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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.*

VERSION OF PARISH BULLETIN

FOR PHONES

**FOR THE FULL VERSION PLEASE CLICK THE OTHER LINK
ON THE PAGE WHERE YOU ACCESSED THIS VERSION**

TWENTY-FIRST SUNDAY IN ORDINARY TIME 22 - 8 - 21

This week: *Jos 24:1-2. 15-18 ; Eph 5:21-32 ; Jn
6:60-69*

Next week: *Dt 4:1-2. 6-8 ; James 1:17-18, 21-
22, 27 ; Mk 7:1-8. 14-15. 21-23*

Today's First Reading: 'We have no intention of
deserting the Lord and
serving other gods'.

Today's Gospel: 'Lord to whom shall we
go? You have the words
of everlasting life.'

Noble intentions. We shall never turn anywhere
else but to God.

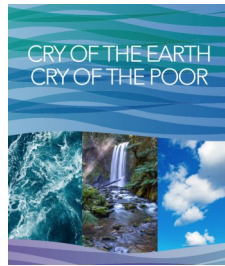
And yet while we may not formally turn away
from faith, it can happen much more easily in
informal ways:

*such as by our attitudes, our words, our
actions towards those who are different:
asylum seekers, refugees, those of different
race and nation. Indeed, those who are
different from us in any way.*

**When we do that then we do desert the Lord and
serve other gods: the god of prejudice and
nationalism, the god of self-interest and self-
preservation.**

'Lord, to whom shall we go?' The Lord never
turns his back on a single human being. Do we?

Fr Colin



SOCIAL JUSTICE SUNDAY We celebrate Social Justice Sunday on 29th August. The Australian Bishops' Social Justice Statement, ***Cry of the Earth, Cry of the Poor***, invites us to join in responding to Pope Francis' invitation to take a journey towards total ecological sustainability guided by seven *Laudato Si'* goals. The Statement provides theological foundations to ground and inspire our efforts to care for creation while responding to the needs of the disadvantaged.

YOU CAN ACCESS THE DOCUMENT BY CLICKING ON THE SPECIAL HOTLINK BOX ON THE HOMEPAGE OF OUR PARISH WEBSITE.

ANNOUNCING.....

**....A NEW LOOK (OR RATHER AN ALTERNATIVE LOOK)
FOR THE PARISH BULLETIN**

Many people check their email on their phone rather than a tablet or desktop and our full-sized parish bulletin doesn't lend itself to being read easily on a phone.

To that end we will now publish our bulletin each weekend in TWO formats:

If you prefer to have the bulletin in its native 'magazine' format the select **'Parish Bulletin for tablets and desktops'**

If you want to read it on your phone then select **'Parish bulletin for phones'**.

We hope that this choice helps you to more easily access this important parish resource.

Please note that the phone version may be slightly abridged—eg notices which come from outside agencies may not fit the format; our Children's page resources also don't fit the phone format and can only be accessed on the desktop version of the bulletin.

Fr Colin

Parish Life in lockdown....

Mass

We continue to provide our parish Mass online via Youtube both on weekdays and Sundays.

Just go to our parish website (www.lindfieldkillara.org.au) and click on the box 'Online Mass'.

The page also provides a link to a booklet with the prayers, readings and hymns for the Mass. A text copy of the Sunday homily is also available.



Children and Youth

♦ During lockdown we are providing two alternative versions of Sunday Mass on YouTube - one of which has a homily directed at the younger children.

♦ There is a youth page in each edition of the parish bulletin.

♦ **Online Catechesis** for students in State Schools is available—see p.8



Online opportunities to gather ...

Each week there are many ways to gather using Zoom (if you are unfamiliar with Zoom just give Fr Colin a call on 94167195. It's very simple).

