



*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

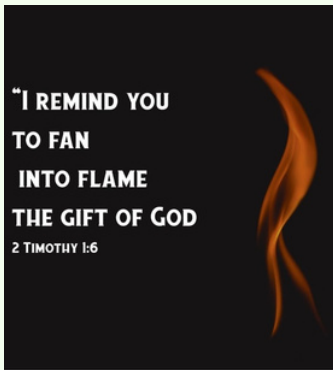
5 - 10 - 25



*This week: Hab 1:2-3, 2:2-4, 2 Tim 1:6-8, 13-14, Lk 17:5-9*

*Next week: 2 Kg 5:14-17, 2 Tim 2:8-13, Lk 17:11-19*

**'I am inviting you to fan into a flame the gift that God gave you'.**



To fan into a flame the gift we've been given.

St Paul challenges Timothy in the Second Reading to keep alive the *enthusiasm* of faith and spirituality.

But flames come in a variety of sizes. There are great bushfires and there are small scrub fires that are easily put out.

St Paul's question to us is which of these describes the energy we bring to our discipleship?

*Is it a fire, or a flicker?*

*Is it a hobby, or a way of life?*

*Is it something which shapes all that we are and do,*

*or a diversion kept for Sundays and the spare corners of our life?*

*Fr Colin*

### *Our next Parish Synodal Assembly this October.....*

Pope Leo has reaffirmed Pope Francis' call to the Church to follow a 'synodal' pathway - that is, to be a Church 'on the road together' ('synodos'), pastors and people listening to each other, working together to proclaim and make flesh the Good News of Jesus.



**We all need to be in this together**, so please set aside the time for our next gathering - **Sunday 19th October** - beginning straight after the 10:15am Mass and concluding by 1:15pm (light lunch provided).

At our October Assembly we'll reflect on and discuss the following :

- What do we currently do well to ignite the faith lives of our parishioners?
- What do we see as possible blockages to living the joy of the Gospel in our Parish and how can we begin to break down these impediments ?
- How can we open our hearts more to the call to be "revolutionaries of tenderness" both within and outside the Parish, as Pope Francis asked us to be?

### **Restoration of the option of receiving Holy Communion from the Chalice**

Bishop Anthony has given permission for this option to re-commence from 1<sup>st</sup> November - All Saints' Day.  
We'll have more details soon.



### **HSC & IB Mass**

*All year 12 students and their parents are invited to a special Mass followed by a pizza supper*

**(RSVP HERE)**

**THIS Wednesday  
8th October 6pm  
at Lindfield**



### *Our annual Thank You Evening for parish volunteers*

will take place on  
**Tuesday 28<sup>th</sup> October**,  
beginning with Mass at 7pm  
followed by supper and drinks  
in St Brigid's Hall  
in the Shirley Wallace Centre  
above the church.



We would love to see all those who are involved in any parish ministry or parish voluntary service. A great evening of building community!



*Please  
RSVP  
here*

# Healing Mass

Our next Healing Mass  
will be celebrated on  
this **Friday 10<sup>th</sup>** October at 10am  
at Immaculate Heart of Mary Church  
at Killara  
followed by morning tea  
in St Joseph's Hall



## As November approaches...

1. We will once again have our **Book of Remembrance** in each of our two churches during the month of November. All the names previously written in will of course be retained. If you would like to add further names of those who have died please do that before 2nd November. The Book at Killara is presently on the Sacred Heart altar (to the left of the sanctuary) and at Lindfield it is on the altar in Our Lady's Oratory (where the votive candles are).

2. Our annual Mass for those whose names are recorded on our Memorial Walls (and at which new plaques will also be blessed) are:

- at the 5:30pm Vigil at Killara on Saturday 15th Nov.
- at the 8:30am Mass at Lindfield on Sun. 23rd Nov.

3. **All Souls' Day** (2nd November) this year falls on a Sunday and will be celebrated at all Masses (including the Vigil). At this Mass we will invite you to come forward and place a lighted candle on the altar (we will provide the candles) which will burn during the Eucharist as a sign of our hope in the Resurrection.



## Parish Retreats at Tarrawarra Abbey

I'm pleased to say that I can again offer the possibility of a parish retreat at Tarrawarra Abbey (in the beautiful Yarra Valley outside Melbourne) next year.



