



*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.*



THE SOLEMNITY OF THE MOST BLESSED TRINITY 15 - 6 - 25
("TRINITY SUNDAY")
THE ELEVENTH WEEK IN ORDINARY TIME

This week: Prov. 8:22-31; Rom. 5:1-5; John 16:12-15
Next week: Gen. 14:18-20; 1 Cor. 11:23-26; Luke 9:11-17



With last Sunday's celebration of Pentecost we brought the Easter Season to a close. On Monday we moved back into the Ordinary Time of the Church year.

However, the first two Sundays of this Ordinary Time are always celebrated as great feasts – today, Trinity Sunday, and next week, the Solemnity of the Body and Blood of Christ (Corpus Christi).

Trinity Sunday celebrates the God we experience in the Easter mystery: the Father who reaches out in love to the world in the incarnation, death and resurrection of the Son, who by the power of the Holy Spirit draws us with him to share in the life of the Father

Ordinary Time reminds us that we discover God and that we minister God's love to others in the ordinary: in the simple things, where we live, where we work, just by who we are and how we relate.

Ordinary Time calls us to be a people filled with the life of the Trinity who bring that life to others.
~ Fr Colin



THANK YOU and HURRAH !

Thank you to all who have supported the current Pastoral Works Appeal, and indeed all three appeals over this financial year.

Although by last week we were around \$7000 in shortfall some further contributions - including one very large and generous donation - have now allowed us to make our quota. Thank you one and all for your generosity,

Fr Thomas

Next Sunday, the Sunday following Trinity Sunday, is celebrated as the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi), celebrating the sacrament which weekly draws us into the Easter mystery and the life the Trinity.



“THE GOSPEL IS THE BODY OF CHRIST”: A CALL TO PARTICIPATION IN THE EUCHARIST

Each Sunday, we gather at the altar as one Body in Christ, drawn into the divine mystery where heaven touches earth. We hear the Word proclaimed, we offer our prayers, and we receive the Body and Blood of our Lord Jesus Christ. Yet amid the sacredness of the liturgy, a question stirs our hearts: Are we truly participating in the Eucharist, or merely present? Saint Jerome, one of the greatest biblical scholars of the Church, offers us a striking reflection that pierces through routine and indifference. In his *Commentary on the Psalms*, he writes:

“For me, the Gospel is the Body of Christ; for me, the holy Scriptures are his teaching. And when he says: whoever does not eat my flesh and drink my blood (Jn 6:53), even though these words can also be understood of the [Eucharistic] Mystery, Christ’s body and blood are really the word of Scripture, God’s teaching. When we approach the [Eucharistic] Mystery, if a crumb falls to the ground we are troubled. Yet when we are listening to the word of God, and God’s Word and Christ’s flesh and blood are being poured into our ears yet we pay no heed, what great peril should we not feel?” (cf. Homily 74 on Psalm 147)

Saint Jerome’s words bring us face to face with the gravity and beauty of the Eucharist, not only as a sacrament received at the altar but also as a mystery proclaimed in the Word of God. At the celebration of the Mass, both the Liturgy of the Word and the Liturgy of the Eucharist are essential to our communion with Christ. Together, they form one act of worship that draws us into the Paschal Mystery.

THE WORD AS FLESH

In our Eucharistic celebrations, we sometimes unconsciously separate “hearing” from “receiving.” We may sit passively through the readings, waiting for the moment of Communion, forgetting that Christ is already coming to meet us in the Scriptures. Saint Jerome reminds us that when the Gospel is proclaimed, it is not merely a story or lesson, it is the living Christ speaking to His people. His Word, like His flesh, nourishes and transforms.

When we listen attentively to Scripture, we open our hearts to conversion. Jesus told Satan in the desert, “One does not live by bread alone, but by every word that comes from the mouth of God.” (Matthew 4:4). At Mass, we receive that Word from the mouth of God, poured into our ears, as Jerome says. If we approach the altar with reverence for the consecrated host, how much more should we approach the readings with attentiveness and humility, prepared, and receptive?

