



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.

EASTER SUNDAY 31 - 3 - 24
THE RESURRECTION OF THE LORD

'The Season of Glad Song has come' (Song of Songs 2:12)

This week: Acts 10:34, 37-43; Col 3:1-4 or 1 Cor 5:6-8; Jn 20: 1-9 or Mk 16:1-7
Next week: Acts 4:32-35; 1 Jn 5:1-6; Jn 20:19-31



A happy Easter.....

Many thanks to all who have helped in our parish celebrations of the death and resurrection of Jesus: those who care for the altar and church in our two communities; musicians and choirs; the young people who practised and took part in the dramatisation of the Passion and of the Stations of the Cross; altar servers; eucharistic ministers; readers; those involved in preparing for and dressing the sanctuary at the Easter Vigil; and a big thank you to all those who

provided palms for our Palm Sunday celebrations. A thank you also to our Parish Staff for their involvement & support in all the preparations. And a very big thank you to Jos Beunen and the other members of our RCIA team for their gentle guidance of those who prepared to enter the Church this Easter.

It's a wonderful thing that so many came together to help us to celebrate Easter - and thank you to you all for being here to celebrate as the two communities in our parish.

And of course a huge welcome to Jennifer and Stephen and their children Oliver and Maxwell; Daniel and his children Steven and Ian; and Sandy and her children Ethan and Candace, who were baptised at the Easter Vigil and brought into the Easter life of the Risen Jesus.

A very happy Easter to you all. *Fr Colin and Fr Stephen*

Easter Offerings



Easter Offering envelopes are available on the pews in both our churches. These can be placed on the plate this weekend or over the coming weeks of the Easter Season.

The Easter Offerings are not retained personally by the priests but are a vital supplement to the First Collection income which provides for the priests of the parish and for the health care of priests across the diocese and the retirement care of older priests. This fund depends very much on the income raised by Christmas and Easter Offerings. Whatever you can give will be most appreciated.



Would you prefer to contribute by credit card? Just scan this code and in the drop-down menu under 'Biller Code' simply choose 'Easter Offerings'.



ENROLMENTS NOW OPEN

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

Welcome to all who are visiting our parish this Easter. It's lovely to have you with us as we celebrate the Death and Resurrection of the Lord.

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.

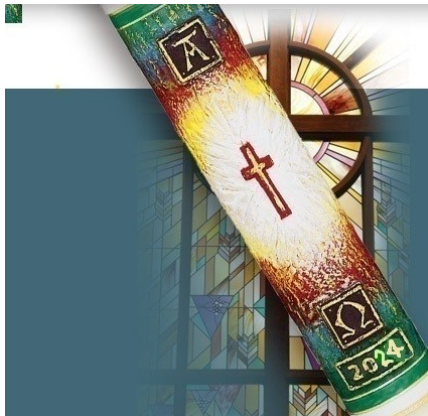
As we celebrate Easter ...

THE SACRAMENT OF RECONCILIATION As our Lenten preparations are only just over and we will be still celebrating the Octave there will be NO Reconciliation at the normal Saturday afternoon time in either of our two churches next Sat. 6th April.

WEEKDAY MASS THIS WEEK Please come along to Mass during this Easter Octave as the liturgy continues to celebrate the joy of the resurrection. Weekday Mass times for this week are given on p.6. We've spent 40 days of Lent preparing for Easter. Let's not leave it there - we have 50 days of the Easter Season to celebrate!

PROJECT COMPASSION Please return Project Compassion boxes and envelopes by next weekend if possible. There are baskets in the church foyers for returning your boxes and envelopes.

NO SUNDAY EVENING MASS THIS WEEKEND Please note that there is no Sunday evening Mass tonight, Easter Sunday. Sunday evening Mass resumes next weekend.



*What's an Octave?
(if you're not a musician!)*

As the two greatest festivals of our Christian year, Christmas and Easter each have an Octave which flows out of the feast day itself.