I have tentatively booked two alternative weeks for two separate groups, though if numbers are insufficient only one of the two retreats will be able to go ahead.



For that reason, if you would like to take part, please indicate your preferred week but also indicate if the other week is possible for you in case only one retreat goes ahead.

For more information and background go to our parish website ([www.lindfieldkillara.org.au](http://www.lindfieldkillara.org.au)) and then click on:

**Groups & Ministries** → **Adult Faith Development** → **Parish Retreats.**

### The two possible retreats are:

- arrive afternoon of Monday 13<sup>th</sup> April, depart lunchtime Sunday 19<sup>th</sup> April (this retreat falls within school holidays).
- arrive afternoon of Monday 20<sup>th</sup> April, depart lunchtime Sunday 26<sup>th</sup> April (this retreat falls outside school holidays).

If you would like to take part please let me know ([colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au)) as soon as possible so that we can confirm our bookings. There are only 9 spaces available on each retreat. Please let me know your preferred week and whether the other week is possible for you if your preferred retreat does not go ahead. *Fr Colin*

## A note from Fr Colin



I recently completed my second six-year term as Parish Priest of Lindfield-Killara. I'm very pleased to say that Bishop Anthony has re-appointed me for a third six-year term which, given my present age of 69 will carry me through to the retirement age of 75. I'm so very happy to be continuing my ministry here amongst you and am very grateful to Bishop Anthony for his re-appointment.

*Fr Colin*

### NO SATURDAY VIGIL MASS AT LINDFIELD NEXT WEEKEND

Regrettably there will be no 6pm Vigil Mass at Lindfield next Saturday 11<sup>th</sup>. This is not part of the broader re-consideration of whether this Mass will continue (which I have already spoken about). It's due to the fact that I can't find a celebrant. Fr Stephen will be away on Ordinariate ministry and no other parish I have checked with is able to help us. So, next weekend there will be the single Vigil Mass at 5:30pm at Killara. *Fr Colin*

*As we gather in worship on this day we acknowledge the Traditional Owners of the land on which our parish is found. We also pay our respects to Elders past and present.*

## ***Food for the spirit....***

### **A Meta-Narrative of Consolation**

*The apostles said to the Lord, "Increase our faith" (Lk 17:5).*

Several years ago, I was at a symposium at which we were discussing the struggle that many young people have today with their faith. One of the participants, a young French Canadian Oblate, offered this perspective:

I work with university students as a chaplain. They have a zest for life and an energy and colour that I can only envy. But inside of all this zest and energy, I notice that they lack hope because they don't have a meta-narrative. They don't have a big story, a big vision that can give them perspective beyond the ups and downs of their everyday lives. When their health, relationships, and lives are going well, they feel happy and full of hope; but the reverse is also true. When things aren't going well the bottom falls out of their world. They don't have anything to give them a vision beyond the present moment.

In essence, what he is describing might be called "the peace that *this* world can give us." In his farewell discourse, Jesus contrasts two kinds of peace: one that he leaves us and one that the world can give us. What is the difference?

The peace that the world can give to us is not a negative or a bad peace. It is real and it is good, but it is fragile and inadequate.

It is fragile because it can easily be taken away from us. Peace, as we experience it ordinarily in our lives, is generally predicated on feeling healthy, loved, and secure. But all of these are fragile. They can change radically with one visit to the doctor, with an unexpected dizzy spell, with sudden chest pains, with the loss of a job, with the rupture of a relationship, with the suicide of a loved one, or with multiple kinds of betrayal that can blindsides us. We try mightily to take measures to guarantee health, security, and the trustworthiness of our relationships, but we live with a lot of anxiety, knowing these are always fragile. We live inside an anxious peace.

As well, the peace we experience in our ordinary lives never comes to us without a shadow. As Henri Nouwen puts it, there is a quality of sadness that pervades all the moments of our life so that even in our most happy moments there is something missing. In every satisfaction there is an awareness of limitation. In every success there is fear of jealousy. In every friendship there is distance. In every embrace there is loneliness. In this life there is not such a thing as a clear-cut, pure joy.

Every bit of life is touched by a bit of death. The world can give us peace, except it never does this perfectly.

What Jesus offers is a peace that is not fragile, that is already beyond fear and anxiety, that does not depend upon feeling healthy, secure, and loved in this world. What is this peace?