REVERENCE BEYOND RITUAL

We are rightly distressed if a host is dropped or a chalice spilled. We genuflect, we kneel, we silence our mobile phones. But what of our interior disposition? Saint Jerome’s challenge is clear: we should be no less reverent when the Word is proclaimed. If we allow our minds to wander or dismiss the homily as unimportant, we may be ignoring the voice of Christ calling to us.

The Church teaches that when the Scriptures are read in the Church, God himself speaks to his people (cf. *Dei Verbum*, 21). Participation in the Mass begins with listening deeply, with ears, heart, and will. This is not a passive act, but one that demands intention and openness. Reverence for the Eucharist is not limited to our actions at Communion, it begins the moment we leave our homes setting off towards the church, when we greet our brothers and sisters even in the car park, when we enter the church building, in our singing, in our silence, and it continues through every part of the liturgy.

The Bishops gathered at the Second Vatican Council (1962-65) emphasized the need

PARTICIPATION AS TRANSFORMATION

for “fully conscious, and active participation” in liturgical celebrations (cf. *Sacrosanctum Concilium*, 14). This is more than physical presence or everyone ‘doing something’ during the liturgy. It is the act of allowing ourselves to be drawn into the life of Christ. We bring our lives, our often-unseen joys, our sorrows, and we lay them on the altar in the visible gifts of bread and wine. We are not spectators of a sacred drama; we are participants in a divine offering.

Each time we participate in the celebration of the Mass, we are invited into a deeper union with the Blessed Trinity, through the life, passion, death, and resurrection of Jesus. This union is not only sacramental but also scriptural. The Word prepares our hearts to recognize Him “in the breaking of the bread” (Luke 24:35). In the encounter with the Word, we are pierced like those who heard Peter’s preaching at Pentecost: “they were cut to the heart” (Acts 2:37). Only then can we truly approach the altar of the Lord, changed and ready to be nourished by His real Presence.

A EUCHARISTIC LIFE

Our participation in the Eucharist must extend beyond the walls of the church building. If we are truly nourished by the Body and Blood of Christ, both in Word and Sacrament, we are sent forth to live Eucharistic lives. We become, as Saint Augustine says, what we receive: the Body of Christ in the world (cf. Easter Sermon 227). The same reverence and attentiveness we show at Mass shapes our daily lives, in how we think, how we speak, how we serve, how we love, how we forgive.

When the liturgy concludes, we are not dismissed from worship but sent to continue it: “Go in peace, glorifying the Lord by your life.” We carry within us the Word we have heard and the Lord we have received. Active participation is not an obligation to be met, but a grace to be lived.

HEEDING THE WORD OF GOD, HONOURING THE BLESSED SACRAMENT

Saint Jerome’s exhortation is as timely today as it was in the early Church. We are always at risk of becoming too comfortable, too casual, with the sacred. Yet the Eucharist is no ordinary meal, and the Scriptures are no ordinary words. They are Jesus Christ himself, speaking and giving himself to us.

Let us approach every Mass with renewed reverence, not only for the consecrated bread and wine, but for the Word that is Christ’s own flesh poured into our ears. May we never treat casually what God offers so lovingly. And may our participation in the Eucharist, in both Word and Sacrament, be fully conscious, and life-changing.

+ Anthony Randazzo

Most Rev Anthony Randazzo DD JCL
Bishop of Broken Bay

Food for the spirit

THE KENOSIS OF GOD

"Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you." (Jn 16:15)

In a presentation at a symposium on "Being Missionaries to our own Children," Michael Downey posed this question: how do we speak of God inside a culture that's pathologically distracted, distrusts religious language and church institutions, and yet carries its own moral energy and virtue?

That's a key question today [especially in remnants of the Covid pandemic], when so many of our own children, siblings, and friends no longer go to church and are challenging our religious beliefs. They certainly fit Downey's description: Distracted, distrustful of religious language and church institutions, yet carrying a lot of moral energy in their own way. Where do we go with that?

