



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.

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME 3 - 10 - 21

This week: Gen 2:18-24 ; Heb 2:9-11 ; Mk 10:2-16
Next week: Wis 7:7-11 ; Heb 4:12-13 ; Mk 10:17-30

'The Kingdom of God belongs to such as these'

Perhaps one of the marks of a child that Jesus was thinking of is their **powerlessness**:

they don't control others, they depend on others, they have no wealth.

If we love a child it's not for any **thing** they can give to us, it's for who they are in themselves.

If only our love for all people were like that ! If only we valued vulnerability - in ourselves and in others.

Fr Colin

THE COUNTDOWN HAS BEGUN..... OUR RETURN TO BEING ABLE TO GATHER TOGETHER FOR THE EUCHARIST !



I'm sure we're all excited about the forthcoming resumption of our parish life. Our challenge though is to work together to make it more than a **'resumption'** - in fact, to make it a **'re-birth'** as we **re-ignite** the fire of faith in our own hearts and in the heart of our community.

Here's an outline of the journey from here to Christmas:

- ◆ While public worship could resume from Monday 11th October, Bishop Anthony has decided that in our diocese we will wait until the time when 80% vaccination has been achieved - which is projected to be 21st October— which means that we could expect weekday Mass to resume on Monday 25th October.
- ◆ From **Monday 11th October** however **our two churches will re-open for private prayer**. The hours of opening will be advertised in the bulletin of Sunday 10th October. During this initial period anyone visiting the church must wear a mask, sanitise their hands and check in with the QR code. Weddings and funerals with up to 50 people attending may take place, though all must be fully vaccinated.
- **Thus we might expect that on Monday 25th October weekday public Masses will return** and our first Sunday Masses will be those of **Sunday 31st October**.

From the time Masses resume until the beginning of December the capacity of our churches will be set by the one person per four square metre rule. From 1st December the capacity will double and the one person

per two square metres will be the rule. From the re-commencement of public Mass until 1st December masks must be worn at Mass and singing will not be permitted. Singing will resume as of 1st December.

During the period from 25th October—1st December the number of people who can attend a wedding or funeral is uncapped apart from the limit set by the one person per four square metre rule. **However** if even a single unvaccinated person attends the limit drops to 5 people for a wedding and 10 people for a funeral.

- ◆ The celebration of **baptism** will also resume once the 80% target is reached. If you would like to organise the baptism of your child for November or December please contact Alison (alison@lindfieldkillara.org.au)
- ◆ We won't resume our non-liturgical face to face gatherings for a little while yet. Thus our various online parish groups will continue meeting in that forum at this stage until the end of the year.

(If I may share a personal view, I find it rather perplexing, indeed inexplicable, that once 80% vaccination is achieved until 1st December Church Services will be open to all regardless of vaccination status. What is perplexing about it is that **at the same time**, as mentioned above, the presence of a single unvaccinated person at a wedding causes the permitted attendance to plunge from uncapped (apart from 1 person per 4 sq.m rule) to 5 ! And in the case of a funeral, to 10. It seems to put lie to the claim that all public health regulations are based solely on medical advice since the same advice can hardly lead to such wildly different regulations. One smells the whiff of lobbying overriding objective public health decisions).

Fr Thomas and I are so looking forward to seeing you again as we enter into the saving mystery of the Eucharist together to draw strength for our discipleship from the Lord we meet there and our gathering together in faith. We so hope that you can be there when the doors of our churches are flung open once again later this month.

Let's work together to re-build, renew and re-create our community of faith.

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.



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:



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.

2

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

Memorias

Below the level of a Feast proper is a Memoria (Latin for 'a remembrance'). These are the most common 'feasts' (in the general sense of the term). These are the many days on which we *remember* the saints. The 'feast' days of St Francis of Assisi, St Clare, St Dominic, St Bernadette - and a host of others - these are all Memorias. The Gloria is not said, nor is the Creed. There are only two readings, as on a normal weekday. And in the case of a Memoria the readings should be the ordinary readings for that day of the year - the special readings for the saint should only be used if that saint has a particular significance to this community. The readings we read on weekdays successively take us through different books of the Bible - we shouldn't break this flow and continuum for Memorias (which occur usually several times a week). For a Feast or a Solemnity however there are specific readings which must be used for that day (and they speak of the mystery being celebrated on that day).

