



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.

VERSION OF PARISH BULLETIN

FOR PHONES

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

**26TH SUNDAY IN ORDINARY TIME 26-9- 21
MIGRANT AND REFUGEE SUNDAY**

***This week:* Nm 11:25-29; Jas 5:1-6 ; Mk 9:38-43. 45.47-**

***Next wk:* Gen 2:18-24 ; Heb 2:9-11 ; Mk 10:2-16**

Both the Second Reading and the Gospel this weekend

drive home the message that our faith has to be translated into how we deal with one another:

and especially with those most in need.

In this Saturday's Herald Waleed Ali draws attention to how a loss of a spirit of solidarity lies behind the actions of many protesters,

suggesting that CoVid hopefully will increase that sense of human solidarity rather than decreasing it and making us focus on our own needs and desires.

Our eyes, our hands, our feet can be a source of sin, says Jesus in the Gospel: In other words,

- we can be 'one-eyed', seeing only our own good and not the common good

- we can sin with our feet when we walk away from the needs of others

- we can sin with our hands when what we accumulate takes away from the needs of others.

Solidarity. The Common Good. These are words from the social justice theology of our Church and today's Gospel asks whether they lie behind our words. And actions. *Fr Colin*

Migrant and Refugee Sunday

TOWARDS AN EVER
WIDER "WE"



107th
WORLD DAY
MIGRANTS AND REFUGEES

Please join us and
make a difference

Jesuit Refugee Service (JRS) has asked our Parish to join other Catholics in the Bradfield electorate to advocate for greater protections for Afghan refugees. We're hoping a collective message from the heart, advocating for greater support, will help influence our leaders to do more for these people in need. Please open your hearts and help us make a real difference.

HERE'S HOW YOU CAN HELP:

1. Read the letter addressed to our local MP, Paul Fletcher. You'll find the letter on our website www.lindfieldkillara.org.au (go to "Groups and Ministries" then "Social Justice")
2. Email anne.nesbitt@jrs.org.au.
 - a. In the subject line write: *Bradfield letter*.
 - b. In the body of the email: Your name, your position (concerned parishioner, doctor, etc.)

ALL SUBMISSIONS MUST BE EMAILED BY THIS
SUNDAY, 26 SEPTEMBER.

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

CELEBRATIONS THIS WEEK

TWENTY-SIXTH WEEK IN ORDINARY TIME

Monday: Memoria of St Vincent de Paul

Wednesday: Feast of Ss Michael, Gabriel and Raphael, archangels

Thursday: Memoria of St Jerome

Friday: Memoria of St Thérèse of Lisieux

Saturday: Memoria of the Guardian Angels

**SOMETHING FOR THE CHILDREN
ON SUNDAYS DURING LOCKDOWN:
Children's Liturgy of the Word goes online during
lockdown**

We now have a short, engaging and fun Children's Liturgy of the Word each Sunday at 9:00am via Zoom (it's even on during school holidays).

It goes for around 20 minutes and is a chance for the kids to have an enjoyable time of prayer and reflection based on the Sunday Scriptures .



To take part just click on the special hotlink box (pictured here) on the homepage of our parish website: www.lindfieldkillara.org.au).

Please note: for child protection purposes families just need to register for each session via Trybooking—an email will follow giving you the Zoom login details. Just click the button on the webpage mentioned above to register and receive the link.

Hope you can join in on Sundays at 9:00am !

Fr Colin

Mass during this lockdown

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

Just go to our parish website:

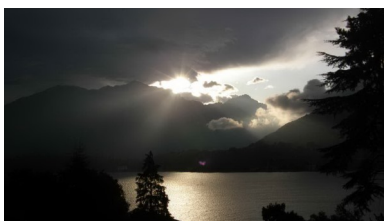
(www.lindfieldkillara.org.au) and click on the box 'Online Mass'.

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.



Light on the horizon !

The great news is that it seems that the time when we can gather together as a community of faith to share in the great mystery



and gift of the Eucharist is now not too far away - the second half of October if the government's target of 70% of the eligible population having been vaccinated is achieved.