The number 8 is rich with Christian symbolism: in the early Church many baptismal fonts were octagonal - and indeed this is (not accidentally) the shape of the font in our Lindfield church and of the marble podium on which it sits.

Christians saw the number 8 as a sign of completion and perfection: in the symbolic Genesis story the world is created in 7 days. The eighth day is therefore the day of eternity. In a seven day week the eighth day brings us back to where we began: an eternal cycle is created.

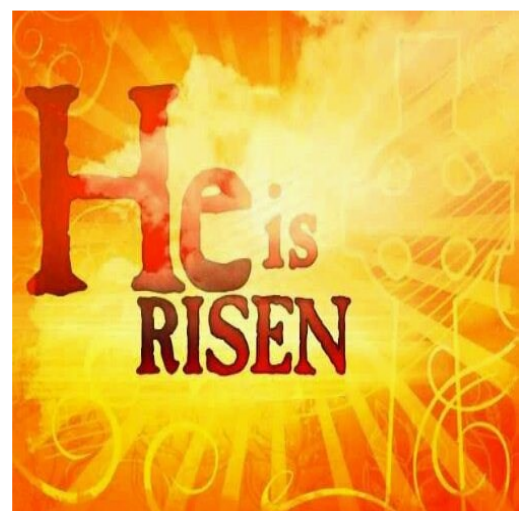
And thus the Easter Octave: the eight days beginning on Easter Sunday which conclude the following Sunday (which is known in our liturgy as The Octave Day of Easter). Each day of the Octave is still Easter Sunday, the Gloria is said or sung every day as though it were still Sunday, Easter joy overflows, every day of this coming week is prefaced by the word 'Easter' ('Easter Monday', 'Easter Tuesday', and so on) - revealing the irony of the retail world referring to Holy Saturday, the day of utter desolation, as 'Easter Saturday'!

Let's taste the Easter joy with which this week gifts us.
Fr Colin

 *Baptism Announcement*
Congratulations 

to Man Choy & Li Feng on the baptism of their
daughter Cheuk Yiu Theodora Choy
and to Coey Man & Jobbe Yu on the baptism of
their daughter Jovie Yu

on Easter Sunday 31st March 2024
at Holy Family Church, Lindfield



Reflecting on Easter....

Our Lord's glorious resurrection is a singular phenomenon in the history of humankind. Nothing like it had ever happened before. Nothing like it will ever happen again. Yet the introit the Church sets for Easter Day is a very ancient text. Our celebration does not set out from fevered situation reportage, but from a verse, a singularly peaceful verse, from a Psalm of David (Ps 138/9): *'I have risen, I am with you still. You have laid your hand upon me; too wonderful for me, this knowledge.'*

In these words the Church, our Mother, recognises the voice of the Son singing through the Spirit to the Father: 'I am with you.' Faith in the resurrection lets us see who Jesus is; it illumines the mystery of the Holy Trinity. It enriches our insight that the Three are one.

Thereby we perceive just how enormous it was that the Son went through death for our sake.

For David, the incarnation lay a thousand years ahead in time. He was in no position to formulate faith in the Trinity. But the God in whom he believed, in whom he lived, whom he knew intimately, was the one Triune God. And the Lord's plan was prepared. Not for nothing do we call Christ 'Son of David'. We heard it last night, in the Exsultet: the resurrection is at the same a datable, unrepeatable event and the revelation of a pattern in God's saving action. What David glimpsed, the Son of David manifested. How blessed we are to know the whole story. We do not have to feel our way in darkness. We walk in the light of life.

Faith in the resurrection corresponds to a deep yearning within us. Even hard-nosed atheists sense that death is a scoundrel; that there is something simply not right about human morality. The Grim Reaper who slinks about in our collective subconscious is represented as a thief. That is precisely what he is.

Christ has shown himself to be, in his weakness, the Strong Man (cf. Mark 3:27) able to tie the thief down and make him harmless. That is why the Gospel of resurrection is marked by both amazement and a sense of self-evidence. The poet Christian Bobin, who died recently, once reflected:

What convinces me in the scene of the empty tomb is the fact that no one dwells much on it. The evangelists cover it in a couple of lines. Falsifiers would have written volumes about the resurrection. I believe because there are only two lines.

