

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

FOURTH SUNDAY OF EASTER
MOTHERS' DAY

12 – 5 – 19

This week : Acts 13:14, 43-52; Rev. 7:9, 14-17; Jn 10:27-30
Next week: Acts 14:21-27; Apoc 21:1-5; Jn 13:31-35



The fourth Sunday of Easter is traditionally known as 'Good Shepherd Sunday' because the Gospel, whether in Year A, B or C, is always taken from the tenth chapter of John's Gospel – which explores the image of Jesus as 'the good shepherd'.

However it can be easy to sit back and pass that good shepherd role on to others:

Jesus is the good shepherd – so we leave it to him to care for others;
the Pope is the chief shepherd in the Church, so we leave it to him to care for others;
the bishop is the shepherd of the diocese so it's his job to care for others;
the priest is the shepherd of the parish, so it's all up to him.

The real challenge of this day, however, is to recognise that it calls *each one of us* to be the good shepherd: that the pastoral care mission of the Church is in the hands of each one of us and we can't abdicate that role and hand it entirely over to Jesus, the Pope, the bishop, the priest or anyone else.

'We are an Easter people' – and this Sunday tells us that an Easter people is a people who are *all* good shepherds for each other.
Fr Colin

2019
Outdoor Mass and Parish Picnic
will take place on
Sunday 19th May
with outdoor Mass on
Queen Elizabeth Reserve
at 11:00am
followed by the picnic

SAUSAGE SIZZLE
or bring your picnic lunch

PLUS games for the kids!

A note for the diary...

Mass times on Sunday 19th May:

Killara Vigil Mass at 5.30pm
No 9.15am Mass

Lindfield Vigil Mass at 6.00pm
Sunday 8.15am and 6pm
No 10.15am Mass

IN THE CASE OF WET WEATHER:
IF THERE HAS BEEN HEAVY RAIN OVERNIGHT RESULTING IN A WATER-LOGGED PICNIC GROUND, OR IF IT IS ACTUALLY RAINING ON THE DAY, WE WILL HAVE TO CANCEL THE OUTDOOR MASS AND PICNIC. THIS WILL BE ADVISED BY 8:30AM ON THE SPECIAL HOTLINK BOX WHICH WILL APPEAR ON THE HOMEPAGE OF THE PARISH WEBSITE. IF THE MASS AND PICNIC ARE CANCELLED THEN THE NORMAL 9:15AM AND 10:15AM MASSES WILL BE CELEBRATED IN OUR RESPECTIVE CHURCHES.

Reflecting on Easter ... Part I... ...the message of Holy Thursday

'It's beginning to look a lot like Christmas.' And you're beginning to think I must be mad: Christmas is about cute little babies and Easter is about a man dying on a Cross. They couldn't look more different.

And yet Easter is rooted in what Christmas is about: the Word became flesh, God took on our human nature, all that we are, God became. Christian faith is built upon the Incarnation. It's nothing without it. Without it there is no Easter, just the death of a hapless prophet.

But Christmas, unfortunately, has been hijacked, wrapped in tinsel and sold to Santa Claus. Christmas has suffered the worst fate that can ever befall something of grandeur, majesty, drama and awe: it has been turned into something 'nice'.

But Easter has the power to reclaim what the mystery of Christmas is about. Despite the best efforts of the Easter Bunny you just can't get away from the reality that Easter involves: human betrayal, treachery, torture and death. Something visceral remains at the heart of Easter.

And so over these three days of the Easter Triduum I wanted to explore this theme of Easter revealing the depths of what Christmas celebrates from the different perspective that each of these three days offers.

And tonight we remember that when the Word becomes flesh God reveals that the divine will be found in and through humanity, through human beings, through human community. Jesus gives himself to his disciples in a meal, and despite the best of efforts of Christians to privatise even that, to make the Eucharist a solitary and private form of prayer, that will always be an aberration: tonight, of all nights, reminds us that as Christians our form of worship is to eat together, that the fellowship at the table is every bit as important as the food which is consumed. How deaf to the constant message of Jesus would we have to be not to realise that?

This is one of the hard edges of the Christmas mystery of the Incarnation that the tinsel obscures: that the Word become flesh is

found in all the messiness of human community. In our consumer culture community can become another commodity: something which may be useful to us at times, to be picked up and put down on the basis of need and convenience. But that of course is not *Christian* community, where the first emphasis must always be on what *I* bring to it, rather than what *it brings to me*. The self-sacrificing love of the Cross is the template for everything that we are and that we do as Christians.