- ♦ **Scripture study with Fr Colin** ~ 2nd & 4th Wed. at 7:30pm and 1st & 3rd Wednesdays at 11am.
- ♦ **Parish Book Club** ~ 4th Wed. of month at 10am.
- ♦ **Morning tea** ~ a group gathers for a cuppa and chat online each Sunday at 9:30am. A fun and relaxing get-together and chat.
- ♦ **Adult faith enrichment:** our current online series is Robert Barron's 'The Creed'.

If you'd like to take part in any of these let me know and I'll let you know how to log in. *Fr Colin*

Three ways that you can support our parish

1. What's NOT happening:

- with no public Mass we have no collections, no Tap Machines, and no rent for our parish halls and meeting areas which are normally rented.

2. What CAN happen:

- ♦ **DIRECT DEBIT CONTRIBUTIONS from your bank account** to our parish accounts can be made as follows:

1st Collection: (providing for Frs Colin & Thomas & also for retired & sick clergy of the diocese)

BSB 062 784 Acct 10000 1624

(Lindfield-Killara Parish Pastoral Revenue A/c)

Second Collection: (providing for all the operating costs of the parish)

BSB 062 784 Acct 10000 1623

(Lindfield Killara Parish Church Account)

Please note that these are NEW account numbers)

OR

- ♦ **YOU CAN HAVE A TAP MACHINE AT HOME (ALMOST!)** In lieu of our tap machines which are unavailable at this time, **credit card contributions** can be made by scanning this code and then selecting 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 during the public health restrictions' on the homepage of our website (www.lindfieldkillara.org.au) and scroll down to 2 i.b. for the form. (or simply email Alison (alison@lindfieldkillara.org.au) for assistance.

BITS AND PIECES ...

PASTORAL WORKS BROKEN BAY (FORMERLY CWF)

~ THE APPEAL IS TAKING PLACE NOW ~

As you can read on page 6 our diocese has re-named the Charitable Works Fund as 'Pastoral Works Broken Bay' to better reflect its purpose and mission.

The first appeal for this financial year is now taking place. 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:

- ♦ Online at www.bbcatholic.org.au/pastoralworks (just tick our parish of Lindfield-Killara as part of the donation process).

OR

- ♦ just click on the special hotlink box entitled 'Pastoral Works Broken Bay' on the homepage of our parish website (www.lindfieldkillara.org.au)

OR

- ♦ scan this QR code and in the drop down menu select 'Pastoral Works Broken Bay'



OUR CONGRATULATIONS AND BEST WISHES to Amy Ridley who has headed off to Tokyo to compete in Goalball at the Paralympics. Amy is the granddaughter of Anne Ridley of our parish.

MANY HAPPY RETURNS to Bill Larkin of our parish who celebrated his 90th birthday last Friday. Sadly the lockdown required that the festivities be subdued but we wish Bill all the best on this milestone.



OUR DETAILS HAVE CHANGED !..

In a masterpiece of bad timing the Catholic Development Fund (our bank) has changed every parish's account numbers !

If you are contributing online to our 1st and 2nd collection accounts don't panic—at the moment the old account numbers will still work.

However if you have set up a regular payment system in your own account our old account numbers will eventually expire.

And if you try (as some of our parishioners did this week) to make your contribution over the counter at the bank it won't work at all.

Sooooooooo.....the best thing is to update your records to reflect our new account numbers (this information has also been updated in the regular notice on page 2 and on our parish website):

1st Collection: (providing for Frs Colin & Thomas & also for retired & sick clergy of the diocese)

BSB 062 784 Acct 10000 1624

(Lindfield-Killara Parish Pastoral Revenue A/c)

Second Collection: (providing for all the operating costs of the parish)

BSB 062 784 Acct 10000 1623

(Lindfield Killara Parish Church Account)

HELLLLLLOOOOOO OUT THERE!

During this lockdown I've been writing a short note (by email) each Friday to everyone whose email address I have. I include the parish bulletin with the email.

If you haven't been receiving my weekly note and would like to please let me know (but before that just check your 'junk' folder to make sure it hasn't gone there as that can sometimes happen when a mail is sent to a large distribution list).