At the last supper, and as he was dying, Jesus offered us his gift of peace. And what is this? It is the absolute assurance that we are connected to the source of life in such a way that nothing, absolutely nothing, can ever sever—not bad health, not betrayal by someone, indeed, not even our own sin. We are unconditionally loved and held by the source of life itself and nothing can change that. Nothing can change God's unconditional love for us.

That's the meta-narrative we need in order to keep perspective during the ups and downs of our lives. We are like actors in a play. The ending of the story has already been written and it is a happy one. We know that we will triumph in the end, just as we know that we will have some rocky scenes before that ending. If we keep that in mind, we can more patiently bear the seeming death-dealing tragedies that befall us. We are being held unconditionally by God, the source of life itself.

If that is true, and it is, then we have an assurance of life, wholeness, and happiness beyond the loss of youth, the loss of health, the loss of reputation, the betrayal of friends, the suicide of a loved one, and even beyond our own sin and betrayals. In the end, as Julian of Norwich says, all will be well, and all will be well, and every manner of being will be well.

And we need this assurance. We live with constant anxiety because we sense that our health, security, and relationships are fragile, that our peace can easily disappear. We live with regrets about our own sins and betrayals. And we live with more than a little uneasiness about broken relationships and loved ones broken by bitterness or suicide.

Our peace is fragile and anxious.

We need to more deeply appropriate Jesus' farewell gift to us:

*I leave you a peace that no one can take from you: Know that you are loved and held unconditionally. (John 14:27)*

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

## **CONSIDERATION REGARDING ONE CHANGE TO OUR WEEKEND MASS TIMES**

Over the last two weekends I have spoken to five of our six parish Sunday congregations about the possibility of not having two Saturday Vigil Masses - which, in fairness, would mean discontinuing the vigil Mass at Lindfield (with the exception of the Easter Vigil, which would continue to be celebrated in Lindfield church). The reason of course is that without an Assistant Priest it becomes increasingly challenging on occasions to provide a celebrant for all our current Masses (which, as you can see from the note on page 2 is a situation we face next weekend).

I was very heartened by the response on each of the above occasions and the willingness to embrace this path forward. However, before proceeding to a final decision I would again invite any comments or concerns. If you wish to do that please write to me at [colin@lindfieldkillara.org.au](mailto:colin@lindfieldkillara.org.au) or by post before Monday 20<sup>th</sup> October.

*Fr Colin*



# ENTRANCE: CHRIST, BE OUR LIGHT

Longing for light, we wait in darkness.  
Longing for truth, we turn to you.  
Make us your own, your holy people,  
light for the world to see.

**Refrain:** Christ, be our light!  
Shine in our hearts. Shine through the darkness.  
Christ be our light!  
Shine in your Church gathered today.

Longing for peace, our world is troubled.  
Longing for hope, many despair.  
Your word alone has pow'r to save us.  
Make us your living voice. **R.**

Longing for food, many are hungry.  
Longing for water, many still thirst.  
Make us your bread, broken for others,  
shared until all are fed. **R.**

*Bernadette Farrell ©1993, OCP.\**

## DEDICATION OF THE GIFTS: BLESSING SONG

1. We bless you Lord for this gift of bread  
Fruit of the earth work of human hands  
By your word this gift is made  
The bread of life given for all.  
Bless'd be our God forever more.

2. We bless you Lord for the gift of wine  
Fruit of the vine work of human hands  
By your word this gift is made  
The bread of life given for all.  
Bless'd be our God forever more.

3. We bless you Lord for all gifts of life  
We work with them to make the world with you  
By your word all things converge  
All formed in Christ all made anew.  
Bless'd be our God forever more.

*Mark Arnold ©1971, Living Parish Series Publishing, Sydney*

## COMMUNION: SEEK O SEEK THE LORD

**Refrain:** Seek, O seek the Lord, while He is near;  
Trust Him, speak to Him in prayer, and He will hear.

God be with us in our lives,  
direct us in our calling;  
break the snares the world contrives,  
keep us from falling. **R.**

God, increase in us the life  
that Christ by dying gave us.  
Though we faint with mortal strife,  
His blood will save us. **R.**

Strengthen in our hearts the love  
we owe to one another.  
How can we love God above  
and not each other? **R.**

*Text: © Estate of James McAuley; Tune: Richard Connolly ©1971, Willow Publishing\**

## RECESSIONAL: A NEW HEART FOR A NEW WORLD

Create a new heart, holy Lord,  
Beckon our lives through your word,  
Open our eyes to your call,  
United as one for your world.  
Heighten our minds to your thoughts,  
Heal us of pride and of hurt,  
May we go forth in your name,  
We pray our hearts change.