When the liturgical calendar was revised after Vatican II one principal of reform was that our calendar should not be cluttered with the celebration of too many Memorias of saints who are not immediately relevant to us (there are after all thousands of canonised saints - if we celebrated them all we'd soon fill the calendar!). The reform of the calendar aimed to keep as a priority the cycle of the liturgical *Seasons* - Advent, Christmas, Lent and Easter - and to keep other celebrations in perspective. Thus not every saint is celebrated on the universal, world-wide calendar of the Church. The vast majority of saints would be celebrated only on a 'local calendar' - in the region or country in which they lived and for whom their life and witness has a particular relevance. The saints who are on the universal calendar are those saints who have a universal relevance, either because of their long-established popularity in the spirituality of ordinary Christians, or because their message or their life has an especially universal significance, or because they belong to our own century and so speak very much to our own time. So the saints who are on our calendar are there for a reason: their Memoria ('remembrance') is a time for us to remember the witness of their Christian life and to remember that they live now in eternal life and can support us on our journey through their prayers.

Fr Colin (to be continued)

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

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 at 9:00am! Fr Colin

Parish Financial Report 2020 - 21

Notes to the Finance Report

Income	Notes	2020/21	2019/20	2018/19
		\$'000	\$'000	\$'000
Second Collections	2	214	233	256
Sacramental programmes	4	3	5	6
Functions		0	0	3
Donations - non specific	5	11	11	20
Others	6	8	8	10
Parish Room Rental	7	28	22	30
Government Stimulus	1	83	33	
Total		347	312	325
Expenses				
Employment	8	124	118	121
Repairs & Maintenance	3,9	60	55	66
Office and Administration	10	34	33	42
Church Requisites	11	8	10	8
Insurance		24	25	22
Motor Vehicle Expenses	12	20	22	23
Pastoral Programmes	13	4	5	11
Other		6	10	10
Total		280	278	303
Operating surplus/(deficit)		67	34	22
Donations for specific appeals		0	0	44
Insurance Claim	1	8	3	
Bequest		0	18	
Net cash flow from operating activities		75	55	66
Capital Expenses				
Presbytery	3	9	61	43
Loan repayments (principal plus interest)		9	9	9
Church - specific projects	3	16	18	6
Furniture, Fittings & Plant and other		6	12	6
Total		40	100	64
Parish Net Cash Flow		35	-45	2

1. Father Colin and Father Thomas together with the Parish Pastoral Council and the Parish Finance Committee thank parishioners for your wonderful support in the continuing work of the Parish and their contributions to the collections. In an extraordinary year of uncertainty & change the support we have received from parishioners has been fantastic & a testament to the strength and character of our community. Our results for 2020/21 show a surplus from operating activities of \$67,000. This surplus could not have been achieved without your continued support & the government financial assistance due to the Pandemic. The government stimulus received during the year was \$83,000. In 2019/20 the Parish received \$33,000 from the government for financial assistance as a result of the lockdown imposed on Sydney.

2. The accounts do not include the First Collection and external collections e.g. CWF, Catholic Mission. These collections are remitted direct to the relevant body. The accounts only include monies received for the second collections, either from planned giving, credit cards, eftpos, POS deposits or cash on the weekly plate. Thank you to all parishioners who replaced their usual cash donations on the weekly plate to electronic payments. This assistance has been greatly appreciated & has meant our second collections have only decreased by 8% from the prior year.

3. As a result of the COVID 19 restrictions in 2020 and 2021 the Parish was extremely conscious of only incurring necessary repairs and maintenance across the Church properties as reflected by the lower capital expenditure in 2020/21. The projects completed in the church included repairs & rectification as a result of the storm damage in Feb. 2020 plus the renovation of the female toilets. The insurance claim also included the grant received to assist with the toilet renovation.