Fr Colin

OUR MEMORIAL WALLS

As you know we have a Memorial Wall in each of our two churches. A Mass is held each year in November for those whose names are recorded on the Memorial Walls.

Ordering New Plaques:

If you would like to order one or more Memorial Plaques for either church, please contact Alison (alison@lindfieldkillara.org.au). You can also find out more about the plaques and download the forms required for ordering the plaques by visiting our parish website and going to 'Our Parish' → 'Memorial Walls'. For the plaques to be in place for this November you would need to have your order in to Alison **by Monday 6th September**.

Food for the soul

Jesus knew from the beginning the ones who would not believe (Jn 6:64)

ATHEISM AND BELIEF

God's ways are not our ways! There is more truth to that than we normally think.

God is ineffable. What that means is that God cannot be captured in our thoughts or pictured inside our imaginations. This truth is one of the first things that the church affirms in its understanding of God, defining as a dogma at the Fourth Lateran Council in 1215 that God is so metaphysically different from anything we can know or imagine that all of our concepts and language about God are always more inadequate than adequate. God can be known, but never imagined or captured in a thought.

Why not? Why can we never form a picture of God or speak about God in adequate ways?

Because God is infinite and our minds are finite. Infinity, by definition, can never be circumscribed. That might sound abstract, but it is not. For example: try to imagine the highest number to which it is possible to count? Instantly you realise that this is an impossible task because numbers are infinite and there is always one more. It is impossible to conceive of a highest number. This is even truer in terms of any imaginative picture we try to form of God and of how we try to imagine God's existence. God is infinite and infinity cannot be captured or imagined inside of any finite thought.

This is important to understand, not in order to safeguard some theoretical point, but for our understanding of faith. We tend to identify a weak faith with a weak imagination, just as we tend to identify atheism with the incapacity to imagine the existence of God.

Imagine, for example, two different scenarios in your life: In the first instance, you have just experienced a religious high. Through prayer or some other religious or human experience, you have a strong, imaginative sense of God's reality. At that particular moment, you feel sure of God's existence and have an indubitable sense that God is real.

Your faith feels strong. You could walk on water! Then imagine different moment: you are lying in your bed, restless, agitated, feeling chaos around you, staring holes into the darkness, unable to imagine the existence of God, and unable to think of yourself as having faith. Try as you might, you cannot conjure up any feeling that God exists. You feel you are an atheist.

Does this mean that in one instance you have a strong faith and in the other you have a weak one? No. What it means is that in one instance you have a strong imagination and in the other you have a weak imagination. Faith in God is not to be confused with the capacity or incapacity to imagine God's existence. Infinity cannot be circumscribed by the imagination. God can be known, but not pictured. God can be experienced, but not imagined.

Nicholas Lash, in a deeply insightful essay on God and belief, suggests that the God that atheists reject is very often precisely an idol of our imaginations: We need do no more than notice that most of our contemporaries still find it "obvious" that atheism is not only possible, but widespread, and that, both intellectually and ethically, it has much to commend it. This might be plausible if being an atheist were a matter of not believing that there exists "a person without a body" who is eternal, free, able to do anything, knows everything" and is the proper object of human worship and obedience, the creator and sustainer of the universe." If, however, by "God" we mean the mystery, announced in Christ, breathing all things out of nothing into peace, then all things have to do with God in every move and fragment of their being, whether they notice this and suppose it to be so or not. Atheism, if it means deciding not to have anything to do with God, is thus self-contradictory and, if successful, self-destructive.

Thomas Aquinas wrote famously that God is self-evident in himself, though not self-evident to us. An Oblate confrere of mine has a less-philosophical way of expressing this. He is fond of saying: "God, as I understand Him, is not very well understood." That's true for all of us, in ways much deeper than we imagine.