Of course the process of 'opening up' will be a gradual one and, for a time at least, a number of restrictions will remain in place to ensure the safety of all. The government has so far advised that with respect to our gatherings for Mass in the early stages our capacity will be set by the one-person per four square metre rule, masks will be required, singing will not be possible, and entry will be restricted to those who have been fully vaccinated. With time hopefully the various restrictions will be reduced, though unlike last year, as with the rest of the world we have to accept that CoVid will continue to be present in the population—and, as the government constantly advises, the most effective way to protect oneself **and one another** is through vaccination. We are fortunate that we live in a community with one of the highest rates of vaccination in the country.

Fr Thomas and I are so looking forward to being with you once again to share in the Eucharist together. Until then let's continue to seize all the opportunities that we have to nourish and sustain our faith and the life of the Spirit within us and amongst us.

We have had a long Eucharistic 'fast' - but perhaps one that has been able to deepen our yearning and longing for, and love for, the beautiful mystery of God's presence and grace in the Eucharist. So I thought that over these last weeks before we can gather again for that mystery I might write a short reflection each week on the Eucharist to help focus our love and desire for it. You'll find the second instalment on page 13 of this bulletin.

Let's begin to ready our hearts for gathering together as a family of faith.

Fr Colin

**WHAT IS THE PLACE OF MARY AND THE SAINTS IN
OUR FAITH?**

PART VI

FEASTS

The next grade of celebration is a '**feast**', in the proper sense of the word. A feast is a little less than a 'Sunday on a weekday'. Feasts are celebrations to do with major events in the life of the Lord, or of our Lady's place in the mystery of salvation - but 'less major' than in the case of Solemnities. The celebrations of the apostles and evangelists are also feasts because of their important place in the spread of the Gospel and the beginning of the Church. The feasts in the course of the year are:

(a) those of the Lord:

The Baptism of the Lord (the Sunday at the end of the Christmas season)

The Presentation of the Lord (2nd February)

The Transfiguration of the Lord (6th August)

The Holy Family of Jesus, Mary and Joseph (Sunday within the Octave of Christmas). Though in our parish it takes on the rank of a Solemnity since it is the patronal feast of one of our two churches.

(b) those of Our Lady:

The Visitation of Our Lady (31st May)

The birth of Our Lady (8th September)

(c) the feasts of the apostles and evangelists:

St Paul (his conversion - 25th January), St Peter (his chair - 22nd February), St Mark (26th April), Ss Philip and James (3rd May), St Matthias (14th May), St Thomas (3rd July), St James (25th July), St Bartholomew (24th August), St Matthew (21st September), St Luke (18th October), Ss Simon & Jude (28th October), St Andrew (30th November), St John (27th December).. Pope Francis has also elevated St Mary Magdalen's day (22nd July) to the level of a Feast, since, as witness to the Resurrection, she was apostle to the apostles.

(d) other:

The archangels, Michael, Gabriel and Raphael (29th September)

St Stephen, first martyr (26th December).

As with a Solemnity the Gloria is sung or said on a Feast (which is not done on a normal weekday). However, there is less 'feasting' than on a Solemnity: there are only two readings (rather than three on a Sunday or a solemnity) and the Creed is not said. Also a Feast does not override a Sunday and so is not celebrated in a year when it falls on a Sunday.

Fr Colin

(to be continued)

AN EXTRACT FROM BISHOP ANTHONY RANDAZZO'S RECENT LETTER TO THE PRIESTS OF OUR DIOCESE



As the COVID-19 Delta variant continues to spread across the State, with increasing health and mortality consequences, I reiterate **the importance of vaccination as a means to protect ourselves and our communities.** It is a fact that the virus is spreading largely among the unvaccinated population. Being fully vaccinated is a crucial step

in combatting the effects of the virus as well as keeping us safe and the broader community safe. Broad scale vaccination is critical to enable us to return to some semblance of community normality.

While there is an anti-vaccination movement spreading misinformation via social media, information from health authorities, public health orders and the Premier's vaccination rate targets of 70% by the end of October, are in essence, what will relieve us of further extended lockdowns. **An important message is that all vaccines that are recognised as clinically safe and effective, may be taken in good conscience.** Pope Francis recently urged Catholics to get vaccinated (<https://cathnews.com/cathnews/169-draft-8/41920-pope-urges-people-to-get-vaccinated>) and I myself, have been fully vaccinated since mid-July.