1. The heart of the Cross lowly and poor, calls us on.  
Lord, it is you promising hope, promising truth. **R.**

2. Restless the hearts who yearn for your peace in this land.  
Deepen the dream, justice brings life, justice redeems. **R.**

*T. Watts, M. O'Brien ©1985, Willow Publishing\*\**

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Only by constantly seeking the core (*das Selbst*), which we cannot grasp by definitions, notions, and concepts, which we can approach only by constantly transcending everything that tempts us into a false sense of “owning the truth,” can we avoid both rocks, the Scylla, of fundamentalism and the Charybdis of atheism, and above all the banal god that is related inversely to both extremes. Beware of the banal god’s return in a new guise! The great task of theology and of pastoral spiritual accompaniment nowadays is to reject the banal god (which fundamentalism proclaims and atheism seeks to disprove) and seek the living God of the Bible and mystics, the God of paradoxes, who showed himself to Nicholas of Cusa as a “unity of contradictions” and to Pascal as fire, fire, fire—God of Abraham, God of Isaac, God of Jacob, God of Jesus Christ.<sup>10</sup>

There are too many trumpets and drums on the present-day scene. On the one hand, the naively militant “new atheism” of Richard Dawkins and Co. and, on the other, its equally noisy and similarly naive counterparts: Christian fundamentalism and the “religious Right.” Let us leave the two sides to display their rival bombastic slogans on the sides of city buses and wrestle with each other. The Lord who spoke to Elijah in a still small voice is not present in those stormy quarrels. Great truths, as good old Nietzsche taught, “come on dove’s feet.”

Fr Tomáš Halík

# The Prayers and Responses of Mass

## THE 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 94:1-2, 6-9

Come, ring out our joy to the Lord;  
hail the rock who saves us.  
Let us come before the Lord, giving thanks,  
with songs let us hail the Lord.

Come in; let us bow and bend low;  
let us kneel before the God who made us  
for the Lord is our God and we  
the people who belong to God's pasture,  
the flock that is led by God's hand.

O that today you would listen to his voice!  
'Harden not your hearts as at Meribah,  
as on that day at Massah in the desert  
when your ancestors put me to the test;  
when they tried me, though they saw my work.'

## THE APOSTLES CREED

I believe in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,

(all bow at the following words in bold):

**who was conceived by the Holy Spirit,  
born of the Virgin Mary,**

suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand  
of God the Father almighty;  
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen

## GOSPEL ACCLAMATION

Alleluia, alleluia! The word of the Lord stands for ever;  
it is the word given to you, the Good News. Alleluia!

## MEMORIAL ACCLAMATION

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

## FR RICHARD ROHR OFM'S MEDITATION ST FRANCIS AND THE GOSPEL

*Father Richard Rohr describes how the teachings of Francis of Assisi became the foundation of Franciscan spirituality.*

St Francis of Assisi (1182-1226) began his community with a clear intention: "The Rule and the life of the Friars Minor is to simply live the gospel." The first Rule (the guide for the community's way of life) that he started writing around 1209 was little more than a collection of New Testament passages. When Francis sent it off to Rome, the pope looked at it and said, "This is no Rule. This is just the gospel." You can just hear Francis saying, "Yes—that is the point! We don't need any other Rule except the gospel!" To be a Franciscan is nothing other than always searching for "the marrow of the gospel" as he called it. Francis believed the purpose and goal of our life is to live the marrow or core of the gospel. Honestly, the core is so simple; it's the living it out that's difficult.

When Francis read the Beatitudes, Jesus' inaugural discourse, he saw that the call to be poor stood right at the beginning: "How blessed are the poor in spirit!" (Matthew 5:3). From then on, Francis' reading of the gospel considered poverty to be "the foundation of all other virtues and their guardian." [4] While other virtues receive the kingdom only in promise, poverty is invested with heaven now—"Theirs is the kingdom of heaven" (Matthew 5:3). Present tense!