When the prophet, Isaiah, glimpsed God in a vision, all he could do was stammer the words: Holy, holy, holy! Holy is the Lord God of hosts! (Is 6:2) But we misunderstand his meaning because we take "holy" in its moral sense, that is, as virtue. Isaiah however meant the word in its metaphysical sense, namely, as referring to God's transcendence, God's otherness, God's difference from us, God's ineffability. In essence, he is saying: other, completely different, utterly ineffable, is the Lord God of hosts!

Accepting that God is ineffable and that all of our thoughts and imaginative constructs about God are inadequate helps us in two ways: we stop identifying our faith with our imagination, and, more importantly, we stop creating God in our own image and likeness.

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

PARISH LIFE AT THIS TIME we have lots of resources available for you at this time on our website:

www.lindfieldkillara.org.au

THE PARISH OFFICE is physically closed at this time. For office enquiries please contact Alison via email on Monday, Wednesday or Thursday.

Do you need to drop something off to the office?

There is a letter slot in the side door (on the Pacific Hwy side) of Holy Family church which leads into a locked box. Parish staff check this regularly.

RECEIPTS If you require a receipt for your 2020-21 CWF contributions please email Alison: alison@lindfieldkillara.org.au

OUR PARISH BOOK GROUP



meets (online at present) on the fourth Wednesday of each month at 10:00am.

The book for Wednesday 25th August is *Talking with Strangers* by Malcolm Gladwell

If you'd like to join in please contact Catherine Willis (catherinecwillis@gmail.com) or Elizabeth Reedy (elizabethreedy@msn.com).

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

Grant that life to:

Please pray for the gift of eternal life for Norah Campbell who died last week. The Funeral Mass for Norah was celebrated last Friday in our church at Killara.

Please pray also for Alvin Marundan, brother-in-law of our Parish Secretary Philita, who died this last week from CoVid in the Philippines.

Recently deceased: Carlos De Leon, John (Jack) O'Leary, Frank Breslin, Nancy Brady, Ruth Peel, David and Carline Miller, Veronica Fitzgerald, James O'Connor, John Donnellan, Doreen Cannon.

Anniversary: Thomas William Wade.

And for: Eileen Wade.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Shirley Smith, Barbara McMullan,, Sally Cogle, Trevor Bailey, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Ian Coffey, Maureen Hobbs, Russell Adams.

And for all those affected by COVID-19.

For the Kids A reminder:

As explained on page 2, during lockdown, we will provide two alternative videos of our online parish Mass on our Youtube channel, one with the homily intended for older youth and adults, the other with a special and shorter homily directed towards younger children..

**FR RICHARD ROHR OFM'S MEDITATION:
WE ARE CALLED TO 'BEHOLD'**

When we look at art, we are usually quick to judge its value according to our own preferences based on style, colour, size, location, & even country of origin! However, there is another invitation—one that goes beyond our likes & dislikes—& that is to simply “behold” it. Many of the apparitions in the Bible begin with “behold”—usually uttered as a command, an invitation, or perhaps a call to a different style of attention. In a sense, it is a giveaway that, in fact, we can & need to “switch gears” once in a while to be ready to perceive what is about to come at us.


When I have sent people into the woods on a retreat, I learned from wilderness guide Bill Plotkin to ask them to draw a symbolic line in the sand and to truly expect things on the other side to show themselves as special, invitational, or even a kind of manifestation. We could do the same with time spent gazing at a painting, a sculpture, or immersed in poetry or music. Believe it or not, it always works somehow. On the other side of that log, or “line in the sand,” or piece of art, we start beholding. Someone who is truly beholding is silenced with the utter gratuity of a thing. We let it give us a leap of joy in the heart and in the eye.

Once we decide to behold, we are available for awe and wonder, to be present to what is, without the filter of our preferences or the false ledger of judging things as important or not important. A much broader, much deeper, and much wider field of perception opens up, becoming an alternative way of knowing and enjoying. The soul sees soul everywhere else too: “deep calls unto deep,” as the psalmist says (42:8). Centre knows centre, and this is called “love.”