I strongly encourage you to consider being vaccinated and arrange to do so, as soon as possible in consultation appropriately with your GP as to which vaccine is best for you. While many people are trying to arrange appointments unsuccessfully, the message is to book an appointment now for when you can, even if it is several months away. The Australian Department of Health has developed a number of resources to help explain the vaccination plan. <https://www.health.gov.au/initiatives-and-programs/covid-19-vaccines>.

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.

DEAR PARENTS AND KIDS,
THIS SUNDAY IS MIGRANT & REFUGEE
SUNDAY. MORE THAN HALF OF THE WORLD'S
REFUGEES ARE CHILDREN.

WE ARE CALLED AS FOLLOWERS
OF CHRIST TO CARE FOR OTHERS.

HERE ARE A FEW WAYS YOU CAN
TALK ABOUT REFUGEES TOGETHER.



01

ACTIVITY 1: "WHAT WOULD YOU TAKE?"

What if war suddenly broke out near you and you had 5 minutes to grab your most precious possessions to take with you?

What would you take? Would it be hard to decide?

Write or draw a list of items you would take. Then discuss why you chose those.

ACTIVITY 2: PRAY

Prayer is a powerful tool. If you need inspiration, watch a video first about the plight of refugees first. You'll find some at the UNHCR or World Vision websites, or go to socialjustice.catholic.org.au for ideas.

02

03

ACTIVITY 3. USE YOUR OWN TWO HANDS

Kids - donate your pocket money for the week to Jesuit Refugee Services. Parents sign the letter asking for more help for the Afghan refugees (elsewhere in this bulletin). There are lots of ways you can do your part!

youth@LK
faith growth service



The more things change, the
more they remain the same!

Can we help ?

If you would like a phone call and chat from time to time please let us know.

Just contact Fr Colin (9416 7195) or Fr Thomas (0421 406162).

ONCE AGAIN A BIG THANK YOU for your on-going financial support of our parish during these very different times.

If I may however could I just mention that in recent weeks there has been a decline in our weekly online income for both collections so please continue your generous support if you can.

The details of the three ways that contributions can be made are on page 12 of this bulletin and also on our parish website via the hotlink box on the homepage.

Fr Colin

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*



REPORT ON BELATED ST VINCENT DE PAUL WINTER APPEAL

Our parish St Vincent de Paul Conference reports that sadly only 11 people contributed to the appeal, raising a total of \$1437. Our Conference had been hoping to raise an amount commensurate with that raised in our neighbouring parishes (~\$6000).

If you are able to contribute (100% tax deductible) the appeal is still open at:

[https://my.fundraise.vinniesnsw.org.au/fundraise-your-way/vinnies-appeal:](https://my.fundraise.vinniesnsw.org.au/fundraise-your-way/vinnies-appeal)

Why not give it a try ?

Have you considered dipping your toes in the waters of two of our parish activities?

- ◆ A group of parishioners gather online (less than half an hour) for a shared time of **Christian Meditation** each Wednesday at 8:00am. And if you haven't tried Christian Meditation before our group leaders would be happy to introduce you to it. Just contact Catherine Willis: (catherinecwillis@gmail.com).



- ◆ A **parish Book Group** gathers each month on the fourth Wednesday at 10am (online at present) for a lively discussion of that month's book. The next two books are:



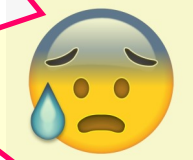
Oct.: *A Month in the Country* by J.L. Carr

Nov.: *The Shattering of Loneliness* by Eric Varden

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

Oops !

Our QR code for contributions to our parish First and Second Collections, both in the parish bulletin and on the parish website **ceased working** earlier last week.



This has now been rectified and a new QR code is now in this bulletin and on the website.

Food for the soul

*Would that all the people of the Lord were prophets!
Would that the Lord might bestow his spirit on them
all! (Num 11:29b)*

PROPHECY—CHALLENGE AND COMFORT

A while ago, at a church conference that I was attending, the participants were divided into discussion groups and each group was asked the question: “What is the most important thing that the church needs to be saying to the world today?”

There were a many answers, each stressing a different aspect of the gospels. Conservatives tended to stress the importance of challenging the world towards sounder teaching and of pushing it to pay more attention to the issues of family, marriage, and private morality. Liberals tended to put the stress on social justice and the issues of peace and poverty. Both agreed that the world needs to be challenged in the area of consumption and greed.

