



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.



## FOURTH SUNDAY OF ADVENT 21 - 12 -25

*This week: Is 7:10-14, Rom 1:1-7, Mt 1:18-24*

*Next week: Sirach 3:2-6,12-14, Col 3:12-21, Mt 2:13-15,19-23*

### LIGHTING OF THE FOURTH CANDLE

*Celebrant: Lord Jesus Christ, as we gather around this wreath, we ask you to strengthen our hearts with the example of your love that we may receive you with joy and gladness on the day of redemption, when you will come to reign as Universal King for ever and ever.*

*The fourth candle is lit.*

*Celebrant: Come, Wisdom of our God Most High, guiding creation with power & love.*

*All: Teach us to walk in the path of wisdom.*

*Celebrant: Come, flower of Jesse, sign of God's love for all people.*

*All: Save us without delay.*

*Celebrant: Come, Radiant Dawn, splendour of eternal light, sun of justice.*

*All: Shine on those who walk in the valley of darkness.*

*Celebrant: Come, Emmanuel, God's presence among us.*

*All: Save us, Lord our God.*

*Celebrant: As we draw near to the end of this this Advent season may Almighty God let the light of the Word made flesh shine upon us. May God fill our hearts with joy at the coming of Jesus and lead us to life everlasting. All: Amen.*

*Please join in singing one more verse of the hymn (page 4)*



The Fourth and last Sunday of this beautiful season has always been dominated by the figure of Mary, and by the figure of Mary as a sign of hope. Mary has a crucial importance in our Catholic faith: she is one of us, a model of what God wishes to do in us and a model of what can happen when we respond to God's grace.

The Mary we meet in Advent is Mary pregnant with hope: she is to give birth to God made flesh, to be the bearer of God's life and love to the world. And in that Mary stands as both a sign of hope and a challenge for us: as a sign of hope she reminds us that God's love is lavished on us in Jesus; as a challenge she reminds us that we too

are called to be 'God-bearers', to recognise that we are pregnant with God, and that our call through baptism is to bring God to birth in our own lives and the lives of others.

Fr Colin

## Our Christmas Celebrations



### CELEBRATIONS OF CHRISTMAS:

#### Children's Vigil Masses:

Wednesday 24th December:

5:30pm at Killara

6:00pm at Lindfield

#### Mass of Christmas Night:

Wednesday 24th December

10:30pm at Lindfield

preceded by a Service of Carols at  
9:55pm

#### Christmas morning:

Thursday 25th December

8:00am at Lindfield

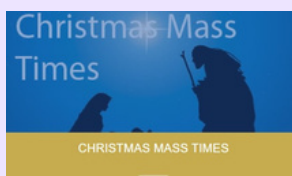
9:30am at Killara

10:15am at Lindfield

(no evening Mass on 25th December)



Christmas Mass  
Times



The times for our Christmas and New Year celebrations can also be found at any time by clicking on this hotlink box on the parish website  
([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au))





## A QUICK WORD ON OUR PARISH FINANCES BEFORE WE ALL DISPERSE ON HOLIDAYS AFTER CHRISTMAS



With the holiday season upon us we just wanted to gently point out that the parish financial needs don't take a holiday! Staff salaries, property insurance and maintenance, utilities and much more still make their call on our income.

So, just a little request to consider using the various electronic means (see page 6) available to continue supporting our parish while you're away.

Thank you all for your support of our parish.

And if you're going on holidays have a wonderful (and safe) time.

## St Vincent de Paul Society ~ Christmas Appeal ~



As the feast of the Lord's birth approaches Advent invites us in a special way to look to our care for those in need. Please support the St Vincent de Paul Society Christmas Appeal. Donations \$2 and over are tax deductible.

Envelopes are available in the church foyers.