4. The net income for Sacramental Programmes comes from the contribution charged to participating families. The employment cost of

our Sacramental Co-ordinator (which is taken from this income) is recorded as part of employment costs. Sacramental income fluctuates annually depending on the timing of the Sacraments and the number of children making their Sacraments. The Sacramental timetable was changed by the Diocese during 2020 increasing the age of the children before receiving First Communion, thus reducing the sacraments offered during the 2020/21 financial year.

5. The Parish was very fortunate to receive a total of \$11,000 in donations, \$6,000 for non-specific projects, \$4,000 for flowers, \$1,000 for printing.

6. Other income includes \$7,128 from advertising in our newsletter and the balance from candle and piety sales.

7. The Parish rooms rental income is received from hiring out MacKillop Hall, St Brigid's Hall, St Joseph's Hall and the Basement. The demand to hire these rooms continue to be at the same level as occurred in 2018/19 (though next year's accounts will show a drop due to the closure of these spaces since the June 26 lockdown).

8. Although the accounts show a slight increase in employment costs, this was as a result of how Jobkeeper is reflected, not a true increase.

9. Repairs and maintenance of \$60,000, includes \$5,406 incurred on rental expenses related to Mackillop Hall, St Brigid's Hall, St Joseph's Hall and the Basement. The remaining \$54,594 includes \$22,134 on cleaning both locations (a \$6,000 increase spent on cleaning supplies/equipment), \$7,696 on grounds maintenance, and \$24,764 on repairs and maintenance across all locations.

10. Office and administration costs include computer costs, telecommunications, utilities, security costs, printing and bank fees. Costs have been consistent with prior years.

11. Church requisites have reduced by \$2,000 in 2020/21 due to the reduced numbers allowed to attend Mass during the restrictions.

12. Motor vehicle expenses include lease payments, maintenance and travel costs.

13. Pastoral costs have remained low in 2020/21 due to the restrictions on Church activities due to COVID 19.

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

A Sharing in the Saving Sacrifice of Jesus:

The Catholic understanding of the Eucharist has always included the sense of it being a participation in the sacrifice of Jesus, a mystical encounter with the mystery of the death and Resurrection of Jesus. This was disputed at the time of the Reformation as the Reformers maintained that since, as the Letter to the Hebrews points out, the sacrifice of the Cross is the once-and-for-all, all-sufficient, sacrifice which does away with any further need for sacrifice.

Our own Catholic understanding of the Eucharist doesn't contradict that. The Mass is not *another* sacrifice: rather it's the *making present* in the midst of the community of that once-for-all, eternal sacrifice of Jesus. For the sacrifice of Jesus is *himself* - it is his act of self-giving to the Father, which defined his life on earth and reached its climax and fulfilment in his death on the Cross - and which is but an earthly expression of the eternal self-gift of the Son to the Father within the mystery of the Trinity.. And our faith is that the Eucharist IS the very presence of Jesus, and if Jesus is present then he is by necessity, by the very nature of his being, present in his eternal act of self-giving, his sacrifice.

Too often we forget this central dimension of the Eucharist. We can focus on the presence of Jesus devoid of that presence making present his self-giving; we can focus on ourselves as a community, devoid of the mission and calling that that sacrifice places upon us as a community.

The Eucharist calls us to enter into the sacrificial way of giving of Jesus, to allow the words of Consecration to define who we are: 'given for you, poured out for you'. Beautiful words from the Rite of Ordination (which should be part of the Rite of Baptism) express it so powerfully: *'imitate what you celebrate'*. And what we celebrate in the Eucharist is the saving, self-giving, sacrificial way of Jesus.

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

Fr Colin

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).

CELEBRATIONS THIS WEEK

TWENTY-SEVENTH WEEK IN ORDINARY TIME

Monday: Memoria of St Francis of Assisi

Thursday: Memoria of Our Lady of the Rosary

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)

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).

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 elsewhere in this bulletin.
- ♦ Children's Liturgy of the Word is now taking place online (see adjacent notice)



**FR RICHARD ROHR OFM'S MEDITATION:
OUR COMPASSIONATE GOD**

CAC core faculty member James Finley gently reminds us of our infinite preciousness to God. God cannot help but meet us with compassionate love. Offering ourselves compassion is one step to encountering the depths of God's compassion for us.