The issues of challenge that were named are valid and important, but I had a nagging thought that perhaps we, the churches, need to speak something else to the world before we speak these other challenges, or certainly concomitant with them.

I also had the nagging impression that, albeit for different reasons, both the liberals and the conservatives were deriving a secret glee from the fact that the world wasn’t working very well, that it was paying a heavy price in terms of sadness, despair, and dissipation for not listening to us, the churches.

What, beyond the challenges of truth and justice, should we be speaking to the world in this day? Words of understanding, consolation, comfort.

One the major tasks of the churches is to console the world, to comfort its people.

“Comfort, O comfort my people, says your God.” I heard this echo from Isaiah from a wonderful old priest shortly after I was ordained: working for a summer in one of our Oblate parishes, I was living in the rectory with an elderly priest, a fine, saintly man. He had been ordained for more than 50 years and had, during all those years, been exemplary, honest, faithful, and generous. He was deeply respected. Now, in his late 70s, legally blind and semi-retired, he celebrated Mass every day, heard occasional confessions, and spent most of the rest of his time praying. I was taken by his goodness.

One evening, sitting with him, I asked him: “Father, if you had your life as a priest to live over again, would you do anything different?” Given his obvious goodness and fidelity, I was expecting him to say no. His answer surprised me. He said,

I would be a gentler with people the next time. I would console more and challenge more carefully. I was one

of those people who was taught and who deeply believed that only the full truth can set us free, that we owe it to people to challenge them with the truth, in season and out. I believed that and did it for most of the years of my ministry. And I was a good priest, I lived for others and never once betrayed in any real way my vows and my commitment.

But now that I am older, I regret some of what I did. I regret that sometimes I was too hard on people! I meant it well, I was sincere, but I think that sometimes I ended up laying added burdens on people when they were already carrying enough pain. If I were just beginning as a priest, I would be gentler, I would spend my energies more trying to lift pain from people. They are in a lot of pain. They need us, first of all, to help them with that!

He's right. What the world needs first of all from us, the churches, is comfort, help in lifting and understanding the world's complexity, its wounds, its anxieties, its raging restlessness, its temptations, and its infidelities and its sin. Like the prodigal son, the world needs first of all to be surprised by unconditional love. Sometime later, and there will be time for that, it will want hard challenge.

And our comfort must be offered not on the basis of what is best inside of human understanding. The comfort we offer rather must be the product of what we ourselves feel when we come to know for ourselves the ineffable, all-empathic, all-embracing, all-forgiving heart of God.

We will comfort the world—and it will be comforted—when we show it that God sees the world's heart with the eyes of the heart, that God feels for it more than it feels for itself, that God never feels frightened by the assertions of human freedom, that God always opens another door when we close one, that God is not put off by all the times when we are too weak to do what is best, that God understands our complexity, our weaknesses, our anger, our lusts, our jealousies, and our despair, that God never stops loving us even when we put ourselves in hell, and that God descends into all the hells we create, stands inside our muddled, wounded, and guilty hearts and breathes out peace.

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

Three ways that you can support our parish financially

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:

This is a new QR code replacing the previous one which had ceased to work during the last week



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.

REFLECTIONS ON THE EUCHARIST AS WE PREPARE TO GATHER AGAIN PART II

Sacred Meal: The Eucharist was instituted within the sacred Passover meal at the Last Supper. Its essence was **fellowship**—Jesus gathered with his apostles sharing a meal, in communion with God and one another.

The whole context of the last supper was about intimacy and fellowship - John's Gospel records that at the last supper Jesus washed his disciples' feet, spoke of his relationship with them as that of a vine and its branches, and uttered his great prayer 'that they may be one, Father, as you and I are one.' He couldn't have been clearer about what this sacred meal was about!

There are two words connected to the Eucharist which have a double meaning, an *interconnected* meaning: the word 'body' and the word 'communion'. Our Holy Communion in Jesus' body and blood has as its very purpose that we, as disciples, grow in communion with one another. St Paul powerfully links his theology of the community of the disciples being 'the body of Christ' with the place of the Eucharist both in bringing that Body together AND nourishing it.

St Augustine drew this together beautifully in these words:

'You are the body of Christ, and his members:

it is your mystery which lies on the altar.