Yes, our faith is grounded in reliable testimony, rooted in ancient expectation. It is also verified in the present. In the strength of Christ's resurrection, by the grace of baptism, we have become new women and men. May we anchor ourselves ever more deeply in the gift we have received.

Christ is risen! Death is dead! Let us then keep the feast in sincerity and truth.

(the 2023 Easter homily of Bishop Eric Varden ocso (a Cistercian monk, now Bishop of Trondheim in Norway)

3 And yet another Easter reflection....

I once attended a symposium on religious experience. A variety of speakers made presentations on how they tried to experience God. One woman, a professor of religious studies, shared how she spent nearly three hours each day meditating, using a strict method for centering prayer. She went on to say that, during those periods of prayer, she sometimes felt God's presence quite intensely.

During the question period, I asked her this: "How would you compare the feelings you have when you meditate privately in this way to the feelings you have when you are at the dinner-table with family or friends?" Her response: "There's no comparison, not in terms of religious experience. At table, I sometimes have nice, secular experiences, but in prayer I really meet God!"

Scripture assures us that we abide in God whenever we stay inside of family and community.

I'm both pagan & Christian enough to have reservations about that answer, not because I doubt the power or importance of private prayer, we could all use more of it, but because of what such an answer says about God and our experience of God. What's at issue here?

Someone, I think it was Buckminster Fuller, once said: "God is a verb not a noun." At one level that statement is dangerously false. At another, however, it affirms something very important and Christian about our relationship to God, namely, that God is not, first of all, a formula, a dogma, a creedal statement, or a metaphysics that demands our assent. God is a flow of living relationships, a trinity, a family of life that we can enter, taste, breathe within, and let flow through us.

"God is love," scripture says, "& whoever abides in love abides in God & God abides in them." Too often, we miss what that means because we tend to romanticise love. We've heard this passage read at weddings; appropriate surely, but, within that circumstance, all too-misunderstood for it's pictured as romantic love, as falling-in-love, wonderful & holy though this may be. Thus, we can easily miss the sense of what this text means.

It might best be rendered this way: "God is community, family, parish, friendship, hospitality and whoever abides in these abides in God and God abides in him or her." God is a trinity, a flow of relationships among persons. If this is true, and scripture assures us that it is, then the realities of dealing with each other in community, at the dinner-table, over a bottle of wine or an argument, not to mention the simple giving and receiving of hospitality are not a pure, secular experiences but the stuff of church, the place where the life of God flows through us.

By definition, God is ineffable, beyond imagination and beyond language, even the best language of theology and church dogma. God can never be understood or captured adequately in any formula. But God can be known, experienced, tasted, related to in love and friendship. God is Someone and Something that we live within and which can flow through our veins. To make God real in our lives, therefore, we needn't sneak off, shamrocks and triangles in hand, to try to somehow picture how three-can-be-one and one-can-be-three.

Indeed, nor need we read academic books on theology, valuable though these may be. No. God is a flow of relationships to be experienced in community, family, parish, friendship, and hospitality. When we live inside of these relationships, God lives inside us and we live inside God. Scripture assures us that we abide in God whenever we stay inside of family, community, parish, friendship, hospitality—and, yes, even when we fall in love.

This has huge consequences for how we should understand religious experience: among other things, it means that God is more domestic than monastic (monks will be the first to tell you that). It means too, that in coming to know God, the dinner-table is more important than the theology classroom, the practice of grateful hospitality is more important than the practice of right dogma, and meeting with others to pray as a community can give us something that long hours in private meditation (or, indeed, long years spent absent from church-life) cannot. Such a concept also blurs all simple distinctions

(continued and concluded at the bottom of page 7)

Hymns for Easter Sunday morning

ENTRANCE HYMN

Bring, all ye dear-brought nations, bring,
Your richest praises to your King.

Alleluia, alleluia.