Downey's answer? Among other things, he suggests that we need an image of God and of Jesus that can show what God does in these situations. What image of Jesus might be helpful here?

There are, as we know, many images of Christ, both in scripture and in our church traditions. Christ is presented variously as "shepherd," "king," "teacher," "miracle-worker," "healer," "bread of life," "sacrificial lamb," "lover," among other things. Different ages have tended, for their own reasons, to pick up more on one of these than the others. What might be a fruitful image of Christ for our culture, one within which so many of our own children no longer walk the path of explicit faith with us?

Downey's suggestion: the image of Christ as the kenosis of God; Jesus as divine self-abandonment; God as emptying himself in the incarnation.

What does this mean?

Scripture tells us that God offers in Christ a love so pure, so self-effacing, so understanding of our weaknesses, so self-sacrificing, so "self-emptying," that it's offered without any demand, however veiled, that it be recognized, met, and reciprocated in kind. In the incarnation, God, like a good mother or father, is more concerned that his children are steered in the right direction than that he, himself, be explicitly recognized and acknowledged for who he is and thanked for it. God, like any parent, takes a huge risk in having children.

To have children is to leave yourself painfully vulnerable. It's also to be called upon for an understanding, a patience, and a self-dethroning that, literally, can empty you of self. That's as true of God as of any mother or father.

What are the qualities of this "self-emptying"?

To "self-empty" in the way Jesus is described as doing means being present without demanding that your presence

be recognized and its importance acknowledged; it means giving without demanding that your generosity be reciprocated; it means being invitational rather than threatening, healthily solicitous rather than nagging or coercive; it means being vulnerable and helpless, unable to protect yourself against the pain of being taken for granted or rejected; it means living in a great patience that doesn't demand intervention, divine or human, when things don't unfold according to your will; it means letting God be God and others be themselves without either having to submit to your wishes or your timetable. Not an easy thing at all—that's why we've sung Jesus' praises for two thousand years for doing it—but that's the invitation.

We need a theology of God and an image of Christ that can give us a horizon and some hope as we struggle to be missionaries in the toughest mission field of all today, our own culture with its own innate virtue and its own innate inattentiveness to God and church. Downey's suggestion that we take as our horizon God's "self-emptying" in Jesus is, I believe, a very good one. Properly understood, that image can show us where and how to stand in faith inside a culture that likes to think that it's outgrown faith.

At that same symposium, a social-worker from Quebec, Vivian Labrie, in her keynote address, made this statement: "I believe that God is mature enough that he doesn't demand to be always the center of our conscious attention." While that statement needs some nuance, it is, in its own way, a commentary on the famous Christological hymn in Philipians (Phil 2:6-11) which describes Jesus' "self-emptying" in the incarnation.

When a mother or father sits down at table with the family, she or he doesn't need, want, nor expect, to be the center of attention, a prerogative that a healthy adult generally cedes to the kids. What he or she does need and want is that the family be happy, respect each other, respect the ethos and aesthetics that the family gives value to, and that everyone is essentially on the right track in his or her life so that each family member knows what's ultimately sacred, moral, and important, even if a given member doesn't, at this particular moment, recognize or credit the family for what he or she has been given to prepare him or her for life and happiness.

This is even more true of God, whose love, understanding, patience are beyond our own and who, like any good parent, doesn't demand to be always the center of our conscious attention..

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

Today's Celebration — Solemnity of the Trinity Father, Son, Holy Spirit

Over recent weeks we celebrated major festivals of the church's year: in particular, the death, resurrection and ascension of Jesus, along with his sending of the Spirit.

Trinity Sunday brought to a climax this narrative cycle and reminded us that Christ himself is not the end result of God's revelation but rather points to the Trinity as the fullness of the life of God which Jesus reveals.

The Australian theologian, Ben Myers, in a series of tweets on the doctrine of the Trinity, begins with the suggestion that we abolish Trinity Sunday which he describes as 'that fateful day on which preachers think they have to explain the Trinity.' His point is that the Trinity cannot be explained; but that there is also danger in thinking we have 'done' the Trinity in one day and can now forget about it.