When you come forward at Communion and stretch out your hands

you hear the words: 'The body of Christ'

and you answer: 'Amen'.

So *be* the body of Christ

that your Amen may be true.'

Can we bring this aspect of the Eucharist to our prayer this week as the day for our re-assembly draws nearer?

Fr Colin

OUR DETAILS HAVE CHANGED !..

For those who wish to make direct contributions from your bank account to the parish bank accounts please note that our account numbers have changed. The new details are:

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)

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

Grant that life to:

Recently deceased: Fr Geoff Allen, Fr James Duck, Fr Sean Coghlan, Anthony Wallace, Guido Zanella, Alan Tan, Fortunato Glinoga, Bayani Atangan, Fr Paul Purcell, Tom Van Dijk, Charles Pak, Norma Campbell, Alvin Marundan, Carlos De Leon, John (Jack) O'Leary, Frank Breslin, Nancy Brady, Ruth Peel, David and Carline Miller.

PLEASE PRAY FOR THOSE WHO ARE SICK:

Albert Yu, Shirley Smith, Barbara McMullan,, Sally Cogle, 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 affected by COVID.

PARISH DIARY

SEPTEMBER

Sun. 26th	9:00am	Online Children's Liturgy of the Word
	9:30am	Morning tea (online)
Wed. 29th	8:00am	Meditation (online)
OCTOBER		
Sun. 3rd	9:00am	Online CLOW
	9:30am	Morning tea (online)
Wed. 6th	8:00am	Meditation (online)
	11:00am	Scripture study (online)
	7:30pm	The Creed (online)
Sun. 10th	9:00am	Online Children's Liturgy of the Word
	9:30am	Morning tea (online)
Wed. 12th	8:00am	Meditation (online)
	7:30pm	Scripture study (online)

**FR RICHARD ROHR OFM'S MEDITATION:
RIGHTS AND RESPONSIBILITIES**

In his unpublished notes on money, Fr. Richard explores a parable that has often troubled faithful Christians, including pastors, theologians, & scripture scholars alike.

Maybe the key to an honest Jesus hermeneutic around money has been lost in a parable that many of us never liked—the parable of the ten gold coins (Luke 19:11–27). Let me offer you a different slant on this story that, in my experience, few preachers have addressed:

A nobleman pays his staff equally well beforehand, and then upon leaving, says to them: “Do business with this while I am away!” (Luke 19:13). He leaves the country, freeing the servants from any pressure or duress. For anything to be a virtue, it must be a free choice, not just a mandate. Most of us were never taught that psychological truth! Jesus’ words must be seen as descriptive (what is possible) much more than prescriptive (what must be done). He is always describing and thus inviting his listeners into a big, inclusive life of love, which he calls the Reign of God. No language of counting or commanding can get you there.

The nobleman is telling his servants to do something with the money: “Yes, I am paying you well, but do something with it!” It is the one servant who refuses to do any business with the money who is deemed fully at fault. He loses what he stashed away in fear (Luke 19:20–21). He claims his right to the money but shows no responsibility for putting it to use.

This always-bothersome text has finally become more clear to me: money becomes evil when rights are not balanced by responsibilities, and responsibilities are not balanced by rights. When these are balanced, money can do a great deal of good—both for the giver and the receiver, and hopefully for others. There’s surely nothing bad about that!

This interpretation keeps us from wrongly framing the issue, as so many have done in history—by making the rich or the poor inherently bad or inherently virtuous. Individuals in both economic groups can be materialistic consumers or generous-hearted givers, just at their own scale. Paul never said money is the root of all evil, as he is often quoted to have said. He says, “the love of money is the root of all evils” (1 Tim. 6:10). This is a major difference.

When, at the individual or family level, we balance our rights with our responsibilities, money can be a moral good for all concerned. A corporation acts morally when it balances its rights to a just profit with its responsibilities for the common good—upon which it depends and profits. Most Western individualism refuses to recognize this common domain. Massachusetts, Pennsylvania, Virginia, and Kentucky were wise to name themselves “commonwealths”


instead of states, although now it has just become an empty word. When a person, a community, or a corporation does not consistently seek this balance, they no longer work for the common good. This can become a web of deceptions that benefits the very few. When the dominance and enthrallment of money controls almost every aspect of life, as we largely see today, it has become a demon, beyond moral control. Today, this “demon” is destroying the common good and even “our common home,” as Pope Francis calls the planet.