And so this first night of the Sacred Triduum could be an invitation for us to reflect on our own commitment to community. Do we slip into the secular consumer mentality and *dabble* in community, paddle in the shallows? Or do we take up the self-sacrificing way of the Cross and look to what part *I* play in building, gifting, strengthening, the community founded in Christ?

This night we remember that our very act of worship as Christians comes in the form of a fellowship meal. And that the one we encounter is the one who gave his life the next day. That's who we meet here.

And so every celebration of the Eucharist is an invitation and challenge to walk that same path of self-giving and to ensure that the fellowship which gathers here really is the community to which we gift our hearts and our lives.

Our challenge as disciples is to ensure that, for us, community, Christian community, never becomes a commodity, a mere, and optional, convenience, but instead, the very place where our call to be molded into in the image of our self-giving, self-sacrificing, Lord is lived out; the community to which **our heart**, not what we have spare, is given.

Fr Colin's homily on Holy Thursday

FOR THE KIDZ

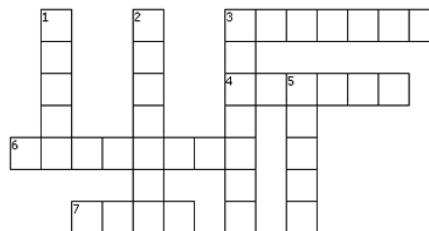
Store your treasures with God.

Circle 6 differences in the 2nd picture.



Let the Children Come

He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." Mark 10:14b (NIV)



ACROSS

3. Bringing happiness, pleasure, or contentment to someone
4. Small in size
6. Sons and daughters, young people
7. The parts of the body which connect the hands to the shoulders

DOWN

1. A statement accepted as fact
2. A country or territory ruled by a king or queen
3. To be a member of a group, such as a club or organization
5. To come in contact with or to feel with your fingers

little	touch	kingdom	arms
children	truth	belongs	blessed

Mothers' Day

by Beryl Cates

Welcome to our liturgical celebration of the most fulfilling, exasperating, demanding, dirty, exalting and rewarding role that is motherhood.

When a woman is co-creating (liturgists - co-operating) with the Creator Spirit a living, breathing child she is engaged in the highest form of creativity possible. A new life to live forever. No other field of endeavour; research, exploration, art, astrophysics, athletics or medical science can rise to it. And in the interconnectedness of all things which science tells us and Buddhist and mystics agree the newly created child changes the world by being here.

But try telling that to an exhausted mother, lugging yet another load to the line, while her little spirit beings are squabbling and whinging since no one has slept restfully as the baby has colic and is still screaming, screaming *Screaming!* How much easier would it be to have given one's life to some great cause, serve as a cloistered Reverend Mother, a consecrated virgin ...anything rather than nurturer, consoler, nurse, washerwoman, driver, entertainer, tutor, disciplinarian, spiritual director – and, most difficult of all, exemplar

There is a big empty space in theology where childbirth and motherhood should be. All things considered – and they are considerable – it is not surprising since ignorance of biology resulted in the Church Fathers disparaging women and the great theologians Augustine and Aquinas having odd ideas about the subsidiary roles they played in reproduction. Today, theologians write movingly (read idealistically) about marriage and even at times its sexuality, but come near a labour ward with its bloodiness, messiness, glaring lights, indignity and raw screaming pain and the dust in the distance is the theologian in retreat.

Science is the friend of mothers ever researching ways to ease the incredible pain of child birth. However, it is at an intrusive worst when it describes the peak spiritual experience many mothers have when they first hold their new born babies in their arms as an orchestration of the hormonal influences of oxytocin, endorphins, epinephrine and prolactin. When the soul is elated it expresses itself through the body something the way electricity acting on the wire in a globe produces light. *“Body and soul are inseparably joined”* (Pope Benedict XVI - *Deus Caritas Est*).

Mothers smile when they hear the undiscerning declare a woman loses her identity with motherhood. From conception, through the discomfort of pregnancy, pain of birthing and the constancy of self-giving in nursing and nurturing, new life in her begins to unfold – less self-centred, readiness to give of herself to others, broader in outlook, more mature, patient and loving. A new mother knows the parable of the pruned vine is unalterably true – she lives it and even in her inevitable times of utter weariness knows it.