OR you can contribute by scanning this QR code:



## OUR CHRISTMAS CELEBRATIONS

	LINDFIELD	KILLARA
<b>CHRISTMAS EVE EVENING</b>		
1. Children's Vigil Masses	6:00pm: Fr Colin	5:30pm: Fr Anselam
2. Mass of Christmas Night (early 'Midnight Mass')	10:30pm Fr Colin, (with Fr Stephen concelebrating). (preceded by Service of Carols from 9:55pm)	
<b>CHRISTMAS MORNING</b>		
	8:00am (NOT 8:30am) : Fr Colin	
		9:30am (NOT 9:00am): Fr Colin
	10:15am: Fr Stephen	

## A THOUGHT ON THE MASS OF CHRISTMAS NIGHT...

One of the most beautiful things in the treasury of our Church is the tradition of the Mass of Christmas Night - celebrated either at Midnight itself or late in the evening on Christmas Eve.

*'The people that walked in darkness has seen a great light.'* Advent reminds us of something that's true of all life - that we search and look for God sometimes in darkness, sometimes full of our human uncertainties. We discover God in that darkness - we glimpse those moments of light and peace which enable us to continue on the journey.



The timing of the Mass of Christmas Night is beautiful. Our gift to God is to stay awake on this great feast till those still night hours, that time of deep darkness which symbolises the darkness in which we wait for God to enter our lives. And then the celebration of the light of God's coming is even more symbolic: light and joy break into the stillness and darkness of that night hour. It's a beautiful way to keep vigil usher in the celebration of the birth that changes the world. We do it at a time free from all the frantic preparations of Christmas Eve and before the busyness of Christmas Day itself.

Please try to come along to the beautiful celebration of the Mass of Christmas Night this Christmas - at 10:30pm in Lindfield church on Christmas Eve (preceded by a Service of Carols from 9:55pm). Mass will be concluded by 11:30pm and you can be tucked up in bed before midnight!

Fr Colin

'O come, O come, Emmanuel'.

Christmas and Hannukah see a resonance between the Jewish and the Christian soul: both pray for God's light to illumine our human darkness, both long in hope for salvation. 'O come Emmanuel'.

This year that cry is even more heart-wrenching as our Jewish sisters and brothers grieve the senseless death and injury of so many loved ones.

We may feel powerless to help, but there is one very powerful thing we can and must do - and that is to raise our voices each and every time we experience antisemitism; never to allow it pass by without taking a stand; and of course, ensuring that it finds no place in our own heart.



Fr Colin

*May light shine in the darkness  
(Isaiah 60:1-3)*



*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....***

*"Blessed are you among women, and blessed is the fruit of your womb." (Gospel).*

### **MARY, AS MODEL OF FAITH**

"Blessed is the womb that bore you and the breasts that nursed you!" Picture the scene: Jesus has just impressed a crowd and a woman, probably a mother, shouts out: "You must have had a wonderful mother!"

Jesus responds something to this effect: "Yes, I had a wonderful mother, though in ways you don't imagine. She was wonderful not because she gave me biological birth, all mothers do that. What made her a great mother is that she gave me birth in the faith."

Here, as in other places, we have to be careful to understand what Jesus is really telling us about his mother. We see places in the gospels where he seemingly does not speak highly of her when in fact the reverse is true. For example, the instance when he is approached and told: "Your mother is here, trying to see you," and he answers, "Who is my mother?" Then, pointing to the people sitting around him, he says, "Those who hear the word of God and keep it are mother and brother and sister to me."

Is Jesus distancing himself from his mother here? No. He's pointing out the real link between them, namely, among all the people in the gospels, Mary is the pre-eminent example of the one who hears the word of God and keeps it. For this reason, more than because of biological motherhood, Jesus claims her as his mother. Giving birth to Christ is something more than biological.

Moreover, it's also something we're asked to do. How? Looking at how Mary gave birth to Christ, we see that it's not something that's done in an instant. Faith, like biology, also relies on a process that has a number of distinct, organic moments. What are these moments? What is the process by which we give birth to faith in the world?

First, like Mary, we need to get pregnant by the Holy Spirit. We need to let the word take such root in us that it begins to become part of our actual flesh.

Then, like any woman who's pregnant, we have to lovingly gestate, nurture, and protect what is growing inside us until it's sufficiently strong so that it can live on its own, outside us. This process, gestation, as we know, is often accompanied by nausea, morning sickness, and a stretching of the flesh that permanently scars the body.

