain

Rise, O children, from your sleep
your Saviour now has come.
He has turned your sorrow to joy,
and filled your soul with song. Refrain

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FR RICHARD ROHR OFM'S MEDITATION . . . CONTEMPLATION CREATES COMPASSION

A practice of contemplation is one of the surest ways to develop the virtue of compassion—for both ourselves and others. Father Richard speaks to how this loving gaze is developed between ourselves and God.

Much of the early work of contemplation is discovering a way to observe ourselves from a compassionate and nonjudgmental distance until we can eventually live more and more of our lives from this calm inner awareness and acceptance. In a contemplative stance, we find ourselves smiling, sighing, and weeping at ourselves, much more than needing either to hate or to congratulate ourselves—because we are finally looking at ourselves with the eyes of God.

Actually, what is happening is we are letting God gaze at us, in the way only God can gaze—with infinite mercy, love, and compassion. God initiates a positive gaze, which now goes in both directions. Unfortunately, we seldom allow that to happen. Decades ago, Matthew Fox identified what it has cost us and the universe to have lost this mutually loving gaze with God. I believe it is even more true of the world today. Fox writes:

Compassion is everywhere. Compassion is the world's richest energy source. Now that the world is a global village we need compassion more than ever—not for altruism's sake, nor for philosophy's sake or theology's sake, but for survival's sake.

And yet, in human history of late, compassion remains an energy source that goes largely unexplored, untapped and unwanted. Compassion appears very far away and almost

in exile. Whatever propensities the human cave dweller once had for violence instead of compassion seem to have increased geometrically with the onslaught of industrial society. The exile of compassion is evident everywhere. . . .

In acquiescing in compassion's exile, we are surrendering the fullness of nature and of human nature, for we, like all creatures in the cosmos, are compassionate creatures. All persons are compassionate at least potentially. What we all share today is that we are victims of compassion's exile. The difference between persons and groups of persons is not that some are victims and some are not: we are all victims and all dying from lack of compassion; we are all surrendering our humanity together. [1]

As we receive God's compassionate gaze in contemplation, all negative energy and motivation is slowly exposed and will eventually fall away as counter-productive and useless. There will be no mistrust, fear, or negativity in either direction! If we resort to any form of shaming ourselves, we will slip back into defense, denial, and overcompensation. We will not be able to "know as fully as we are known" (see 1 Corinthians 13:12).

But if we can connect with the Indwelling Presence, where the "Spirit bears common witness with our spirit" (see Romans 8:16), it can and will change our lives! This mutually loving gaze is always initiated by God and grace. Once you learn to rest there, nothing less will ever satisfy you. This is foundational.

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 89:3-6. 12-14. 17.

You turn us back into dust
and say: 'Go back, sons of men.'

To your eyes a thousand years
are like yesterday, come and gone,
no more than a watch in the night.

You sweep us away like a dream,
like grass which springs up in the morning.
In the morning it springs up and flowers:
by evening it withers and fades.

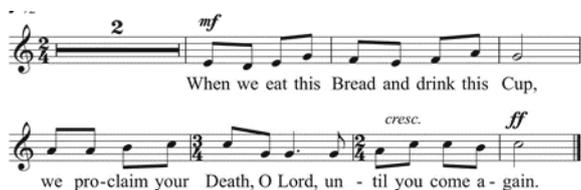
Make us know the shortness of our life
that we may gain wisdom of heart.
Lord, relent! Is your anger for ever?
Show pity to your servants.

In the morning, fill us with your love;
we shall exult and rejoice all our days.
Let the favour of the Lord be upon us:
give success to the work of our hands.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Happy the poor in spirit;
the kingdom of heaven is theirs!
Alleluia!

MEMORIAL ACCLAMATION



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OUR MONTHLY HEALING MASS

will be celebrated next **Friday 12th August** at **10am** in our church at Killara.



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

PASTORAL WORKS BROKEN BAY

(THE NEW NAME FOR CHARITABLE WORKS FUND OR 'CWF')

~ THE FIRST APPEAL FOR THIS FINANCIAL YEAR WILL TAKE PLACE ON THE WEEKENDS OF 7TH AUG AND 14TH AUG~

As you know, our diocese has re-named the Charitable Works Fund as 'Pastoral Works Broken Bay' to better reflect its purpose and mission.

98.25cents of every dollar goes to the following five beneficiaries:

- ♦ **CatholicCare Hospital Chaplaincy and Pastoral Care Programme** – where five Pastoral Care ministers reach over 3,000 patients, 700 families and over 180 hospital staff each year across seven hospitals in our Diocese.
- ♦ **Confraternity of Christian Doctrine** – creating and updating the curriculum and training catechists who minister to State School students across the Diocese.
- ♦ **St Lucy's School** – for primary school students with disabilities.
- ♦ **St Edmund's School** – for secondary school students with disabilities.
- ♦ **Ephpheta Centre** – serving the Catholic deaf community.