Compassion is the love that recognizes and goes forth to identify with the preciousness of all that is lost and broken within ourselves and others. At first it seems as if compassionate love originates with our free decision to be as compassionate as we can be toward ourselves as we sit in meditation. As our practice deepens, we come to realise that in choosing to be compassionate, we are yielding to the compassionate nature of God flowing through us, in and as our compassion toward our self as precious in our frailty.

God is revealed in Christ as a compassionate love that recognizes and goes forth to identify with us as precious in our frailty. This is what Jesus reveals to us in the parable of the prodigal son (Luke 15:11-32). We all know the story of the son who goes off against his father's wishes & squanders his share of his father's money. When the money runs out, he realises how foolish he has been and returns home. . . . As he continues on home, ashamed & remorseful, he is not prepared for the moment in which he first looks up to see his father running toward him with open arms.

The father embraces the son as preciousness almost too precious to bear. The son is at once undone and restored to wholeness in a flurry of embraces received and given. The two of them stand together out on the open road, each laughing and crying at once. Each causes the other to lose his balance as each holds up the other. We can sense in their awkward dance of compassionate love the dance we all long to dance. For we all intuit a taste of heaven in the compassionate embrace that welcomes home one who has been lost. . .

In the actual moment of encounter there is, for the father and son, nothing but their overflowing, compassionate encounter. The parable reveals God's version of reality. It reveals the way God always is toward us, regardless of how foolish and hurtful we may have been.

Jim teaches how God's compassion transforms our brokenness:

As we yield to compassion, we are caught in the updraft of grace that carries us aloft. Then, in one single continuous movement of love, compassion draws us downward into the preciousness of all that is lost and broken within ourselves. The deeper the brokenness, the greater the momentum of the descent. The greater the momentum of the descent, the more deeply compassionate love descends into the innermost recesses of our doubts and fears. Suddenly encountering such love, our doubts and fears melt in the love that sets us free.

(from: J Finley, Christian Meditation: Experiencing the Presence of God (HarperSanFrancisco: 2004)

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.

FOR THE KIDS

Blessed are the children

27th Sunday in Ordinary Time, Year B

Some people brought their children to see Jesus. The disciples eventually tried to turn them away but Jesus wanted them to stay. He took the children in his arms and blessed them. Draw yourself with Jesus and the rest of the children.




What do you think the kingdom of God is really like?

Write or draw your answer



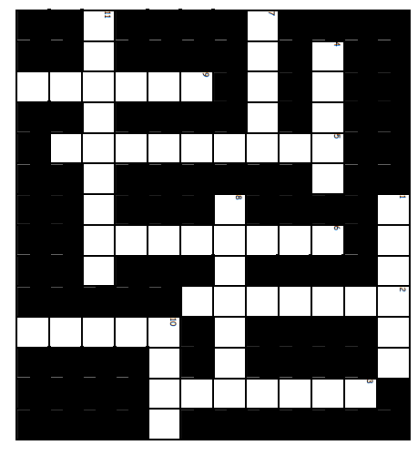
CHILDREN

How many words can you make from the letters in CHILDREN?

Mk 10:13-16 © Creative Ministry Resources 2006

CROSSWORD

Blessed are the children



Across

1: a crowd is made up of these

4: these have four fingers and a thumb

7: the Son of God

8: Jesus _____ the children by placing his hands on them

10: Jesus took the children in his _____

11: annoying someone

Down

2: to say faithfully that you will do something

3: children belong to the _____ of God

5: Jesus' closest friends and followers were called his _____

6: Young people

9: the opposite of big (l_____)

10: very annoyed

Mk 10:13-16



THREE NEW PRIESTS FOR OUR DIOCESE TO BE ORDAINED !

(From left to right) Sam French, Aldrin Valdehueza and Roger Delmonte, will be ordained priests by our Bishop, Most Rev. Anthony Randazzo, on Monday 18th October at 11:30am at our Cathedral of Our Lady of the Rosary at Waitara.

Due to CoVid restrictions the Ordination Mass will be livestreamed. Go to www.bbcatholic.org.au/ordination to join in.