Eventually, of course, we must give birth. What we have nurtured and grown inside of us must, when it is ready, be given birth outside. This will always be excruciatingly painful. There is no painless way to give birth.

Birth, however, is only the beginnings of motherhood. Mary gave birth to a baby, but she had to spend years nurturing, coaxing, and cajoling that infant into adulthood. The infant in the crib at Bethlehem is not yet the Christ who preaches, heals, and dies for us. Every mother needs to give birth twice, once biologically and once in faith, once to an infant and once to an adult.

Finally, motherhood has still one more phase. As her child grows, matures, and takes on a personality and destiny of its own, the mother, at a point, must ponder (as Mary did). She must let herself be painfully stretched in understanding, in not knowing, in carrying tension, in letting go. She must set free to be itself something that was once so fiercely hers. The pains of childbirth are often gentle compared to this second wrenching.

All of this is what Mary went through to give Christ to the world: Pregnancy by the Holy Spirit; gestation of that into a child inside of her; excruciating pain in birthing that to the outside; nurturing that new life into adulthood; and pondering, painfully letting go so that this new life can be its own, not hers. When the woman in the crowd told Jesus, "You must of had a wonderful mother!", his answer had precisely this in mind. Mary was a wonderful mother, but in ways that went far beyond the simple fact of motherhood. She heard the word of God and kept it. That obedience, more than biological motherhood, gave both an infant Jesus and an adult Christ to the world.

And in this, Mary wants imitation, not admiration: Our task too is to give birth to Christ. Mary is the paradigm for doing that. From her we get the pattern: Let the word of God take root and make you pregnant; gestate that by giving it the nourishing sustenance of your own life; submit to the pain that is demanded for it to be born to the outside; then spend years coaxing it from infancy to adulthood; and finally, during and after all of this, do some pondering, accept the pain of not understanding and of letting go.

Christmas isn't automatic, it can't be taken for granted. It began with Mary, but each of us is asked to make our own contribution to giving flesh to faith in the world.

*Fr Ron Rolheiser omi (from the Centre for Liturgy, University of St Louis)*

### **CHRISTMAS OFFERING ENVELOPES**



are available on the pews in both our churches.

The contributions via the Christmas Offering supplements the funds

raised via the First Collection for the support and upkeep of the priests of our parish and diocese. The fund it goes to depends very much on these special contributions at Christmas and Easter, without which it struggles to meet its commitments.

Please support the Christmas Offerings. The envelopes can be placed on the collection plates along with the normal collections over the next few weeks.

## *Say it with flowers !*



As you know we always arrange for special & beautiful flower arrangements for our two churches for the celebrations of the Lord's birth at Christmas.

But as we're sure you also know, flowers aren't cheap. And all the more so for church-sized arrangements.

If you could make a contribution towards the cost please either drop your donation to the office or transfer it to Lindfield-Killara Church A/c at:  
BSB 062 784 Ac 10000 1623

Please put 'Christmas Flowers' as the reference.

## ENTRANCE: O COME, O COME, EMMANUEL

O come, O come, Emmanuel  
And ransom captive Israel  
That mourns in lonely exile here  
Until the Son of God appear

*Refrain:* Rejoice! Rejoice! Emmanuel  
shall come to you, O Israel.

O come, O day-spring, come and cheer  
our spirits by your advent here;  
disperse the gloomy clouds of night  
and deaths dark shadows put to flight. *Refrain*

*The fourth candle is lit.*

*We join in singing one more verse of the hymn:*

O come, desire of nations, bind  
in one the hearts of humankind.  
Bid eve'ry sad division cease,  
and be yourself our Prince of Peace. *Refrain*

Public Domain – Text: John Neale (1818-66). Music: adapt. by Thomas Helmore (1811-90)

## DEDICATION OF THE GIFTS: BLESSING SONG

We bless you Lord for this gift of bread  
Fruit of the earth work of human hands  
By your word this gift is made  
The bread of life given for all.  
Bless'd be our God forever more.

We bless you Lord for the gift of wine  
Fruit of the vine work of human hands  
By your word this gift is made  
The bread of life given for all.  
Bless'd be our God forever more.