Beholding happens when we stop trying to “hold” and allow ourselves to “be held” by the other. We are completely enchanted by something outside and beyond ourselves. Maybe we should speak of “beholding” because, in that moment, we are being held more than really holding, explaining, or understanding anything by ourselves. We feel ourselves being addressed more than addressing something else. This radically changes our situation and perspective.

I invite you to “behold” something today. In my experience, you will seldom be disappointed. Find a bit of ordinary beauty—a print, a sculpture, a photograph—in your home, online, or at a museum—and gaze at it until you see it as one instance of a manifestation of the eternal creativity

of God. Allow your “beholding” to move the work of art beyond its mere “relative truth” and to reveal its inherent dignity, as it is, without your interference or your labels. It becomes an epiphany and the walls of your world begin to expand.



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WWW.CCRESS.ORG.AU/LEARNING-FROM-HOME-SRE-LESSONS/

A NEW SERIES:
WHAT IS THE PLACE OF MARY AND THE SAINTS
IN OUR FAITH?

PART I

'Why do Catholics pray to Mary and the saints?' This is a question that every Catholic will face at some time or another. To someone who is not a Catholic it may appear that idolatry is involved - that Catholics pray to Mary or the other saints as they would to a god; that God's unique place in our faith is compromised. On the other hand, even Catholics today seem to have little time for saints in their personal spirituality. We honour 'living saints' - Mother Teresa, Fred Hollows (when they were alive), etc - but we sometimes forget the heroic members of our community who now dwell not on earth, but in heaven.

It would be opportune then to spend some time reflecting on this aspect of our faith which has been part of the Church's life since its early days and to see what place the saints can have in our life as Christians. Eventually we'll also look at 'feasts' in the Christian calendar and how they too can play a part in our life of faith.

The Communion of Saints

Each week at Mass we profess, in the Creed, our belief in the 'Communion of Saints'. This belief stems from our fundamental belief in the *resurrection*. For much of the modern world death is the end; for Christians it's the beginning. Our belief in the Communion of Saints expresses our faith that the bonds of communion within the Church extend across the barrier of death - that there is a communion between the Church on earth and the Church in heaven; that the Church in heaven is every bit as real as the Church on earth. 'The saints' are simply our brothers and sisters who already share in the resurrection. 'The saints' include more than the officially canonised saints - the saints are *all* those who live in God in heaven (something which we celebrate on the solemnity of All Saints on November 1st).


Furthermore, in the language of Christianity 'the saints' actually includes not only those in heaven but also the faithful disciples of the Lord on earth: St Paul addresses his letters to 'the saints in Ephesus', 'the saints in Corinth', etc. The word 'saint' literally means 'holy' or 'set apart' - in Biblical language the saints are those set apart by the call of God, those people who stand out from the world in which they live (or lived) by virtue of the kind of people that they are. In that sense our baptism calls us all to be saints. Nevertheless there are

some members of the Christian community who are outstanding in their following of the Gospel - their lives provide an extraordinary inspiration not only while they are alive, but long after they have died. From a very early time the Church has had a custom of 'canonising' such people: formally declaring that (i) their lives are to be seen as an example for all and (ii) that their sanctity assures us that they are indeed now in heaven. These are the saints whose feasts occur in our Christian calendar.

But what place do these saints have in our faith and in our daily lives? The phrase that probably comes most easily to mind is that 'we pray to the saints'. But why? Surely we should only pray to God and surely only God can respond to our prayers? What is the reason then for this practice of 'praying to the saints'?

*Fr Colin
(to be continued)*

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BAY CONNECTS

Our diocese announces an online programme of regular activities commencing on 30th August, to converse, reflect and connect spiritually online with our communities

Mondays @ 7:30-8:45pm via Zoom - **THE CHOSEN MONDAY** - Join us as we go through the first season of The Chosen, viewing one episode every Monday, breaking open some themes and coming to know Jesus in a fresh new way.