That spotless Lamb, who more than due,
Paid for his sheep, and those sheep you:
Alleluia, alleluia, Alleluia, alleluia, alleluia.

That guiltless Son, who bought your peace,
And made his Father's anger cease,
Alleluia, alleluia.

Then, Life and Death together fought,
Each to a strange extreme were brought:
Alleluia, alleluia, Alleluia, alleluia, alleluia.

We, Lord, with faithful hearts and voice,
On this thy rising day rejoice;
Alleluia, alleluia.

Oh thou, whose power o'ercame the grave,
By grace and love as sinners save:
Alleluia, alleluia, Alleluia, alleluia, alleluia.

HYMN FOR THE DEDICATION OF THE GIFTS

By your kingly power, O risen Lord,
all that Adam lost is now restored:
in your resurrection be adored.

Sing the joyful Easter cry, sound it to the souls in prison,
shout our triumph to the sky:

sing Christ risen, sing Christ risen. *Refrain*

Sing the joyful Easter cry, let all times and peoples listen:
death has no more victory,

sing Christ risen, sing Christ risen. *Refrain*

Tune © 1971 Richard Connolly Published by Willow Publishing Pty Ltd.

Text © Estate of James McAuley. *

COMMUNION HYMN:

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*

Glad my soul for I have seen
the glory of the Lord.

The trumpet sounds the dead shall be raised.

I know my Saviour lives. *Refrain*

Words and Music © 1972 OCP. Contributor Dan Schutte.*

RECESSIONAL HYMN

1. This is the day of new beginnings.
This is the day when heaven meets earth.
This is the day filled with God's glory,
promise of our new birth!

Refrain: Christ be our light!
Shine in our hearts, shine through the darkness.

Christ be our light!

Shine in your Church gathered today.

2. This is the day Christ our redeemer
rose from the grave triumphant and free,
leaving the tomb of evil and darkness
empty for all to see. *Refrain*

3. Sing of the hope deeper than dying.
Sing of the pow'r stronger than death.
Sing of the love endless as heaven,
dawning throughout the earth. *Refrain*

© 1993, 2000 Bernadette Farrell. Published OCP. *

Used with permission. All rights reserved. *OneLicense # A-730534 / **CCLI License #746289

OUR CHINESE CATHOLIC COMMUNITY

耶穌復活主日 31.03.2024

讀經一

(我們在他從死者中復活後，與他同食共飲。)

恭讀宗徒大事錄 10:34, 37-43

那時候，伯多祿說：「你們都知道：在若翰宣講洗禮以後，從加里肋亞開始，在全猶太所發生的事：天主怎樣以聖神和德能，傳了納匝肋人耶穌，使他巡行各處，施恩行善，治好一切受魔鬼壓制的人，因為天主同他在一起。

「耶穌在猶太人地區，及在耶路撒冷所行一切，我們都是見證人。但是，他們卻把耶穌懸在木架上，殺死了。第三天，天主使他復活了，叫他顯現出來，不是給所有百姓，而是給天主所預先揀選的見證人，就是給我們這些、在他從死者中復活後，與他同食共飲的人。

「他吩咐我們向百姓講道，指證他就是天主所立：生者與死者的判官。一切先知都為他作證：凡信他的人，賴他的名字，都要獲得罪赦。」

——上主的話。(默想片刻)

答唱詠 詠 118 (117): 1-2, 16-17, 22-23

【答】：請你們讚頌上主，因為他是美善寬仁，他的仁慈永遠常存。願以色列家讚美說：他的仁慈永遠常存。【答】

領：上主的右手將我高舉；上主的右手大顯威能。我不至於死，必要生存，並要宣揚上主的工程。【答】

領：匠人棄而不用，的廢石，反而成了屋角的基石；這是上主的所作所為，在我們眼中，神妙莫測。【答】

讀經二

(你們就該追求天上的事；在那裡，有基督坐在天主的右邊。)

恭讀聖保祿宗徒致哥羅森人書 3:1-4

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。——上主的話。(默想片刻)

福音前歡呼 (格前5:7-8)