Hymns for the Most Holy Trinity

ENTRANCE: HOLY, HOLY, HOLY! LORD GOD ALMIGHTY!

Holy, holy, holy! Lord God Almighty early in the morning
Our song of praise shall be: Holy, holy, holy!
Merciful and mighty, God in three persons, Blessed Trinity!
Holy, holy, holy! All the saints adore you
casting down their golden crowns around the glassy sea,
cherubim and seraphim falling down before you,
you were and are, and ever more shall be.

Holy, holy, holy!
Lord God Almighty! All your works shall praise your name
in earth and sky and sea: Holy, holy, holy!
Merciful and mighty, God in three Persons, Blessed Trinity.

Reginald Heber (1783-1826), alt. Music: John Dykes (1823-76)

DEDICATION OF THE GIFTS: GLORY AND PRAISE TO OUR GOD

Refrain Glory and praise to our God,
who alone gives light to our days.
Many are the blessings He bears
to those who trust in His ways.

We, the daughters and sons of God
who built the valleys and plains,
praise the wonders our God has done
in ev'ry heart that sings. **R**

In his wisdom God strengthens us,
like gold that's tested in fire.
Though the power of sin prevails,
our God is there to save. **R**

Ev'ry moment of ev'ry day our God is waiting to save,
always ready to seek the lost, to answer those who pray. **R**

*Dan Schutte ©1976, OCP.**

COMMUNION: PRAISE TO YOU, O CHRIST, OUR SAVIOUR

Refrain Praise to you, O Christ, our Saviour,
Word of the Father, calling us to life;
Son of God who leads us to freedom:
glory to you, Lord Jesus Christ!

You are the Word who calls us out of darkness;
you are the Word who leads us into light;
you are the Word who brings us through the desert:
glory to you, Lord Jesus Christ! **R**

You are the Word who calls us to be servants;
you are the Word whose only law is love;
you are the Word – made flesh who lives among us:
glory to you, Lord Jesus Christ! **R**

*Bernadette Farrell ©1986,2012, OCP.**

RECESSIONAL: PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise God above ye heavenly host:
Praise Father, Son and Holy Ghost.

All hail, adored Trinity; all praise eternal Unity;
O God the Father, God the Son,
and God the Spirit, ever One.

Three Persons praise we evermore,
and thee th'eternal One adore:
in your sure mercy ever kind,
may we our true protection find.

O Trinity, O Unity, be present as we worship Thee,
And to the angels' songs in light
Our prayers and praise now unite.

*O. Gibbons, J. Quinn ©1969,1987, OCP.**

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See page 6 of this bulletin for dates

Playgroup

Preschoolers, parents and carers, come and join us at Holy Family, Lindfield for weekly play sessions.

Two Fridays monthly per Parish calendar

9:00am - 10:30am

Meet at Holy Family School

**Playgroup will not run during school holidays.*

www.hflddb.catholic.edu.au | (02) 7256 2141

4 Highfield Road Lindfield 2070



The Spirit shows what is true

Write down whether these statements are true or false

- | | |
|---|--------------------------|
| God created the world in eight days. | <input type="checkbox"/> |
| God the Father loves us so much that he gave us his only Son. | <input type="checkbox"/> |
| Jesus was baptized by John the Evangelist. | <input type="checkbox"/> |
| Jesus died so that we may have eternal life. | <input type="checkbox"/> |
| The disciples received the Holy Spirit on Easter Monday. | <input type="checkbox"/> |
| The Holy Spirit allowed the disciples to speak in many different languages. | <input type="checkbox"/> |

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.
Amen

THE PSALM Ps 103 (104): 1, 24, 29-31, 34

Bless the Lord, my soul!
Lord God, how great you are,
How many are your works, O Lord!
The earth is full of your riches.

You take back your spirit, they die,
returning to the dust from which they came.
You send forth your spirit, they are created;
and you renew the face of the earth.