The pastoral works which it funds very much need our support and, of course, if we don't achieve the quota set for us we have to make up the shortfall from parish funds.

Donations to Pastoral Works Broken Bay are 100% tax deductible and can be made in these ways:

- ♦ Use the envelopes on the pews in our churches.



31.7.2022

常年期第十八主日

讀經一（人所受的一切勞苦，究竟有什麼益處？）

恭讀訓道篇 1:2; 2:21-23

訓道者說：「虛而又虛，萬事皆虛。」

「人以智慧、學問和才幹，勞苦得來的，卻要留給那未曾勞苦過的人，作為產業：這也是空虛和大不幸。人在太陽之下，所受的一切勞苦，以及操心的事，究竟有什麼益處？其實，人天天所有的，無非是悲苦和煩惱，連在夜裡，內心也得不到安息：這也是空虛。」——上主的話。

答唱詠 詠90:3-4, 5-6, 12-13, 14,17

【答】：上主，從永遠到永遠，你是我們的靠山。（詠90:1）

領：你命世人歸回灰塵，說：歸來，亞當的子孫！因為千年在你眼前，好像剛過去的昨天，又好像夜裡的一更。

【答】

領：你使他們消逝，有如清晨一覺，又使他們有如剛萌芽的青草，早晨還青綠茂盛，晚上就凋謝枯萎。【答】

領：求你教導我們，數算自己的歲月，使我們學習內心的智慧。上主，求你歸來，尚待何時？求你快來憐恤你的僕役！【答】

領：讓我們清晨就飽享你的慈愛，歡欣鼓舞，天天愉快。願上主、我們的天主，廣施恩寵，使我們工作順利，事業成功。【答】

讀經二（你們該追求天上的事；在那裡有基督。）

恭讀聖保祿宗徒致哥羅森人書 3:1-5, 9-11

弟兄姊妹們：

你們既然與基督一同復活了，就該追求天上的事，在那裡，有基督坐在天主的右邊。你們該思念天上的事，不該思念地上的事，因為你們已經死了，你們的生命，已與基督一同藏在天主內；當基督，我們的生命，顯現時，那時，你們也要與他一同出現在光榮之中。為此，你們要致死屬於地上的肢體，致死淫亂、不潔、邪情、私慾，及無異於偶像

崇拜的貪婪。不要彼此說謊。你們原來已經脫去舊人，及舊的行為，且穿上了新人；這新人是按照他創造者的肖像而更新的，以獲得真知灼見。在這事上，已沒有希臘人或猶太人、受割損的或未受割損的、野蠻人、叔提雅人、奴隸，或自由人的分別，而只有基督：他就是

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：神貧的人是有福的，因為天國是他們的。（瑪5:3）

眾：亞肋路亞。

福音（你所儲備的，將歸誰呢？）

恭讀聖路加福音 12:13-21

那時候，人群中有一個人，向耶穌說：「師父，請吩咐我的兄弟，與我分家吧！」耶穌對他說：「人哪，誰派我做你們的判官，為你們分家呢？」

於是，耶穌對群眾說：「你們要謹慎，躲避一切貪婪，因為一個人縱然富裕，他的生命並不在於他的資產。」耶穌對群眾講了一個比喻，說：「有一個富翁，他的田地出產豐富。他心裡想：我可怎麼辦呢？因為我已沒有地方，收藏我的物產。於是，他說：我要這樣做：我要拆毀我的倉庫，另建更大的，這樣就能夠收藏我的一切穀物和財產了。然後，我要對我的靈魂說：靈魂哪！你存有大量財物，足夠多年之用，你休息吧！吃喝宴樂吧！」天主卻對他說：糊塗人哪！今夜就要收回你的靈魂，你所儲備的，將歸誰呢？「那些只為自己累積財產，而不在天主前致富的人，也是如此。」——上主的話。

*華人天主教會北區中心主日彌撒

8月主日彌撒時間-8月14日,8月28日正午12時(第2,4主日)

牧職修女 司徒金美修女 0419- 426899

北區中心聯絡

Gloria Cheung 0416-118089

Catholic Parish of Lindfield -Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au

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

P: 9416 3702

E: parish@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Parish Staff

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: John O'Connor, Betty Watson, Christine Mak, John Quirk, Rosemary Cunningham, Helena Ashton, Rosemary Cahill, Richard Balzan, Nancy Panzarino, Margaret Day, Raymond John Chegwyn, Edwina Ridley, Carol McCarthy, Patrick Diggins, James Quirk, Peter Quirk.