As a result, Franciscan spirituality has never been an abstraction. It is grounded in Jesus' specific instructions to his disciples, not ideology or denominational certitudes. Francis' living of the gospel was just that: a simple lifestyle. It was the incarnation of Jesus Christ continuing in space and time. It was the presence of the Spirit taken as if it were true. It was being Jesus more than just worshiping Jesus. At its best, Franciscan life is not words or even ethics. It is flesh—naked, vulnerable flesh—unable to deny its limitations, unable to cover its wounds. Francis called this inner nakedness "poverty."

This pure vision of life attracted thousands to a new freedom in the church and in ministry. Religious communities had become more and more entangled with stipends and rich land holdings. Members lived individually simple lives but were corporately secure and even comfortable. Mendicant (begging) orders like the Franciscans were created to break that dangerous marriage between ministry and money. Francis didn't want his friars to preach salvation (although they did that, too) as much as he wanted them to be salvation. He wanted them to model and mirror the life of Jesus in the world, with all of the vulnerability that would entail. That is why many people often attribute the saying "preach the gospel at all times, and when absolutely necessary use words" to describe Francis' desire to live the gospel in every moment.

## Killara Church

5:30pm Vigil  
9:00am\*

## Lindfield Church

6.00pm Vigil 8.30am 10.15am\*\*  
12noon Chinese Mass  
6:00pm Youth Mass\*\*\*

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

\*\* 10:15am Mass on the 2nd & 4th Sundays is a Children's Mass, and is followed by morning tea.

\*\*\* Parish Pot Luck dinner follows 6pm Mass on the 3rd Sunday.

### Weekday Mass this week

Mon. 8am at Killara

Tues. 8am at Killara - Memorial. Our Lady of the Rosary

Wed. 10am Lindfield

Thur. 10am Lindfield

Fri. 10am Killara (Healing Mass)

### The Ordinariate of Our Lady of the Southern Cross (gathering in our church at Killara):

Mass Wednesday 6pm (preceded by Exposition from 5pm)

Thursday 9am Friday 9am Sunday 12 noon

Evensong 4th Sunday of the month 4pm

### Sunday Mass Roster

SATURDAY	4 OCT.	11 OCT.
Lindfield 6:00PM	Fr Colin	NO Mass
Killara 5:30PM	Fr Stephen	Fr Colin
SUNDAY	5 OCT.	12 OCT.
Lindfield 8:30AM	Fr Colin	Fr Colin
Killara 9:00AM	Fr Stephen	Fr David
Lindfield 10:15AM	Fr Colin	Fr Colin
Lindfield 12:00PM	Fr Anthony	Fr Kelly
Lindfield 6:00PM	Fr Stephen	Fr Colin

## How to contact us

Fr Colin Blayney PP VF, Parish Priest  
0475 558 500 colin@lindfieldkillara.org.au

Parish Office Hours: Tue-Fri. - 9.30am - 4pm

Postal address: PO Box 22, Lindfield NSW 2070

P: 9416 3702 E: parishoffice@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Fr Stephen Hill, Priest-in-residence  
(voice only) 0474 303 261 fr.stephen@me.com

For all of our staff click on 'Our Parish' on the website.

Holy Family School: 4 Highfield Rd, Lindfield  
E info@holyschool.nsw.edu.au Ph.7256 2141

## Ways that you can support our parish

### 1. Direct debit contributions from your bank A/C:

#### 1st Collection:

(providing for the priests of the parish & retired & sick clergy):

BSB 062 784 Ac 10000 1624

#### 2nd Collection:

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

BSB 062 784 Ac 10000 1623

### 2. Credit card: Scan the code & then select each of our two collections

3. 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.

### 4. The Tap Machines are available in our two churches.



## OCTOBER

Every Wed. 8am Meditation (online)

Wed 8th 11:00am Scripture study (online)  
6:00pm HSC/IB Mass and supper  
7:30pm Scripture study (online)

Fri 10th 10am Healing Mass followed by Morning Tea

Sun 12 10.15am Children's Mass then Morning Tea

Fri 17 9am Playgroup  
11am Seniors Group

Sun 19 Potluck Dinner after 6pm Mass

Wed 22 10am Book club  
7.30pm Scripture study (online)

## THE SACRAMENT OF RECONCILIATION

Saturdays for 15 mins after Vigil Mass at Killara

Saturdays 5.15 - 5.45pm at Lindfield

## Our Chinese Catholic Community

常年期第二十七主日 5.10.2025

中文主日彌撒正午12時

讀經一 (義人必因他的信德而生活。)