We bless you Lord for all gifts of life  
We work with them to make the world with you  
By your word all things converge  
All formed in Christ all made anew.  
Bless'd be our God forever more.

Mark Arnold ©1971, Living Parish Series Publishing, Sydney

## COMMUNION: COME TO THE WATER

*Refrain:* Come to the water! You who are thirsty!  
Though you have nothing, I bid you come!  
And be filled with the goodness I have to offer!  
Come! Listen! Live.

Why spend your money on what cannot fill  
The emptiness deep in your heart?  
Listen to My word and you will enjoy  
Goodness and peace in your heart! *Refrain*

Just as the heavens are high above earth;  
My ways and thoughts beyond you!  
Call me your Father and know I am near!  
I will be Father to you! *Refrain*

Just as the rain falls to water the earth;  
Just as a seed becomes bread  
My word upon you can never return  
Until My longing is filled! *Refrain*

Frank Andersen ©1978, Missionaries of the Sacred Heart\*\*

## RECESSIONAL: TELL OUT MY SOUL

*Our Recessional Hymn is a contemporary version of Our Lady's great Magnificat, her cry of praise to God as she visits her cousin Elizabeth in Luke 1:46-55. Let's join our voices in praise of God in union with Mary:*

Tell out, my soul, the greatness of the Lord!  
Unnumbered blessings give my spirit voice;  
Tender to me the promise of his word;  
In God my Saviour shall my heart rejoice.

Tell out, my soul, the greatness of his Name!  
Make known his might, the deeds his arm has done;  
His mercy sure, from age to age to same;  
His holy Name - the Lord, the Mighty One.

Tell out, my soul, the greatness of his might!  
Powers and dominions lay their glory by  
Proud hearts and stubborn wills are put to flight  
The hungry fed, the humble lifted high.

Tell out, my soul, the glories of his word!  
Firm is his promise, and his mercy sure  
Tell out, my soul, the greatness of the Lord  
To children's children and for evermore!

Timothy Dudley-Smith ©1962, Renewal 1990 Hope Publishing Co.\*\*

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## LOST AND FOUND

A ring has been found in MacKillop Hall. If you believe it may be yours please contact the Parish Office.



## PARISH OFFICE HOURS OVER CHRISTMAS-NEW YEAR

The Parish Office will close at 1pm on Christmas Eve and will re-open on Tuesday 6<sup>th</sup> January for two days only (Tues. 6<sup>th</sup> and Wed. 7<sup>th</sup>). Normal office hours will resume on Tuesday 13<sup>th</sup> January.



## PARISH ACTIVITIES TAKE A BREAK

As usual, many of our parish activities take a rest during January (not sharing in the Sunday Eucharist though!): amongst the activities having a rest are Children's Mass and COG, pot luck dinner, Scripture study, Healing Mass, Seniors Group and Book Group.

## ANTISEMITISM

Throughout the West, antisemitism, the world's oldest hatred, is raising its ugly head, more or less sublimated in political terms, but instantly recognisable. Much is being written about this development. This is good. Wise heads must think together to counter a trend that lies within the body politic as a latent virus.

In such straits I miss the intelligent, humane, fearless voice of Jonathan Sacks. Fortunately many of his videos and texts are available on a website dedicated to his legacy (<https://rabbisacks.org/antisemitism/>).

Rabbi Sacks spoke of antisemitism as 'the first warning sign of a culture in a state of cognitive collapse. It gives rise to that complex of psychological regressions that lead to evil on a monumental scale: splitting, projection, pathological dualism, dehumanisation, demonisation, a sense of victimhood, and the use of a scapegoat to evade moral responsibility. It allows a culture to blame others for its condition without ever coming to terms with it themselves.' Those words were written ten years ago. Meanwhile they have only gained in relevance.

*(Prophetically Bishop Eric Varden oco wrote this reflection on his website Coram Fratibus as recently as 9<sup>th</sup> November. Apt words as we, as a city, face the terrible events at Bondi).*



*We abstain from the joyful words of the Gloria as we prepare our hearts to celebrate the Lord's birth at Christmas.*

THE PSALM

PS 23:1-6

The Lord's is the earth and its fullness,  
the world and all its peoples.  
It is the Lord who set it on the seas;  
on the waters God made it firm.