May the glory of the Lord last for ever!
May the Lord rejoice in his works!
May my thoughts be pleasing to God.
I find my joy in the Lord.

THE NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were
made.
For us men and for our salvation
he came down from heaven,
(all bow at the following words in bold)
**and by the Holy Spirit was
incarnate of the Virgin Mary,
and became man.**
For our sake he was crucified
under Pontius Pilate,
he suffered death and was
buried,

and rose again on the third day
in accordance with the
Scriptures.
He ascended into heaven
and is seated at the right hand of
the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no
end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father &
the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the
prophets.

I believe in one, holy,
catholic and apostolic Church.
I confess one Baptism
for the forgiveness of sins
and I look forward
to the resurrection of the dead
and the life of the world to come.
Amen

GOSPEL ACCLAMATION (Apocalypse 1:8)

Alleluia, alleluia! Glory to the Father, the Son, and the Holy
Spirit: to God who is, who was, and who is to come. Alleluia!

MEMORIAL ACCLAMATION

When we eat this Bread and drink this Cup, we proclaim your
Death, O Lord, until you come again.

FR RICHARD ROHR OFM'S MEDITATION:

CENTERING PRAYER

Her greatest gift was her willingness to consent to God's
presence and action in her life.

—Thomas Keating, *Mary, the Mother of God*

*CAC Faculty Emerita Cynthia Bourgeault has spent decades
teaching the practice of Centering Prayer. She shares:*

For over forty years now, the following four guidelines have
successfully introduced tens of thousands of people
worldwide to Centering Prayer:

1. Choose a sacred word as the symbol of your intention
to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly
and silently introduce the sacred word as the symbol of
your consent to God's presence and action within.
3. When engaged with your thoughts [including body
sensations, feelings, images, and reflections], return
ever-so-gently to the sacred word.
4. At the end of the prayer period, remain in silence with
eyes closed for a couple of minutes. ^[1]

Father Thomas Keating suggests praying for twenty minutes
twice a day.

So are we really saying that in Centering Prayer you
meditate by simply letting go of one thought after another?
That can certainly be our subjective experience of the
practice, and this is exactly the frustration expressed by an
early practitioner. In one of the very earliest training
workshops led by Keating himself, a nun tried out her first
twenty-minute taste of Centering Prayer and then lamented,
"Oh, Father Thomas, I'm such a failure at this prayer. In
twenty minutes I've had ten thousand thoughts!"

"How lovely," responded Keating, without missing a beat.
"Ten thousand opportunities to return to God."

This simple story captures the essence of Centering Prayer.
It is quintessentially *a pathway of return* in which every
time the mind is released from engagement with a specific
idea or impression, we move from a smaller and more
constricted consciousness into that open, diffuse awareness
in which our presence to divine reality makes itself known
along a whole different pathway of perception.

That's what the anonymous author of the fourteenth-
century spiritual classic *The Cloud of Unknowing* may have
had in mind when he wrote, "God may be reached and held
close by means of love, but by means of thought never." ^[2]
"Love" is this author's pet word for that open, diffuse
awareness which gradually allows another and deeper way
of knowing to pervade one's entire being.

Out of my own four decades of experience in Centering
Prayer, I believe that this "love" indeed has nothing to do
with emotions or feelings in the usual sense. It is rather the
author's nearest equivalent term to describe what we would
nowadays call *nondual perception anchored in the heart*.

And he is indeed correct in calling it "love" because the
energetic bandwidth in which the heart works
is *intimacy*, the capacity to perceive things from the inside
by coming into sympathetic resonance with them. Imagine!
Centuries ahead of his time, the author is groping for
metaphors to describe an entirely different mode of
perceptivity.

References:

^[1] Thomas Keating, "The Method of Centering Prayer: The Prayer of
Consent," *Contemplative Outreach*.

^[2] *The Cloud of Unknowing*, trans. Ira Proffoff (Delta Books, 1957), 72.