Tuesdays @ 7:00-7:30pm via Instagram Live (@cybbaus) - **TUESDAY NIGHT LIGHTS** - A place for the community to come together for prayer and to praise God from the setting of your home. All youth, young adults, singles and families, parishioners and clergy are invited.

Wednesdays @ 7:00-7:30pm via Zoom - **HUMPDAY HANGOUT W/ BR BERNARD** - Our jolly friar Br. Bernard Mary will host the session with time for prayer, 'Banger' of the week, casual chat and an entertaining selection of activities.

Fridays @ 7:00-8:00pm via Zoom - **FORMATION FRIDAYS** - An opportunity to get some simple Catholic formation on various aspects of the faith, from the basics to the hot topics, featuring a different guest speaker each week, followed by some time for questions/discussion.

Visit www.bbcatholic.org.au for full details



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OUR CHINESE CATHOLIC COMMUNITY

常年期第二十一主日 22.8.2021

讀經一(我們必要事奉上主, 因為他是我們的天主。)

恭讀若蘇厄書 24:1-2, 15-17, 18

那時候, 若蘇厄聚集以色列眾支派, 來到舍根, 也召集了以色列的長老、首領、判官和官長, 叫他們站在天主面前。若蘇厄對全民眾說:「如果你們不樂意事奉上主, 那麼, 今天就選擇你們所願意事奉的神吧! 或是你們祖先, 在大河那邊, 所事奉的神, 或是你們現在居住的地方, 阿摩黎人的神。至於我和我的家族, 我們一定要事奉上主。」

百姓回答說:「我們絕對不願背棄上主, 去事奉其他的神! 因為上主是我們的天主, 是他領我們和我們的祖先, 離開了埃及地, 為奴之家; 是他在我們眼前, 行了那些絕大的神蹟; 是他在我們所走的一切路上, 在我們所經過的一切民族中, 始終保護了我們。為此, 我們必要事奉上主, 因為他是我們的天主。」——上主的話。

答唱詠 詠34:2-3, 16-17, 18-19, 20-21

【答】: 請你們體驗, 請你們觀看: 上主是何等和藹慈祥! (詠34:9)
領: 我要時時讚美上主; 我的口舌不斷讚頌上主。願我的心靈, 因上主而自豪; 願謙卑的人聽到, 也都歡喜雀躍。【答】

領: 上主的雙目, 垂顧正義的人; 上主的兩耳, 俯聽他們的呼聲。
上主的威容, 敵視作惡的人民, 把他們的紀念, 從人間抹去。【答】

領: 義人一呼號, 上主立即俯允, 拯救他們, 脫離一切艱辛。上主親近心靈破碎的人, 他必救助精神痛苦的人。【答】

領: 義人的災難雖多, 上主卻救他免禍, 並保全他的一切骨骸, 連一根也不容許折斷。【答】

讀經二(基督對教會的愛, 是偉大的奧秘。)

恭讀聖保祿宗徒致厄弗所人書 5:21-32

弟兄姊妹們:

你們要懷著敬畏基督的心, 互相順從。你們作妻子的, 應當服從自己的丈夫, 如同服從主一樣, 因為丈夫是妻子的頭, 如同基督是教會的頭, 他又是這身體的救主。教會怎樣服從基督, 作妻子的, 也應怎樣事事服從丈夫。

你們作丈夫的, 應該愛妻子, 如同基督愛了教會, 並為她捨棄了自己, 以水洗, 藉言語, 來潔淨她, 聖化她, 好使她在自己面前, 呈現為一個光耀的教會, 沒有瑕疵, 沒有皺紋, 或其他類似的缺陷; 而使她成為聖潔和沒有污點的。作丈夫的, 也應當如此愛自己的妻子, 如同愛自己的身體一樣; 那愛自己妻子的,