Who shall climb the mountain of the Lord?  
Who shall stand in God's holy place?  
Those with clean hands and pure hearts,  
who desire not worthless things.

They shall receive blessings from the Lord  
and reward from the God who saves them.  
Such are those who seek the Lord,  
seek the face of the God of Jacob.

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!  
A virgin will give birth to a son;  
his name will be Emmanuel: God is with us.  
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:  
TRUSTING THE UNKNOWN PATH

*Father Richard Rohr describes how he came to trust  
God in times of uncertainty and even apparent  
darkness:*

I came out of the seminary in 1970 thinking that my  
job was to have an answer for every question. What  
I've learned is that not-knowing and often not even  
needing to know are—surprise of surprises—deeper  
ways of knowing and a deeper falling into  
compassion. This is surely what the mystics mean by  
“death” and why they talk of it with so many  
metaphors. It is the essential transition. Maybe that is  
why Jesus praised faith even more than love; maybe  
that is why St John of the Cross called faith “luminous  
darkness.” Yes, love is the final goal but ever deeper  
trust inside of darkness is the path for getting there.

My good friend Gerald May shed fresh light on the  
meaning of John of the Cross' phrase “the dark night  
of the soul.” He said that God has to work in the soul  
in secret and in darkness, because if we fully knew  
what was happening, and what Mystery/God/grace will  
eventually ask of us, we would either try to take  
charge or to stop the whole process. May writes:

*The dark night is a profoundly good thing. It is an  
ongoing spiritual process in which we are liberated  
from attachments and compulsions and empowered to  
live and love more freely. Sometimes this letting go of*

*old ways is painful, occasionally even devastating. But  
this is not why the night is called “dark.” The darkness  
of the night implies nothing sinister, only that the  
liberation takes place in hidden ways, beneath our  
knowledge and understanding. It happens mysteriously,  
in secret, and beyond our conscious control.*

No one oversees their own demise willingly, even  
when it is the false self that is dying. God has to undo  
our illusions secretly, as it were, when we are not  
watching and not in perfect control, say the mystics.  
We move forward in ways that we do not even  
understand and through the quiet workings of time  
and grace, as “deep calls unto deep” (Psalm 42:8). In  
other words, the Spirit initiates deep resonance and  
intimacy with our spirit, as the endless divine yes  
evokes an ever-deeper yes in us.

As James Finley, one of CAC's core faculty members,  
says, “The mystic is not someone who says, ‘Look what  
I have done!’ The mystic is one who says, ‘Look what  
love has done to me. There's nothing left but God's  
intimate love giving itself to me as me.’ That's the  
blessedness in poverty: when all in us that is not God  
dissolves, and we finally realise that we are already  
as beautiful as God is beautiful, because God gave the  
infinite beauty of God as who we are.”

## 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 the 9am Mass at Killara on the 1st Sundays.

\*\* 10:15am Mass on the 2nd & 4th Sundays is a Children's Mass, and is followed by morning tea.

\*\*\* Parish Pot Luck dinner follows 6pm Mass on the 3rd Sunday.

### Weekday Mass this week - Fourth Week of Advent

Mon. 8am Killara

Tues. 8am Killara

Wed. 10am Lindfield (last Mass of Advent)



### The Ordinariate 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		20 DEC.	27 DEC.
Killara	5:30PM	Fr Hien	Fr Colin
SUNDAY		21 DEC.	28 DEC.
Lindfield	8:30AM	Fr Colin	Fr Stephen
Killara	9:00AM	Fr Stephen	Fr Colin
Lindfield	10:15AM	Fr Colin	Fr Stephen
Lindfield	12:00PM	Fr Hien	Fr Kelly
Lindfield	6:00PM	Fr Colin	Fr Anselam

### THE SACRAMENT OF RECONCILIATION No further times before Christmas.

## 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

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 & retired & 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.