Like fathers, mothers haven't much in the way of role models among canonised saints. The few among the elect were holy but it seems they were there mainly because their children became great Church personalities. Constantine's wife, St Helena – one child - devoted herself to helping the poor and is accredited with finding what was claimed to be the true cross. However, the earliest writers do not mention her having anything to do with it. She died before it was discovered. St Monica had three children, and prayed long and earnestly for Augustine to leave his long time mistress and become a sincere Christian and when Augustine finally made his momentous decision for Christ she *“rejoiced triumphantly”*. What became of Monica's other two children? Mothers ask questions like that.

Ah, there is still our beloved Mother Mary, Christendom's greatest woman. But what have we done to Mary? God is spirit, beyond gender, father and mother, but in our prayers and liturgy we rarely focus on God's motherliness. We attribute to Mary the gentleness, tenderness, and loving concern we feel are motherly and which essentially are of God. From whence else did Mary receive her attributes?

We even have prayers and hymns that can suggest she is more merciful than God and powerful enough to persuade God to come around to a more lenient view of things – ours naturally. In honouring Mary haven't we made her more celestial than human?.

She was magnificent, this warm, earthy village woman of Nazareth. A child-mother whose labour ward was an animal shelter far from mother and any female friends to help her though the overwhelming experience of giving birth. Her faith story is her own, but with the special empathy mothers have, those of all cultures and ages can relate to what Mary endured from that birth in Bethlehem, until a broken hearted matronly figure in widow's weeds, she watched her child die the death of a criminal at Calvary

During Eucharistic Worship we pray for all mothers, grans and carers co -creating and nurturing new life in evolving creation. We remember particularly those for whom today brings heartache. Mothers whose children have gone on before them and are awaiting them in the heavenly state. Mothers with handicapped children whose spirits even now are resplendent in the Creator Spirit. Mothers struggling in loneliness to rear children on their own. Would-be mothers yearning for children and unable to conceive, or when they do, grieve the failure of their enterprise. And among the saddest, mothers whose children can and yet don't make contact on this day.

Adapting the last few words from the Syriac liturgy to the great Creator Spirit we pray today: *“The world considers you a merciful mother. Bring your calm and peace and spread your wings over all mothers and help even the saddest find gladness this Mothers' Day.”*

REFLECTING ON THIS SUNDAYS SCRIPTURES...

Jesus said: "My sheep hear my voice" (Jn 10:27a)

GOD'S VOICE AS INVITATION

Where does God speak in our world? How does God speak?

Whenever you hear a voice that sounds coercive, threatening, overbearing, that is somehow loud and in your face, you can be sure that, no matter how religious and holy it might claim to be, it is not God's voice. God's voice in this world is never coercive or overbearing in any way, but is always an invitation and a beckoning that respects you and your freedom in a way that no human institution or person ever does. God's voice is thoroughly underwhelming, like a baby's presence.

Sadly whenever someone tries to teach this, immediately there are objections, often angry and bitter: What about God's judgment? What about God's condemnation of sin? What about God's anger?

Scripture does, on the surface, give us the impression that God is sometimes angry and full of condemnation and violence. But these are anthropomorphisms (a way of speaking about God that reveals how we feel about God when we are unfaithful, sinful, and violent).

God's voice does judge & it does condemn, but it judges & condemns not by coercive force, but in the same way that the innocence of a baby judges false sophistication, in the way that generosity exposes selfishness, in the way that big-heartedness reveals pettiness, in the way that light makes darkness flee, and in the way that the truth shames lies. God's voice judges us not by overpowering us but by shining love and light into all those places where we find ourselves huddled in fear, shame, bitterness, hostility, and sin.

But this is not something we learn easily. Already way back, before the birth of Christ, sincere religious people were yearning for God to come into the world in power. What they wanted, and prayed for, was a physical superstar who would come into the world and cleanse it by overpowering sin and evil and rooting them out by force. What they wanted in the longed-for Messiah was a morally superior violence that would give evil no options, but force it literally to acquiesce. What we got instead was a helpless baby in the straw who overpowered no one.

Twenty centuries later, we are still struggling to accept this. Too often the Christ we try to incarnate and preach is still that ancient, longed-for, overpowering Messiah who aims to cleanse the world through flat-out coercion.