恭讀哈巴谷先知書 1:2-3; 2:2-4

上主，我向你求救，而你却不垂聽，要到何時？向你呼喊「殘暴」，而你仍不施救？為什麼你使我見到邪惡；人受壓迫，而你竟坐視不管？在我面前，只有迫害和殘暴，爭吵不休，辯論四起。

上主回答我說：「你寫出這神視，清楚地刻在版上，使人能流利誦讀。因為這神視有一定的期限，最後必要實現，決無欺詐；若遲延了，你應等待；它必定來，決不誤期。看，心術不正的，必然消逝；義人必因他的信德而生活。」——上主的話。

答唱詠 詠95:1-2, 6, 7-9

【答】：你們今天該聽從他的聲音，不要再那樣心硬。(詠95:8)

領：請大家前來，我們要向上主歌舞，齊向救助我們的磐石，高歡歌呼；一齊到他面前，感恩讚頌，向他歌頌聖詩，歡呼吟詠。【答】

領：請大家前來，一齊伏地朝拜，向造我們的上主，屈膝示愛。因為他是我們的真神，我們是他牧養的人民，是他親手所引導的羊群。【答】

領：今天，該聽從他的聲音：不要再像在默黎巴那樣心硬，也不要像在曠野中瑪撒那天，你們的祖先，雖然見過我的工作，在那裡，他們還是試探我，考驗我。【答】

讀經二 (不要以給我們的主作證為恥。)

恭讀聖保祿宗徒致弟茂德後書 1:6-8, 13-14

親愛的：

我提醒你把天主藉我的覆手，所賦予你的恩賜，再熾燃起來，因為，天主所賜給我們的，並非怯懦之神，

而是大能、愛德和慎重之神。所以，你不要以給我們的主作證為恥，也不要以我這為主被囚的人為恥，但要依賴天主的大能，為福音同我共受勞苦。

你要以信德，及在基督耶穌內的愛德，把從我所聽的健全道理，奉為模範；且依賴那住在我們內的聖神，保管你所受的美好寄託。——上主的話。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：「上主的話永遠常存。」這話就是傳報給你們的福音。(伯前1:25)

眾：亞肋路亞。

福音 (如果你們有信德。)

恭讀聖路加福音 17:5-10

那時候，宗徒向主說：「請增加我們的信德吧！」

主說：「如果你們有信德，像芥子那樣大，即使你們給這棵桑樹說：你連根拔出，移植到海中去！它也會服從你們。」

「你們中間，誰有僕人耕田或放羊，從田裡回來，即給他說：你快過來，坐下吃飯吧！而不對他說：給我預備晚飯，束上腰，伺候我，等我吃喝完了，以後你才吃喝？僕人做了吩咐的事，主人豈要向他道謝？」

「你們也是這樣，既做完吩咐你們的一切，仍然要做：我們是無用的僕人，我們不過做了我們應做的事。」——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:** Bishop Pat Power, Maria Casella, John Pera, Dennis Tonitto, Sylvia Yee Joy, Frank Hallissy, Pat Lane .

**Anniversary:** Frank "Dan" Gibbons, David Handley, Mary Doughty, Eric Cannell, Robert Herlambang, Gerry McCormack, Johnny Alackakunnel, Tony Williams, Teresita Borthwick, Elizabeth Hutchinson, Adrian Selwyn, Marjorie Simpkins, Vincent Tesoreiro, Graham Blair, Lau Miu Kiu Assumpta.

**Please pray for those who are sick:** Elvira Rodriguez, Wolfgang Liers, Tanya Walsh, Jutta Mathur, Jessica Keen, Ali Crawford, Barbara McMullen, William Wise, Janette Brennan.



# DIVES & LAZARUS

I used to travel regularly through a poor area in West Africa. Most people there live as subsistence farmers in mud houses, with plots set back but dwellings close to the road, for trade's sake. Stalls line the roadside. When a car slows down, children and women come running with other produce, nuts, oil, or a catch of bushmeat. In this predictable sameness there are equally predictable exceptions. In most villages, one house stands out: a mansion among hovels, a single large property with satellite dishes, an ornamental staircase, lawns, armed guards. The rich make their presence felt, in a contrast that seems preposterous until, by virtue of sheer repetition, one gets used to it and accepts it as part of the order of things.