領：亞肋路亞，亞肋路亞。

眾：亞肋路亞，亞肋路亞。

領：我們的逾越節羔羊基督，已被祭殺，作了犧牲；所以，我們要歡欣慶祝主的復活。

眾：亞肋路亞，亞肋路亞。

福音

(耶穌必須從死者中復活。)

恭讀聖若望福音 20:1-9

一周的第一天，清晨，天還黑的時候，瑪利亞瑪達肋納，來到墳墓那裡，看見石頭已從墓門挪開了。於是，她跑去見西滿伯多祿，及耶穌所愛的那另一個門徒，對他們說：「有人從墳墓中，把主搬走了；我們不知道他們把他放在那裡。」

伯多祿便和那另一個門徒出來，到墳墓那裡去。兩人一起跑，但那另一個門徒，比伯多祿跑得快，先來到了墳墓那裡。他俯身看見了放著的殮布，卻沒有進去。

跟著他的西滿伯多祿，也來到了，進入了墳墓，看見了放著的殮布，也看見耶穌頭上的那塊汗巾，不同殮布放在一起，而在另一處捲著。

先來到墳墓的那個門徒，也進去了，一看見就相信了。

這是因為他們還不明白，耶穌必須從死者中復活的那段聖經。

——上主的話。(講道後默想片刻)

華人天主教會北區中心

主日彌撒 正午 12 時

主日學 正午 12 時

彌撒後，午餐聚會

31/3 周動神父主禮中文彌撒，請各教友參加

2:30-4:30pm 講座 — 禱枯木開花結果

5:30pm 聚餐-福來門 Mandarin Centre Chatswood

主牧職修女 司徒金美修女

0419 426 899

北區中心聯絡 Gloria Cheung

0416 118 089

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 117 (118): 1-2, 16-17, 22-23

Give thanks to the Lord for God is good,
for God's love has no end.
Let the children of Israel say:
'God's love has no end.'

The Lord's right hand has triumphed;
God's right hand raised me up.
I shall not die, I shall live
and recount the Lord's deeds.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes.

GOSPEL ACCLAMATION

Alleluia, alleluia! Christ has become our paschal sacrifice; let us feast with joy in the Lord. Alleluia!



SEQUENCE (To be read together after the Second Reading. Please remain seated):

*Christians, to the Paschal Victim offer sacrifice and praise.
The sheep are ransomed by the Lamb;
and Christ, the undefiled, has sinners to his Father reconciled.*

Death with life contended; combat strangely ended!

Life's own Champion, slain, yet lives to reign.

Tell us, Mary: say what you did see upon the way.

The tomb the Living did enclose;

I saw Christ's glory as he rose!

The angels there attesting;

shroud with grave-clothes resting,

Christ, my hope, has risen: he goes before you into Galilee.

That Christ is truly risen from the dead we know.

Victorious king, your mercy show!

MEMORIAL ACCLAMATION

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

FR RICHARD ROHR OFM'S MEDITATION:

A PAINFUL PATTERN

In Holy Week begins, Richard Rohr reflects on how quickly we tend to transmit our pain to others:

Human nature, when seeking power, wants either to play the victim or to create victims of others. In fact, the second follows from the first. Once we start feeling sorry for ourselves, we will soon find someone else to blame, accuse, or attack—and with impunity! It settles the dust quickly, and takes away any immediate shame, guilt, or anxiety. In other words, it works—at least for a while.

When we read today's news, we realise the pattern hasn't changed much in all of history. Hating, fearing, or diminishing someone else holds us together for some reason. Scapegoating, or the creating of victims, is in our hard wiring. Philosopher René Girard called "the scapegoat mechanism" the central pattern for the creation and maintenance of cultures worldwide since the beginning. [1]

The sequence, without being too clever, goes something like this: we compare, we copy, we compete, we conflict, we conspire, we condemn, and we crucify. If we don't recognize some variation of this pattern within ourselves and put an end to it early on, it's almost inevitable. That's why spiritual teachers of any depth will always teach simplicity of lifestyle and freedom from the competitive power game, which is where it all begins. It is probably the only way out of the cycle of violence.