We see this most clearly of course in Islamic extremists who like well-intentioned Christians back in the time of the Inquisition, sincerely believe that error has no rights and that, in the name of God, we must use force, violence if necessary, to bring about God's will on earth. In this view, murder and violence may be done to further God's purpose because God wants his will imposed upon this world, whether the world wants to accept it or not. But this is the antithesis of true religion.

We need to view God, always, as non-coercive, as an invitation. This has immense implications for everything to do with church and religion, from how we preach, to how we catechise, to how we do liturgy, to how we reach out to those who don't share our beliefs, to how we approach divisive moral issues, to how loud we turn up the sound system in our churches. God's voice is not a loud, coercive, overbearing, threatening voice, one that gets into your face whether you like it or not. Rather, God's voice invites in, beckons, leaves you free, and is as non-threatening as the innocence and powerlessness of a baby—or a saint.

We would do well to better understand this. We are, I believe, too prone inside our church circles to blame the world's resistance to God's message simply on its hardness of heart, sin, and indifference. Partly that's true, but a large part of that resistance has its root too in another source, namely, our own preaching, catechesis, pastoral practice, moral fever, and elitism. Too often, however sincerely we might be doing this, the voice we try to give to God is too-laden with coercion, threat, manipulation, violence, harshness, our own judgments, our own fears, our own wounds, and especially our own egos to bear enough resemblance to the divine kenosis and free invitation that Jesus gave voice to in his birth, life, and message.

Sometimes, after just having given a talk or a homily, I am told by a well-meaning person: "You should raise your voice more! Speak louder! You're speaking too softly!"

I don't think so! We need, I believe, to (figuratively and perhaps literally) begin more and more to lower our voices whenever we purport to be speaking in God's name because God's voice never overpowers, is never overbearing, never shouts at anyone. Indeed, as Mary Jo Leddy (a voice that speaks God's hard challenge with the correct invitational gentleness) says: We need to find the few words that are truly our own—and then speak them, clearly but softly.

FR RICHARD ROHR'S MEDITATION ~ TRINITY: MIA

Jesuit theologian Karl Rahner (1904–1984) suggested that "Christians are, in their practical life, almost mere 'monotheists.' We must be willing to admit that, should the doctrine of the Trinity have to be dropped as false, the major part of religious literature could well remain virtually unchanged."

Until quite recently, I would admit Rahner was largely correct. Now science affirms the Trinitarian intuition that the foundational nature of reality is relational; everything is in relationship with everything! Interest and appreciation for the Trinity are growing. For the first time since fourth-century Cappadocia, the Trinity has actually become a topic of conversation for lay people, not only theologians. I am so glad, as the Trinity has the potential to change our relationships, our culture, and our politics for the better!

The mystery of Trinity is embedded as the code in everything that exists. If there is only one God and if there is one pattern to this God, then we can expect to find this same pattern everywhere else. Why was Trinity missing in action for so many centuries? Could this absence help us understand how we might still be in the infancy stage of Christianity? Could it help explain the ineffectiveness and lack of transformation we witness in so much of Christendom?

The "Blessed Trinity" is supposed to be the central Christian doctrine. And yet many of us were told—as I was as a young boy in Kansas—that we shouldn't try to understand it because it's a "mystery." I see mystery not as something you cannot understand; rather, it is something that you can endlessly understand! There is no point at which you can say, "I've got it." Always and forever, mystery gets you! In the same way, you don't hold God in your pocket; rather, God holds you and knows your deepest identity.

When we describe God, we can only use similes, analogies, and metaphors. All theological language is an approximation, offered tentatively in holy awe. We can say, "It's like . . ." or "It's similar to . . ."; but we can never say with absolute certainty, "It is . . ." because we are in the realm of beyond, of transcendence, of mystery. We absolutely must maintain humility before the Great Mystery; otherwise, religion worships itself and its formulations instead of God.

The very mystical Cappadocian Fathers (Gregory of Nyssa, Gregory Nazianzen, and Basil of Caesarea) of fourth-century eastern Turkey eventually developed some highly sophisticated thinking on what the Christian church soon called the Trinity. It took three centuries of reflection on the Gospels to have the courage to say it and offer the best metaphor they could find. The Greek word they daringly used was *perichoresis* or circle dance.