SUNDAY MASS**Killara Church :**

5:30pm Vigil 9.00am*

Lindfield Church6.00pm Vigil 8.30 am 10.15am **
12 noon Chinese Mass 6:00pm Youth Mass***

* Morning Tea follows the 9am Mass at Killara on the 1st Sundays

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

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

WEEKDAY MASS THIS WEEK**FOURTH WEEK OF EASTER**Mon. 8am Killara
Tues. 8am Killara
Wed. 10am Lindfield
Thurs. 10am Lindfield (Memoria of St Romuald, abbot)
Fri. 10am Lindfield**THE SACRAMENT OF RECONCILIATION**Saturdays for 15 mins after Vigil Mass at Killara
Saturdays 5.15 - 5.45pm at Lindfield**THE ORDINARIATE OF OUR LADY OF THE SOUTHERN CROSS**

(GATHERING IN OUR CHURCH AT KILLARA):

MassWednesday 6pm (preceded by Exposition from 5pm)
Thursday 9am Friday 9am Sunday 12 noon**Evensong**

4th Sunday of the month 4pm

SUNDAY MASS ROSTER

Saturday		14 Jun.	21 Jun.
Lindfield	6:00 pm	Fr Hien Vu	Fr Thomas
Killara	5:30 pm	Fr Thomas	Fr Anselam Lakra
Sunday		15 Jun.	22 Jun.
Lindfield	8:30 am	Fr Stephen	Fr David Strong
Killara	9:00 am	Fr Thomas	Fr Anselam Lakra
Lindfield	10:15 am	Fr Hien Vu	Fr Thomas
Lindfield	12:00 pm	Fr Hien Vu	Fr Anselam Lakra
Lindfield	6:00pm	Fr Thomas	Fr Thomas

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Holy Family School: 4 Highfield Rd, Lindfield

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PARISH DIARY**Every Wednesday:**

8:00am Meditation (online)

JUNE

Sun. 22nd

9:00am RCIA session (weekly)
10:15am Children's Mass,
followed by morning tea and COG
PPC meeting

Tue. 24th

JULY

Sun. 6th

3:30pm Young Adults afternoon tea

Fri. 11th

Playgroup 9:00am at St Brigid's Hall

Sun. 13th

10:15am Children's Mass,
followed by morning tea and COG

Wed. 16th & Thu. 17th

9:00am HSC Practice Camp

OUR CHINESE CATHOLIC COMMUNITY**天主聖三節 (節日) 15.6.2025**

中文主日彌撒正午 12 時

讀經一 (大地還沒有形成以前, 智慧已受生。)

恭讀箴言 8:22-31

天主的智慧這樣說: 「上主自開始, 即拿我作他行動的肇始, 做他作為的開端。

「大地還沒有形成以前, 遠自太古, 從無始, 我已被立定。

「深淵還沒有存在, 水泉還沒有湧出以前, 山嶽還沒有奠定, 丘陵還沒有存在以前, 我已受生。

那時, 上主還沒有創造大地、原野、和世上的土壤。

「當他建立高天時, 我已在場; 當他在深淵之上, 劃出穹蒼時, 當他上使穹蒼穩立, 下使淵源

固定時, 當他為滄海劃定界限, 令海水不要越境, 給大地奠定基礎時, 我已在他身旁, 充作技師。

那時, 我天天是他的喜悅, 不斷在他前歡躍, 歡躍於塵寰之間, 樂與世人共處。」

——上主的話。

答唱詠 詠 8: 4-9

【答】: 上主, 我們的主! 你的名號在普世, 何其美妙! (詠 8:2)

領: 當我仰觀你手指創造的穹蒼, 和你在天上布置的星辰月亮, 世人算什麼, 你竟對他懷念不忘? 人子算什麼, 你竟對他眷顧周詳? 【答】

領: 你使他稍微遜於天使, 以尊貴和光榮, 作他的冠冕, 使他統治你手的造化, 將一切放在他的腳下。【答】

領: 所有的羊和牛, 與野外的走獸, 天空的飛鳥和海裡的魚類, 及種種游泳於海裡的水族。

【答】

讀經二 (通過我們的主耶穌基督, 天主的愛,

藉著所賜與我們的聖神, 已傾注在我們心中

了。)