It's hard for us religious people to hear, but the most persistent violence in human history has been "sacralised violence"—violence that we treated as sacred, but which was, in fact, not. Human beings have found a most effective way to legitimate their instinct toward fear and hatred. They imagine they are fearing and hating on behalf of something

holy and noble: God, religion, truth, morality, their children, or love of country. It takes away all guilt, and one can even think of oneself as representing the moral high ground or being responsible and prudent as a result. It never occurs to most people that they are becoming what they fear and hate. [2]

Therapist Matthias Roberts describes how Jesus defied the scapegoating pattern:

Jesus walked willingly into a human world defined—as it still is today—by violence and dependence on scapegoats.... He was murdered not because God wanted or needed his sacrificial death but because as humans, when the stakes are high, we determine who is in and who is out through violence and death.

But Jesus ... broke the system because what was supposed to happen didn't. The scapegoat didn't stay dead. And the victors, in this case, didn't get to write the only version of the story.

The scapegoat came back to life and told a different story, a truer story, a story about life and love. And through his story, Jesus revealed our ideas about God had been wrong all along.

God and Jesus are *nothing* like the violent and vengeful world we live in. [3]

[1] The scapegoat concept is a key feature of Girard's thought, especially in *Violence and the Sacred* (1972), chapter 4; and *The Scapegoat* (1982), chapter 3.

[2] Adapted from Richard Rohr, *Things Hidden: Scripture as Spirituality* (Cincinnati, OH: Franciscan Media, 2008, 2022), 144–145.

[3] Matthias Roberts, *Holy Runaways: Rediscovering Faith after Being Burned by Religion* (Minneapolis, MN: Broadleaf Books, 2023), 178.

SUNDAY MASS

Killara Church :

5:30pm Vigil 9.00am

Lindfield Church

6.00pm Vigil 8.30 am 10.15am **

12pm Chinese Mass 6pm (no 6pm Mass on Easter Sunday)

* On the 3rd Sunday of the month the 6pm Youth Mass is followed by a Parish Pizza Night in St Brigid's Hall.

** The 10:15am Mass on the 2nd & 4th Sundays is a Children's Mass, featuring our Children's Choir (followed by morning tea).

WEEKDAY MASS THIS WEEK (THE OCTAVE OF EASTER):

Easter Monday: 8am Killara
 Easter Tuesday 8am Killara
 Easter Wednesday 10am Lindfield
 Easter Thursday 10am Lindfield
 Easter Friday 10am Lindfield

THE SACRAMENT OF RECONCILIATION

There will be no celebrations of the Sacrament of Reconciliation next weekend 6-7 April)


**THE ORDINARIATE OF OUR LADY OF THE SOUTHERN CROSS
 (GATHERING IN OUR CHURCH AT KILLARA):**
Mass

Wednesday 6pm Thursday 9am Friday 9am
 Sunday 12 noon

Evensong

4th Sunday of the month 4pm

SUNDAY MASS ROSTER

Saturday		30 Mar.	6 Apr.
Lindfield	6:00 pm	7:30pm Easter Vigil	Fr Colin
Killara	5:30 pm	No Mass	Fr Stephen
Sunday		31 Mar.	7 Apr.
Lindfield	8:30 am	Fr Colin	Fr Colin
Killara	9:00 am	Fr Stephen	Fr Stephen
Lindfield	10:15 am	Fr Colin	Fr Colin
Lindfield	12:00 pm	Fr Edward Chau	Fr Sam French
Lindfield	6:00pm	NO Mass	Fr Stephen

HOW TO CONTACT US

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 0475 558 500

Fr Stephen Hill, Priest-in-residence 0474 303 261

fr.stephen@me.com

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

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

◆ **DIRECT DEBIT CONTRIBUTIONS** from your bank a/c:
1st Collection: (providing for the priests of the parish & retired & sick clergy of the diocese): **BSB 062 784 Ac 10000 1624** **2ndCollection:** (providing for all the operating costs of the parish): **BSB 062 784 Acct 10000 1623**

OR

◆ **CREDIT CARD** : scan this code & then select each of our two collections:

OR

◆ **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) or simply email accounts@lindfieldkillara.org.au for assistance.