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.
- ◆ Children’s Liturgy of the Word is now taking place on online (see notice on p.2)



Can we help ? If you would like a phone call and chat from time to time please let us know. Just contact Fr Colin (9416 7195) or Fr Thomas (0421 406162).



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**GET
IN TOUCH
TODAY**

OUR CHINESE CATHOLIC COMMUNITY

常年期第二十六主日 26.9.2021

讀經一（你為我的原故，嫉妒人麼？巴不得上主的人民，都成為先知。）

恭讀戶籍紀 11:25-29

那時候，上主乘雲降下，與梅瑟談話，將他身上的神能，賦予那七十位長老。這神能一降在他們身上，他們就出神說話；以後再沒有出神。

當時，有兩個人留在營內，一個名叫厄耳達得，一個名叫默達得；這神能也降在他們身上；他們原來也是被錄取的，但沒有到會幕那裡去，就在營內，出神說話。

有一少年跑來，告訴梅瑟說：「厄耳達得和默達得，在營內，出神說話。」自幼服事梅瑟的農的兒子若蘇厄，於是說：「我主梅瑟！你該禁止他們。」

梅瑟回答他說：「你為我的原故，嫉妒人麼？巴不得上主的人民，都成為先知；但願上主將自己的精神，傾注在他們身上！」——上主的話。

答唱詠 詠19:8, 10, 12-13, 14

【答】：上主的規誡是正直的，能悅樂心情。（詠19:9）

領：上主的法律是完善的，能暢快人靈；上主的約章是忠誠的，能開啟愚蒙。【答】

領：上主的訓誨是純潔的，永遠常存；上主的判斷是真實的，無不公允。【答】

領：你僕人雖留心這一切，竭盡全力遵守這一切，但誰能認出自己的一切過犯？求你赦免我未覺察到的罪愆。【答】

領：求你使你僕人免於自負，求你不要讓驕傲佔有我；如此，我將邁向完善，不受重大罪惡的玷污。【答】

讀經二（你們的財產腐爛了。）

恭讀聖雅各伯書 5:1-6

你們富有的人啊，現在哭泣哀號吧！因為你們的災難快到了。你們的財產，腐爛了；你們的衣服，被蛀蟲吃了；你們的金銀，生了鏽，這鏽要作控告你們的證據，也要像火一樣，吞食你們的肉。你們竟為末日，積蓄了財寶！

看，工人們收割了你們的莊田，你們卻扣留他們的工資；這工資喊冤，收割工人的呼聲，已進入了萬軍上主的耳朵裡。你們在世上奢華宴樂，養肥了你們的心，等候宰殺的日子。你們定了義人的罪，殺害了他；他卻沒有抵抗你們。——上主的話。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主，你的話就是真理，求你以真理祝聖我們。（參閱若 17:17）

眾：亞肋路亞。

福音（誰不反對我們，就是傾向我們。倘若你的手使你跌倒，砍掉它！）

恭讀聖馬爾谷福音 9:38-43, 45, 47-48

那時候，若望向耶穌說：「師父！我們見過一個人，他因你的名字驅魔；我們禁止了他，因為他不跟從我們。」

耶穌說：「不要禁止他，因為沒有一個人，以我的名字行了奇蹟，就會立即誹謗我，因為誰不反對我們，就是傾向我們。」

「誰如果因你們屬於基督，而給你們一杯水喝，我實在告訴你們：他決不會失掉他的賞報。」

「誰如果使這些信者中的一個小子跌倒，倒不如拿一塊驢拉的磨石，套在他的頸項，投到海裡，為他更好。」


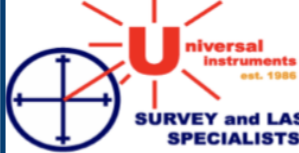
「倘若你的手使你跌倒，砍掉它！你殘廢進入生命，比有兩隻手，而下地獄，到那不滅的火裡去更好。倘若你的腳使你跌倒，砍掉它！你癱腿進入生命，比有雙腳，而被投入地獄裡更好。倘若你的眼使你跌倒，剜出它來！你一隻眼進入天主的國，比有兩隻眼，而被投入地獄裡更好；那裡的蟲不死，火也不滅。」——上主的話。

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

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