Why do I mention this?

Because, when today's Gospel speaks of 'a rich man', the riches in question are riches of this kind. Biblical Palestine did not enjoy a high degree of prosperity. Most people were poor, even as most people today, outside bubbles of comfort, are poor. The rich are at once envied and despised. In St Luke's Gospel, the rich don't come across at all well. It is good to be mindful that the parable we're dealing with is followed by another that begins with the exact same words: 'There was a rich man'. It is the story of Dives and Lazarus, of a man so blinded, so corrupted by riches that he leaves a poor man at his gate the prey of wild dogs.

We shouldn't, then, go looking for sublime moral in this story. It is not a parable in the sense that the story of the Prodigal Son (which precedes our text) is a parable. Jesus does not say, 'Go and do likewise'. He simply says, 'This is how it is in this world, how the children of this world get by.'...

.....How willing am I to share my goods? How concerned am I for the needs of others? Do I realise that I am a steward, entrusted with means I can't really claim as mine, for which I must give an account? Do I see that the choices I make in this life for good, for evil, for sheer indifference have a direct bearing on my fate before the judgement seat of God?

Here and now we are shaping our eternity. We are making ourselves more or less fit to belong in the kingdom of God. That kingdom operates by the law of Christ, who 'sacrificed himself as a ransom for us'. He gave all he had, all he was, and gave it freely. He offered his life that others might live. That is the example we are called to follow. Let us help one another remember this crucial fact, and to conduct our lives accordingly, in a manner worthy of Christians.

*(extract from last Sunday's homily of Bishop Eric Varden ocs. Eric Varden is a Cistercian monk, formerly Abbot of Mt St Bernard Abbey in Leicestershire and now Bishop of Trondheim in Norway)*

## Jesuit Refugee Services (JRS) Donations



A heartfelt thank you to all parishioners for your kind and generous donations.

It will be gratefully received and alleviate some of the pressure off the cost of living for those seeking refuge right here in Sydney.



## PASTORAL LETTER FROM BISHOP ANTHONY

Bishop Anthony Randazzo has written a pastoral letter to the diocese entitled '*The Mystery of Faith - Encountering Jesus Christ in the Eucharist*', offering it to us as a reflection on the great sacrament of the Eucharist and its place in hearts and lives.

The pastoral letter, which comes in the form of a small booklet, is available in the foyers of both our churches. Please take one for reading and reflection at home.

## ATTENTION ALL EUCHARISTIC MINISTERS



I would like to drop a note to all Eucharistic Ministers who help with the distribution of Holy Communion at Mass (and also past Eucharistic Ministers who may have not served in this way for a while due to the 'interruption' of CoVid five years ago).

As our lists may be incomplete, and I don't want to overlook anyone, could I ask all Eucharistic Ministers of our parish to put their name down on a sheet which you'll find in the foyers of both our churches, or just send me an email.

Fr Colin



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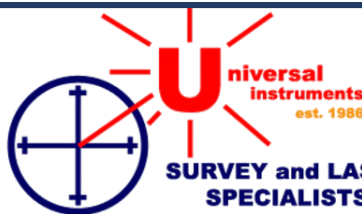
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**COULD YOU  
ADVERTISE  
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OUR PARISH?**

## Youth News

**Sunday October 12<sup>th</sup>**

Please note that next Sunday, we will have our Children's Mass with our fantastic Children's choir, however there won't be COG activities after the Mass.

Stay tuned for our amazing upcoming parish family event!

## Join Our Youth Ministry Team

**Calling our amazing 16 - 30 year olds!**

Want to volunteer and get more involved in parish life, connect with young people, or even tick off community service hours?

We'd love you to join our Youth Ministry Team!

### Opportunities to assist with:

- COG (Sunday School)
- High School Events
- Parish Family Events

### Why?

- Up your experience and skills
- Boost your resume
- Positive impact in our parish



If this sparks your interest, please contact Kate at the address below

[youth@lindfieldkillara.org.au](mailto:youth@lindfieldkillara.org.au)

I'd love to have you onboard!

# HSC & IB Mass

**8 Oct**

**at 6pm**

**at Lindfield**

**RSVP HERE**

(for catering purposes)

*This*  
**WEDNESDAY**



*Mass for Yr 12 students & their parents  
followed by pizza upstairs*