THE COLES DEVELOPMENT, BALFOUR LANE AND CARPARKING

Don't be perturbed if you've seen that the entry to our Lindfield site via Balfour Lane has been closed—this was done with our permission and utilised lockdown for Coles to complete electrical and drainage works. It will re-open before public Mass resumes.

There will of course be reduced parking on the outdoor Coles carpark and ultimately no parking there at all during the main construction phase which begins next year.

However I'm pleased to say that our sisters and brothers at Lindfield Uniting Church (just up the road on the corner of Provincial Rd) are very happy for our parishioners to park on their site **for the Saturday and Sunday evening Masses** when parking is not available on the Coles site. Entry is from Pacific Highway. Unfortunately, as you would understand, the Uniting Church congregation requires their on-site parking on Sunday mornings.

This is a wonderful ecumenical gesture reflecting the beautiful relationship we have with our local Uniting Church communities at Lindfield, Killara and Roseville.

There will also still be ample parking on our own Lindfield site: the main carpark, parking for the frail or disabled on our internal road, and the school playground will also be open for parking for all Masses.

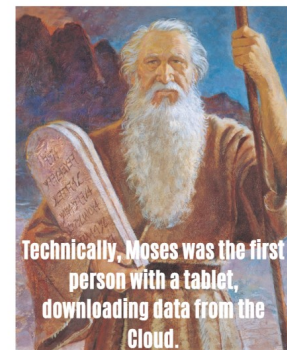
Fr Colin



OUR MONTHLY HEALING MASS

cannot of course be celebrated publicly this month but will be available on our Youtube channel online **this Friday 8th October**. The Mass will include a blessing for all those who are frail or sick.

BEST OF LUCK TO ALL OF OUR STUDENTS RETURNING TO SCHOOL FOR TERM 4...



YOU ARE IN OUR THOUGHTS AND PRAYERS...

youth@LK
faith growth service

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Lindfield Dental Practice
Adj Assoc Prof Peter Chung
Open: Mon - Sat
P: 9416 5000
Suite 1, 345 Pacific Hwy (Scholastic Bldg)

PLEASE NOTE

that unfortunately we will not have an online Mass this Monday or Tuesday as Fr Thomas had some surgery on his hand during the week and is still recovering.

There will be online Mass as usual on Wednesday to Friday.

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7 Food for the soul

*For this reason a man shall leave his father and mother and be joined to his wife,
and the two shall become one flesh. (Mk 10:7)*

ACCEPTING DISAPPOINTMENT IN LOVE

In many of her novels, Anita Brookner, almost as a signature to her work, will make the following comment: the first task of a couple in marriage is to console each other for the fact that they cannot not disappoint each other. That's an important insight. Why?

When we are young and hear sadness in love songs, we think that the sadness and disappointment are a prelude to the experience of love. Later we come to realise that the sadness and disappointment don't ultimately originate from the fact that love has not taken place, but from the finite, limited character of human love itself. Brookner has it right: the first task in any love is for us to console each other for the limits of our love, for the fact that we cannot not disappoint each other.

Why? Why can't two persons ever be enough for each other? Why is disappointment part of the experience of every relationship, friendship, and marriage?

Because the very way that we are made precludes ever having, in this life, a oneness of mind, heart, and body that fulfils us in such a way that there is no disappointment. Our longing is simply too wide. We long for the infinite and are built for it and so we wake to life and consciousness with longings as deep as a Grand Canyon without a bottom.

In this life then, outside of rare and very transitory mystical experiences, there is no consummation (sexual, emotional, psychological, or even spiritual) with another person that is so deep and all-embracing that it excludes all distance, shadow, and emptiness.

No matter how deep a friendship or a marriage and no matter how good, rich in personality, and deep the other person may be, we always find ourselves somewhat disappointed. In this life, there is no union that fills every emptiness inside of us. Somewhere, we always sleep alone.

In essence, there is no union which fulfils perfectly the Genesis prescription that "two become one flesh." No matter how close a marriage or a friendship, two can never ultimately become one. No matter how deep a union, we always remain separate, two persons who cannot really ever, in this life, make just one heart, one mind, and one body.