就是愛自己, 因為從來沒有人恨過自己的肉身, 反而培養撫育它, 一如基督之對教會; 因為我們都是他身上的肢體。

「為此, 人應離開自己的父母, 依附自己的妻子, 兩人成為一體。」這奧秘真是偉大! 但我是指基督和教會說的。——上主的話。

福音前歡呼

領: 亞肋路亞。

眾: 亞肋路亞。

領：主，你的話，就是神，就是生命，唯有你有永生的話。（參閱若 6:63,68）

眾：亞肋路亞。

福音（主！唯有你有永生的話，我們去投奔誰呢？）

恭讀聖若望福音 6:60-69

那時候，耶穌的門徒中，有許多人聽了耶穌的講話，便說：「這話生硬，誰能聽得下去呢？」

耶穌自知他的門徒，對他這番話，竊竊私議，便對他們說：「這話使你們起反感嗎？那麼，如果你們看到人子，升到他先前所在的地方，又將怎樣呢？使人生活的是神，肉一無所用；我對你們所講的話，就是神，就是生命。但你們中有些人，卻不相信。」原來，耶穌從開始，就知道那些人不信，和誰要出賣他。

所以他又說：「為此，我對你們說過：除非蒙父恩賜的，誰也不能到我這裡來。」

從此，他的門徒中，有許多人離開了他，不再同他往來。

於是，耶穌對那十二人說：「難道你們也要走嗎？」

西滿伯多祿回答說：「主！唯有你有永生的話，我們去投奔誰呢？我們相信，而且知道：你是天主的聖者。」——上主的話。

****華人天主教會北區中心 Lindfield Holy Family Church**

每月第二及第四主日舉行彌撒聖祭，正午12時，

****牧職修女 司徒金美修女 0419- 426899**

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

‘BAY CONNECTS’

Our diocese announces an online programme of regular activities commencing on 30th August, to converse, reflect and connect spiritually online with our communities

Mondays @ 7:30-8:45pm via Zoom - **THE CHOSEN MONDAY** - Join us as we go through the first season of The Chosen, viewing one episode every Monday, breaking open some themes and coming to know Jesus in a fresh new way.

Tuesdays @ 7:00-7:30pm via Instagram Live (@cybbaus) - **TUESDAY NIGHT LIGHTS** - A place for the community to come together for prayer and to praise God from the setting of your home. All youth, young adults, singles and families, parishioners and clergy are invited.

Wednesdays @ 7:00-7:30pm via Zoom - **HUMPDAY HANGOUT W/ BR BERNARD** - Our jolly friar Br. Bernard Mary will host the session with time for prayer, ‘Banger’ of the week, casual chat and an entertaining selection of activities.

Fridays @ 7:00-8:00pm via Zoom - **FORMATION FRIDAYS** - An opportunity to get some simple Catholic formation on various aspects of the faith, from the basics to the hot topics, featuring a different guest speaker each week, followed by some time for questions/discussion.

Visit www.bbcatholic.org.au for full details

We're all in this together....

REPORT

flouting of the Public Health orders.

Ring Crimestoppers:

1800 333 000



A virtual event – we will be in our own homes but together online and in spirit.

By choosing to sleep out at home in your car, backyard or on your couch, you can continue to help raise crucial funds for Vinnies and connect online with some of the realities faced by those experiencing homelessness and disadvantage.

To join or make a donation go to
<https://my.fundraise.vinniesnsw.org.au/vinnies-community-sleepout-central-coast-region-2021/>

The poster features a dark blue background with white stars and a crescent moon. At the top left is a QR code. In the center is the Vinnies Community Sleepout logo, which includes a stylized house icon. Below the logo, the text 'WILL YOU MAKE A DIFFERENCE IN THE LIVES OF PEOPLE EXPERIENCING HOMELESSNESS?' is written in a large, white, sans-serif font. Underneath this, a smaller line of text encourages joining the event or donating. At the bottom, the date and time 'Friday 27th August 6:00pm' are displayed. The Vinnies 'good works' logo is in the bottom right corner. The entire poster is framed by a white cloud-like border at the bottom.