◆ The **TAP MACHINES** are available in our two churches.



6

COULD YOU HELP?

To ensure we follow best practice in financial accountability and security we want to ensure that there are a minimum of three people on each of our counting teams for the weekly collection. Now that many people contribute in cashless ways the cash counting is not an onerous or time consuming task.

If you could join a team and take a turn once every 5 or 6 weeks just scan this QR code and fill in the form to indicate you're wishing to take up the role of 'money counter'.



Many thanks.

(PS if you can't scan the code just go to:

https://lindfieldkillara.chmeetings.com/forms/81990912AD9E2AC1

MINISTRY ROSTER

		6 & 7 Apr.	
	[K] Sat 5:30pm	Reader - Linda Kugel, Ann McCarthy Server - Mary Warren	
	[L] Sat 6pm	Reader - Anna Kulesz Server - Therese Ta	
	[L] Sun 8:30am	Reader - Garth Gum Gee, Teresa Lee Server - James Yu	
	[K] Sun 9am	Reader - Lauren Davis, Lauren & David Chia Server - Michael Dewar	
	[L] Sun 10:15am	Reader - Maryann Haffenden, Michael Elliot Server - Dominic Taranto	
	[L] Sun 6pm	Reader - John Cahill, Brett Moorcroft Server - Matthew Cross	
		Counter - Rose Simon, Aida Casorzo, Christian Garling	

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

Recently deceased: Max Coleman, Fay McManus (mother of Nicole McManus of our parish), Eric Atkins, Peter Hutchings, Sean Diggins, Linda Yee, Evangeline Santillan, Kath Evans, Vito Zepinic, Jan Grass, John Webb, Patrick Haynes, Alex Newton, John Playoust, Moya Dwyer, Robert Webb, Peter Rodgers, Teresita Borthwick, Leslie McCormack, Stella Salvaris,

Anniversary: Joanna Dwyer, Fr Patrick Ryan, William Wade, Doreen Kavanagh, Rita White, Giuseppe and Maria Arabia.

And for: Dina Maitem, Joseph Martena Sr, Maurice Naguit.

PLEASE PRAY FOR THOSE WHO ARE SICK:

King Charles III, Evina Wong, Mary Moran, Peter Tsang, Wolfgang Liers, Tanya Walsh, Jutta Mathur, Jessica Keen, Therese Playoust, Ali Crawford, Morna Sutherland, Barbara McMullen, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Cyril Ferriere, Alex Noble, William Wise, Ophelia Mari Umali, Rosanna Comastri, Janette Brennan, Dr Frank Hume.

Alpha

“Alpha is a series of interactive sessions that explore life, faith and meaning. It’s an opportunity to **laugh, listen and learn.**”

It’s about **Connection.**
It’s about **Conversation.**

“It’s a group of friends gathered around sharing a meal, starting with a time to **connect, relax and build friendships.**”

You're Invited



LEARN MORE >>

WHEN: Starting Tuesday 30 April 2024 at 7pm
WHERE: St Brigid’s Hall, Lindfield Catholic Church
EMAIL: alpha@lindfieldkillara.org.au

And he departed from our sight that we might return to our hearts and find him there. For he left us, and behold, he is here. He could not be with us long, yet he did not leave us. He went back to the place that he had never left, for the world was made by him.

St Augustine, Confessions, Book 4, Chapter 12

And yet another Easter Reflection....

(continued from page 3):

between “religious” and “purely secular” experience. Finally, importantly, it tells us that, since God is inside community, we should be there too, if we wish to go to heaven. Simply put, we can’t go to hell, if we stick close to family, community, and parish.