No love or friendship ever fully takes away our separateness. Sometimes sexual electricity or emotional or spiritual affinity can promise such a oneness. But, in the end, it cannot fully deliver it. No matter how deep and powerful a union, ultimately, we remain, and need to remain, captains of our own hearts, minds, and bodies.

This needs to be recognised, not just to help us deal with the disappointment, but especially so that we do not violate each other.

What's implied here?

In this life we are always, to some degree, in exile from each other. We stand alone in some way. Where we feel this most deeply is not in our sexual isolation, but in our moral separateness. What we crave even more deeply than sexual unity is moral affinity, to be truly one heart with another. More than we desire a lover, we desire a kindred spirit, a soul mate. If this is true, then the deepest violations of each other are also not sexual but moral.

It's when we try to be captain of somebody else's soul (even more than of his or her body) that we rape someone. And it is our failure to accept that we will always be somehow separate from each other that creates the pressure inside of us to unhealthily try to be captain of someone else's soul. We violate another's separateness precisely because we cannot accept the disappointment of love.

Finally, beyond even this, we cannot not be disappointed in love because, in the end, we are all, in some way, limited, inadequate, blemished, dull, and boring. None of us is God. No matter how rich our personalities or attractive our bodies, none of us can indefinitely excite and generate novelty, sexual electricity, and emotional pleasure, within a relationship. A relationship is like a long trip and, as Dan Berrigan puts it, "there's bound to be some long dull stretches. Don't travel with someone who expects you to be exciting all the time!"

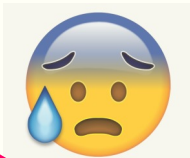
What's the lesson in this? Stoicism and cynicism about love and romance? To the contrary: the recognition that, in love, we cannot not disappoint each other is what makes it possible for us to remain inside of marriage, friendship, celibacy, and respect.

It's when we demand not to be disappointed that we grow angry, make unrealistic demands, and put pressure on each other's moral and sexual integrity. Conversely, when we recognise the limits of love, when we accept an inevitable separateness, moral loneliness, and disappointment, we can begin to console each other in our friendships and our marriages. In that consolation, since it touches so deeply the core of our souls, we can, in fact, begin to find the threads that can bind us into a unity of heart beyond disappointment.

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

Egad !

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



if you had a problem with this, rest assured that this has been rectified and new QR code is now in this bulletin and on the website.

PARISH FINANCIAL REPORT

As you can see, the summary Parish Financial Report for 2020-21 appears on page 3 of today's bulletin. This reporting period of course excludes the periods of lockdown both last year and this year.

The report is also available on the parish website at any time along with reports from the previous seven years (click on 'Our Parish' → 'Parish Finances').

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。你們犯了義人的罪,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

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

Catholic Parish of Lindfield -Killara

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Fr Thomas Alackakunnel VC, Asst Priest

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Parish Office

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Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao Phone: 9416 7200

Email: info@holyfamily.nsw.edu.au

School Website: www.hfldbb.catholic.edu.au

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 Margaret Nakkan and Vince Bryant, both long-time members of our parish who died over the last week.

Recently deceased: Fr James Duck, Anthony Wallace, Guido Zanella, Alan Tan, Fortunato Glinoga, Bayani Atangan, Tom Van Dijk, Charles Pak, Norma Campbell, Alvin Marundan, Carlos De Leon, Frank Breslin, Nancy Brady.

Anniversary: Bill Bye, Tony Williams.

And for: Marion Blayney and George Blayney.

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 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)
Mon. 11th		Churches re-open for private prayer
Wed. 12th	8:00am	Meditation (online)
	7:30pm	Scripture study (online)
Sun. 17th	9:00am	Online Children's Liturgy of the Word
	9:30am	Morning tea (online)
Mon. 18th		Weekday Mass resumes

Online opportunities during lockdown

- ◆ Scripture study with Fr Colin - 2nd & 4th Wednesdays at 7:30pm and 1st & 3rd Wednesdays at 11am.
- ◆ Parish Book Club - on the fourth Wednesday of the month at 10am.
- ◆ Morning tea - this is now taking place 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 just let me know and I'll let you know how to log in. Fr Colin