恭讀聖保祿宗徒致羅馬人書 5:1-5

弟兄姊妹們:

我們既因信德成義, 就是藉我們的主耶穌基督, 與天主和好了。藉著耶穌, 我們得因信德, 進入了現今所站立的這恩寵中, 並因希望分享天主的

光榮, 而歡躍。不但如此, 我們連在磨難中, 也歡躍, 因為我們知道: 磨難生忍耐, 忍耐生老

練, 老練生望德, 望德不叫人蒙羞, 因為天主的愛, 藉著所賜與我們的聖神, 已傾注在我們心中

了。——上主的話。

福音前歡呼

領/眾: 亞肋路亞。

領: 光榮歸於父、及子、及聖神; 就是歸於那今在、昔在, 及將來永在的全能者、上主天主。

(參閱默 1:8)

眾: 亞肋路亞。

福音 (凡父所有的一切, 都是我的; 聖神要把由我所領受的, 傳給你們。)

恭讀聖若望福音 16:12-15

那時候, 耶穌對門徒說: 「我本來還有許多事, 要告訴你們, 然而, 你們現在不能承擔。當那一位真理之神來到時, 他要使你們引入一切真理, 因為, 他不憑自己講論, 只把他所聽到的, 講出來, 並把未來的事, 傳給你們。

「他要光榮我, 因為, 他要把由我所領受的, 傳給你們。凡父所有的一切, 都是我的; 為此, 我說: 他要把由我所領受的, 傳給你們。」

——上主的話。

彌撒後, 請各教友參加午餐聚會

Sunday School 主日學 12:00 (中英雙語)

**牧職修女 司徒金美修女 0419-426899

**北區中心聯絡 Gloria Cheung ☎ 0416-118089

Lord, in Jesus your Son, you restored to us the gift of everlasting life. Grant that life to:**Recently deceased:** Pope Francis, Fr Michael Fallon msc, Frank Dearn, John Caleo, Margaret McGiveren, Elizabeth Bold, Diane McGirr, Michael O'Sullivan, Michelle Son.
Anniversary: Joanna Wong & Joseph Kwong, Andrina Lum, Erika Stanek, John Quirk, Pamela Butler, Alan Betts, Edith Lehel, Peter O'Sullivan, Carline Miller, Graham McKenzie, Br Peter Browne OCSO, Zacharius Choi, Rosemary Farmer, Lorraine Nitely, Malcolm Hill, Dr Frank Hume, Serge Dobbie, Horrie Falzon. **And for:** Deceased members of Curtin, Rolfe, Hughes & Egan families.**PLEASE PRAY FOR THOSE WHO ARE SICK:** Evelyn Jones, Elvira Escay Rodriguez, Mary Moran, Peter Tsang, Wolfgang Liers, Tanya Walsh, Jutta Mathur, Jessica Keen, Therese Playoust, Ali Crawford, Morna Sutherland, Barbara McMullen, William Wise, Rosanna Comastri, Janette Brennan.**Ways that you can support our parish**◆ **DIRECT DEBIT CONTRIBUTIONS** from your bank a/c::**1st Collection:** (providing for the priests of the parish & retired & sick clergy of the diocese): BSB 062 784 Ac 10000 1624**2nd Collection:** (providing for all the operating costs of the parish): BSB 062 784 Ac 10000 1623◆ **CREDIT CARD**: scan this code & then select each of our two collections:◆ **PERIODIC PAYMENTS FROM YOUR CREDIT CARD:** just click on the hotlink box entitled 'Supporting parish finances' on our homepage (www.lindfieldkillara.org.au) or email accounts@lindfieldkillara.org.au for assistance.◆ The **TAP MACHINES** are available in our two churches.