Anniversary: Seanus, Peter, James & Bernadette Norton, Beryl Cates, Wayne Argent, Margaret Davies, Beryl Cates. Veronica Fitzgerald

PLEASE PRAY FOR THOSE WHO ARE SICK:

Ali Crawford, 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, Opheilia Mari.

And for all affected by COVID.

OUR ONLINE MASS

Since the advent of CoVid and those initial bewildering days of lockdown we have continued to provide a parish online Mass. We have continued to do this even though now most can come to Mass for the sake of those who are unable to do so still by reason of health or age.

However we are now transitioning from recording a special Mass to live-streaming one of our parish Sunday Masses (which will also remain available to be watched after the actual time of live-streaming). We can do this thanks to the parishioner donations we have received which will fund the installation of the needed equipment.

There will however be a slight gap between the end of our recorded Masses (they have now ended) and the introduction of our live-streaming system—hopefully no more than a month. The parish bulletin will give details of when the new online Mass will begin.

Fr Colin

OUR PARISH LITURGICAL LIFE :

SUNDAY MASS

KILLARA CHURCH :
5:30pm Vigil 9.00am

LINDFIELD CHURCH
6.00pm Vigil 8.30 am 10.15am
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 EIGHTEENTH WEEK OF ORDINARY TIME

Monday 8:00am Killara
Tuesday 8:00am Killara
Wed **No Mass**
Thurs. 10:00am Lindfield
Fri. 10:00am Lindfield

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 no 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		30 July	6 Aug
Lindfield	6:00 pm	Fr David Strong SJ	Fr Thomas
Killara	5:30 pm	Fr Thomas	Fr David Strong SJ
Sunday		31 July	7 Aug
Lindfield	8:30 am	Fr David Strong SJ	Fr Thomas
Killara	9:00 am	Fr Thomas	Fr David Strong SJ
Lindfield	10:15 am	Fr David Strong SJ	Fr Thomas
Lindfield	12:00 pm	Fr Gerard Kelly	No Mass
Lindfield	6:00pm	Fr Thomas	Fr Thomas

BAPTISMS THIS WEEKEND IN OUR PARISH



Congratulations to *Amy Louise and Andrew Searcy Lemon* on the baptism of their son *John Searcy* this weekend at Holy Family Church, Lindfield.

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 .

PARISH DIARY -

JULY

Sun. 31st 9:00am Children's Liturgy of the Word
10:15am Children's Liturgy of the Word

AUGUST

Wed .10th 7:00pm Parent Information Session (Confirmation)
8:00am Meditation (online)
11:00am Scripture group (SW Library)
Fri. 12th 10:00am Healing Mass (Killara)
Sun 14th 10:15am Children's Mass (Lindfield)
4:00pm Confirmation sessions 1&2
Mon 15th 10:00am Feast of the Assumption Mass (Lindfield)
7:30pm Feast of the Assumption Mass (Killara)
Wed 17th 11:00am Scripture group (SW Library)
Sun. 21st 5:30pm Youth & Family Mass (Lindfield)
4:00pm Confirmation session 3
Sun 28th 9:00am Children's Liturgy of the Word
10:15am Children's Liturgy of the Word
4:00pm Confirmation session 4

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):

784 Acct 10000 1623



BSB 062

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.

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.

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'.

WYD PILGRIMAGE 1
PORTUGAL DIRECT
 AVILA – LISBON – FATIMA

WYD PILGRIMAGE 2
 FOOTSTEPS OF **JESUS**
 HOLY LAND & PORTUGAL

WYD PILGRIMAGE 3
WYD PORTUGAL VIA ITALY
 VENICE TO ROME

CATHOLIC ARCHDIOCESE OF SYDNEY
 harvest wyd journeys
 SCAN THE BARCODE TO REGISTER INTEREST

PRAISEFEST
Welcome to Mercy

AUGUST, 19 | 6-9 PM

OUR LADY OF THE ROSARY
 THE ENTRANCE PARISH

SAVE THE DATE!

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E: chris.iacono@bigpond.com

THE 5-STEP SOCIAL JUSTICE CHALLENGE FOR YOUTH

- 1 CONSIDER YOUR INTERESTS...**
WHAT INJUSTICES DO YOU SEE?
- 2 EDUCATE YOURSELF**
FIND OUT MORE, ATTEND A TALK, READ THE NEWS, VISIT A SHELTER
- 3 SPEAK OUT**
EDUCATE OTHERS ABOUT THE ISSUE, WRITE A LETTER TO YOUR LOCAL POLITICIAN
- 4 VOLUNTEER**
LOOK FOR OPPORTUNITIES TO SERVE AND HELP OTHERS
- 5 DONATE**
BRING FOOD ITEMS PARISH COLLECTIONS OR CONTRIBUTE TO A BAKE SALE

SOCIAL JUSTICE CHAMPION!

youth@LK
 faith growth service

Contact us : youth@lindfieldkillara.org.au