## Our Chinese Catholic Community

將臨期第四主日 21.12.2025

中文主日彌撒正午12時

讀經一 (看, 有位貞女要懷孕生子。)

恭讀依撒意亞先知書 7:10-14

那時候, 上主又對阿哈次說: 「你向上主、你的天主, 要求一個徵兆吧! 或求諸陰府深處, 或求諸上天高處。」

阿哈次回答說: 「我不要, 我不願試探上主。」

依撒意亞說: 「達味的家族, 你們聽吧! 你們使人厭惡還不夠, 還要使我的天主厭惡嗎? 因此, 吾主要親自給你們一個徵兆: 看, 有位貞女要懷孕生子, 給他起名叫厄瑪奴耳。」——上主的話

答唱詠 詠24:1-2, 3-4, 5-6

【答】: 光榮的君王要進入城內, 他就是萬軍的上主。 (詠24:7,10)

領: 大地和其中的萬物, 屬於上主; 世界和其間的居民, 屬於上主。是他在海洋上奠定了大地, 是他在江河上建立了全世。【答】

領: 誰能登上上主的聖山? 誰能居留在他的聖殿? 是那手潔心清、不慕虛幻的人, 是那不發假誓、不欺騙的人。【答】

領: 他必獲得上主的祝福, 及拯救者天主的報酬。這樣的人, 是尋求上主的苗裔, 是追求雅各伯天主儀容的子息。【答】

讀經二 (耶穌基督是達味的後裔, 他是天主子。)

恭讀聖保祿宗徒致羅馬人書 1:1-7

基督耶穌的僕人保祿, 蒙召作宗徒, 被選拔去傳天主的福音。這福音是天主先藉自己的先知, 在聖經中論及他的兒子、我們主耶穌基督, 所預許的。他按肉身, 是生於達味的後裔。按至聖的神性, 由於他從死者中復活, 被立為具有大能的天主之子。

藉著他, 我們領受了宗徒職務的恩寵, 為使萬民服從信德, 以光榮他的聖名, 其中也有你們這些蒙召屬於耶穌基督的人。

我保祿致書給一切住在羅馬, 為天主所鍾愛, 並蒙召為聖徒的人: 願恩寵與平安, 由我們的天主父, 和我們的主耶穌基督, 賜與你們。——上主的話。

福音前歡呼

領: 亞肋路亞。

眾: 亞肋路亞。

領: 一位貞女將懷孕生子; 人將稱他的名字為厄瑪奴耳, 意思是: 天主與我們同在。 (瑪1:23)

眾: 亞肋路亞。

福音 (耶穌生於瑪利亞, 瑪利亞許配於達味之子若瑟。)

恭讀聖瑪竇福音 1:18-24

耶穌基督的誕生是這樣的: 他的母親瑪利亞, 許配於若瑟後, 在同居前, 因聖神有孕的事, 已顯示出來。她的丈夫若瑟, 因是義人, 不願公開羞辱她, 有意暗暗休退她。

當若瑟在思慮這事時, 看, 在夢中, 上主的天使顯現給他, 說: 「達味之子若瑟, 不要怕, 娶你的妻子瑪利亞, 因為在她內受生的, 是出於聖神。她要生一個兒子; 你要給他起名叫耶穌, 因為他要把自己的民族, 由他們的罪惡中拯救出來。」

這一切事的發生, 是為應驗上主藉先知所說的話: 「有一位貞女, 將懷孕生子, 人將稱他的名字為厄瑪奴耳, 意思是: 天主與我們同在。」若瑟從夢中醒來, 就照上主的天使所囑咐的去做了, 娶了他的妻子。——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:** Barry Haraldson, Sister Marie Westblade, Margaret O'Rourke, Janice Swanson, Marilyn O'Neill, Mary Moran, Julie Moloney, Maria Casella, John Pera, Dennis Tonitto.

**Anniversary:** John Michael Swan, Hans Schanz, Jeanette McInerney, Margaret Ford, Stella Salvaris, Beverley Gledhill and Henry Yee-Joy, John Quirk, Bernardita Glinoga and Zac Ridondo.

**And for:** Mollie Curtin, deceased members of the Curtin, Rolfe, Hughes and Egan families.

**Please pray for those who are sick:** Diana Rosewell, Genevieve Larkin, Elvira Rodriguez, Wolfgang Liers, Tanya Walsh, Jutta Mathur, Jessica Keen, Ali Crawford, William Wise, Janette Brennan, Barbara and John McMullen.