St Vincent de Paul Society
NSW *good works*

VINNIES WINTER APPEAL - JUNE 2025

This year the Parish is joining with Holy Family school to collect donations for the Metropolitan Vinnies Van Services. These services cater to those in need of a hot meal & drink and provide other assistance for those sleeping rough. In addition to our donations, some of our parishioners and parents have joined the Vinnies Van crew to help serve. If you're interested in joining them please contact the Parish Office for more info.

Grocery Items needed for the Van

Mayonnaise	Sweet Mustard Pickles
Vegemite	Canned Tuna (lg tins)
Black tea bags	sealable sandwich bags
Coffee large tins	Sweet biscuits
Milo large tins	Toilet paper
Sugar 1 kg bags	Paper napkins
Margarine	Paper towel rolls
Long life Milk	Surface spray
Cordial	Dishwashing liquid

Items for individual snack packs

Popper juices	Packets of sultanas
Tins of tuna	Fruit cups
Cuppa/sachet soup	Muesli bars nut-free
Instant noodle cups	Biscuit packets (e.g. Tiny
Indiv. chip packets	Teddies or Shapes)
Le Snak packets	

Winter Warmth items needed:

Hand Warmers	Beanies
Winter Scarves	Socks

Please leave any donations in the box at the back of both churches during the month of June.
Thank you!



How Can I align my heart with the heart of Jesus?

**YOU ARE INVITED TO A WEEKEND OF PRAYER
AT JESUIT VILLA, GERROA BEACH, NSW**

Fri 29 Aug 6pm to Sun 31 Aug 2pm

Cost: twin share rooms \$250 per person
Meals and linen provided. Share bathrooms.

RSVP: expressions of interest by 20 July 2025
to - info@pwpnaustralia.org.au
Payment details will be sent to you



Pope's Worldwide Prayer Network
AUSTRALIA

www.popesprayer.va www.pwpnaustralia.org.au



LINDFIELD KILLARA PARISH RETREAT

Parish Finances

With two weeks left before the end of this Financial Year please consider any 'catching up' that may be needed to ensure that both our First and Second Collection incomes have a good result and set us up well for another year of parish life and ministry.

The regular notice on **page 6** sets out all the ways that contributions can be made or just click on the box 'Supporting Our Parish Financially' on the homepage of our parish website (www.lindfieldkillara.org.au).

From The Pope Video (<https://thepopevideo.org>) ...

Let us pray that each one of us might find consolation in a personal relationship with Jesus, and from his Heart, learn to have compassion on the world.



"Alpha was an unexpected blessing! ... [it] was more than just a program — I discovered a community of loving believers, journeying together toward a solid, confident awareness of God's love. Every day now, I feel no doubt about how deeply I am loved and cared for by God. This divine love extends to all people, without exception. It's like knowing you have the best friend imaginable — one who brings immeasurable joy and reassurance.

Alpha has been a transformative experience, and I wholeheartedly recommend it to everyone seeking a deeper relationship with God."

Trish Rodgers (recent Alpha participant)

For more information contact Teresa:
alpha@lindfieldkillara.org.au

Save the date

**Tuesday
5th August 7:00pm**

Alpha

**COULD YOU
ADVERTISE HERE AND
SUPPORT
OUR PARISH ?**



Mike O'Shea
Parishioner

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Lindfield Dental Practice Dr Peter Chung
Suite 1. 345 Pacific Hwy, Lindfield (Next to Lindfield Medical Practice) P : 9416 5000

**What a fun morning at
COG last weekend!**



**Please join us for our next session
next Sunday morning (June 22nd) straight after the Children's
Mass down in the COG room for food, a game and an activity.**



Children's Mass helpers

If you would like to be a welcomer at the children's Mass, which means standing at the doors of the church before mass and saying "Welcome" to parishioners with a smile, please email Kate at youth@lindfieldkillara.org.au

Young Adults - Join our FB Group!!

If you are a young adult (18-25), join our facebook page and let us know what fun activity or event you would like to do next!