The most pernicious heresies that block us from properly knowing God are not those of formal dogma, but those of a culture of individualism that invite us to believe that we are self-sufficient, that we can have community and family on our own terms, and that we can have God without dealing with each other. But God is community—and only in opening our lives in gracious hospitality will we ever understand that.

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

Special Religious Education



Students attending Special Religious Education (SRE) lessons at Lindfield-Killara state primary and high schools have settled in to their lessons in term 1.

The focus for students this term has been to learn about the meaning and practices of Lent in preparation for the celebration of Easter.

Recently primary SRE students from Kindergarten to Year 6 at Lindfield Public and Beaumont Road schools attended a fun Combined Christian Easter assembly. The theme — Jesus is our loving shepherd, he cares for everyone and we can count on him.

Many thanks to our Catechists for their terrific work with students this term.

Our coming Parish Assembly: a change of date - AND some more info...

As you know, Pope Francis is calling the Church to a more ‘synodal’ way of being and acting - working together, collaborating and dialoguing, so as to discern God’s path for us.

Our Parish Pastoral Council has therefore agreed that, in addition to the PPC’s own role of representing the parish, we will *as a whole parish*, come together in a synodal assembly as it were, once or twice a year to reflect, listen and discuss so as to discern what God’s Spirit is calling us to be and to do as a parish community.

The date for our first parish gathering has been changed to
Sunday 5th May
beginning with brunch after 10:15am Mass and then a time of discernment together until 2pm.

What is this about?

‘Synodal’ comes from two Greek words meaning ‘travelling on the road together’

Pope Francis invites us to discern with *the Holy Spirit* (rather than our own will!) is calling us to be and to do.

By gathering and *listening* and discussing we aim to identify the priorities for our parish life and ministry to which God is calling us.

Please be part of this initiative to make us a Spirit-led community of faith.

WE CAN'T DO IT WITHOUT YOU !



Youth News

What's on for our youth?

Children's Mass

**10:15 AM EVERY 2ND AND
4TH SUNDAY OF THE MONTH**

Calling all children to come along and be a part of something incredible! Children Mass includes an amazing children's choir, young lectionary readers and altar servers



Morning Tea provided
after Mass

Kate Falzon - youth minister
youth@lindfieldkillara.org.au

Youth and Family Mass

**Every Sunday @
6pm at Lindfield**

Join us for some contemporary music and a relaxing and welcoming atmosphere.

on the **3rd Sunday of the month**, come and join us for a social pizza night.



Children of God
(COG)

an exciting place for children in year 3 - 6 to learn about our Catholic faith in a fun and engaging way.

11 - 12pm after every Children's Mass



Mike O'Shea
Parishioner

Trusted Senior Sales Consultant for over 20 years. Mazda Artarmon is a family owned business for more than 40 years.

Please mention this ad for the VIP Special.

☎ **0401 220 878**

✉ michaelo@artarmonmazda.com.au

**RENOVATIONS & BUILDING
MAINTENANCE**

CHRIS IACONO

Parishioner

All work large and small

*Lic 89879c
Fully Insured*

50 years experience
0412 256 616

chris.iacono@bigpond.com



Henry & Gloria Cheung, Parishioners

326 Pacific Hwy, Lindfield

Ph 9416 5335 Fax 9416 1538

E sales@universalinstruments.com.au

**LAWYER
GROUPS**

Parishioner

Vanessa Robichaux

Conveyancing Lawyers

"Experienced and reliable conveyancing services for buying or selling property. Trust our expertise - contact us today."

☎ **0403456529**

✉ Vanessa@lawyergroups.com.au

CHILDREN & YOUTH PERMISSION FORM FOR PARTICIPATION

If you haven't completed the form for your child(ren) already, please scan the QR code to sign-up, or enter below link on your browser thank you:

<https://lindfieldkillara.chmeetings.com/forms/CBF1EE1F12CD9BDD>

SIGN UP NOW!



LINDFIELD CHEMPRO CHEMIST

Under New Management!

Visit Rebekah and the team to be truly looked after.

316 Pacific Highway, Lindfield

9416 1305 | 0410 045 267