## **A HOME PRAYER SERVICE FOR CHRISTMAS DAY**

**- Please take your booklet home with you -**

*This is a short liturgy that you might like to celebrate with family or friends or by yourself on Christmas Day, perhaps before sharing the Christmas meal or before or after opening gifts, or at some other suitable time:*

### **Setting**

- On a table place a white cloth, a lighted candle, a flower and the Bible open at Luke 2:15-20.
- Have a Christmas crib on the table or close by where all can see it.

**Together:** Sing a Christmas carol.

### **Leader:**

Today we rejoice at the birth of Jesus. For four weeks we have been preparing to celebrate this event. It is time to rejoice and be glad, for Jesus is our friend and saviour. Jesus is God-with-us, the good news for the whole world.

Let's now listen to our reading which describes how the shepherds welcomed and announced the good news.

**Reader:** Luke 2:15-20:

When the angels went away from them back into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us."

So they hurried off and found Mary and Joseph and saw the baby lying in the manger. When the shepherds saw him, they told them what the angel had said about the child. All who heard it were amazed at what the shepherds said. Mary remembered all these things and thought deeply about them. The shepherds went back, singing praises to God for all they had heard and seen; it had been just as the angel had told them.

### **Response**

- *Share anything that was meaningful to you in the reading.*
- *or discuss how you can give Jesus a special place in your celebrations today.*
- *or a time for silent prayer and reflection*

### **Final Prayer**

**Together:** Rejoice and be glad for Jesus our Saviour is born.

**Reader 1:** Jesus comes to bring us peace and joy.

**Together:** Rejoice and be glad for Jesus our Saviour is born.

**Reader 2:** Jesus comes to show us God's love and mercy.

**Together:** Rejoice and be glad for Jesus our Saviour is born.

**Reader 3:** Jesus comes to live with us and make us one with him.

**Together:** Rejoice and be glad for Jesus our Saviour is born. Amen.





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## Youth News



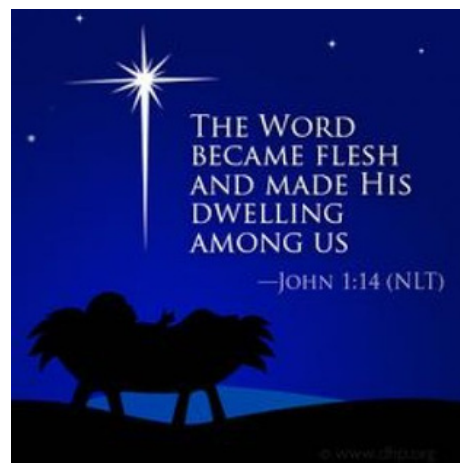
### *Children's Liturgy of the Word*

We would like to offer Children's Liturgy of the Word (CLOW) starting in February of 2026.

CLOW will run at the 10.15am Mass on Sundays that *don't have a Children's Mass*, i.e. on the 1<sup>st</sup>, 3<sup>rd</sup> and when applicable, the 5<sup>th</sup> Sunday of the month. All primary school children are invited to attend.

We are currently looking for **volunteers** to help deliver the Liturgy of the Word to the children. No experience needed! We are happy to provide training.

**Please sign up here  
if you are interested  
in helping with this  
important ministry.**



### **Gifts for children in Waterloo**

**BIG Thank You** to all those who generously donated toys and presents for the children in Waterloo.



### **BISHOP ANTHONY'S 'CHARTER OF THE LIFE OF OUR DIOCESE'**

To stir our reflections as we look ahead to the Diocesan Synod in 2027 Bishop Anthony has offered this short booklet, which concludes with questions for reflection. If you missed getting one you can find it here: <https://www.bbcatholic.org.au/about/bishop/2025-diocesan-charter>

From time to time here in the bulletin we'll print one of the questions for reflection that Bishop Anthony has put forward at the end of the booklet. Please ponder the question through the week - and even better discuss it with a fellow parishioner.

**This week's question:** 'How are we as disciples living out our shared vocation to bring Christ into our families, workplaces, and wider society through our witness and service?'