Whatever is going on in God is a flow, a radical relatedness, a perfect communion between Three—a circle dance of love. God is Absolute Friendship. God is not just a dancer; God is the dance itself. This pattern mirrors the perpetual orbit of electron, proton, and neutron that creates every atom, which is the substratum of the entire physical universe. Everything is indeed like "the image and likeness of God" (Genesis 1:26-27).

THE PRAYERS AND RESPONSES OF MASS

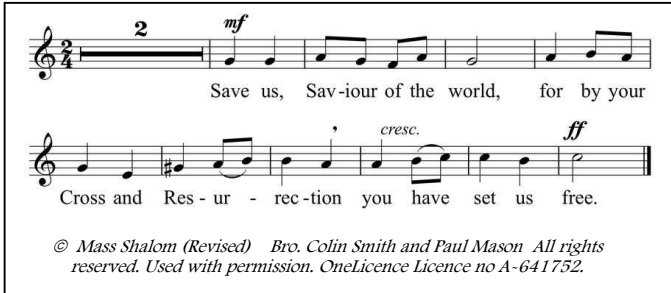
GLORIA:

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.

MEMORIAL ACCLAMATION:



Save us, Sav-iour of the world, for by your
Cross and Res - ur - rec - tion you have set us free.

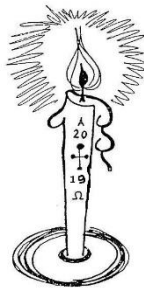
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THE PSALM Ps 99:1-3. 5. R. v.3

Cry out with joy to the Lord, all the earth.
Serve the Lord with gladness.
Come before the Lord, singing for joy.

Know that the Lord, is God.
God made us, we belong to the Lord,
we are God's people, the sheep of God's flock.

Indeed, how good is the Lord,
eternal God's merciful love.
The Lord is faithful from age to age.



RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Monday: My soul is thirsting for the living God.
Tuesday: The Lord will give him a seat with the leaders of his people.
Wednesday: O God, let all the nations praise you!
Thursday: For ever I will sing the goodness of the Lord.
Friday: You are my Son;
this day I have begotten you.
Saturday: All the ends of the earth have seen the saving power of God.

At Masses at which the Psalm is sung the response is:
We are his people, the sheep of his flock.

GOSPEL ACCLAMATION : Alleluia, alleluia! I am the
good shepherd, says the Lord;
I know my sheep, and mine know me.. Alleluia!

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

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

Grant that life to:

Recently deceased: May Evelyn Spies (mother of Evelyne Jones of our parish).

Anniversaries: Piera Della Vedova, Mary and Irma Iacono.

PLEASE PRAY FOR THOSE WHO ARE SICK: Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs, Russell Adams.

WEEKDAY MASS Please note that there will be changes to our weekday Mass programme over coming weeks as Fr Thomas will be on two weeks of his holidays. Please check the bulletin each week for Mass times.

ACCESSING THE SCRIPTURE READINGS FOR SUNDAYS

A reminder that if you a Reader who wishes to prepare for your Sunday ministry, or if you would just like to prayerfully prepare for the proclamation of the Sunday Scriptures, the Readings for coming Sundays are always available on our parish website under 'Sacraments' → 'Readings for Sundays'.

THE PARISH SCRIPTURE STUDY GROUP will meet on a different day this month - **this Wednesday 15th May** (though usually on the second Wednesday of the month in other months) from 10-11am in the Library in the Shirley Wallace Parish Centre. We will be studying St Paul's Letter to the Romans - it will be helpful to have read chapter 4. **All welcome.**



復活期第四主日

12/5/2019

讀經一 (我們要轉向外邦人。)

恭讀宗徒大事錄 13:14,43-52

那時候，保祿和巴爾納伯，由培爾革經過各處，到了丕息狄雅的安提約基雅。安息日，他們進了會堂，坐下。有許多猶太人和皈依猶太教的虔誠人，隨從了保祿和巴爾納伯。兩人同他們談話，勸他們

務要堅持天主的恩寵。下一個安息日，全城的人幾乎都聚集起來，要聽天主的聖道。猶太人一看見這麼多人，就滿懷嫉妒，反對保祿所講的，且加以辱罵。保祿和巴爾納伯卻放膽地說：「天主的聖道，本來應該先講給你們聽，但因你們拒絕接受，並斷定自己不配得永生。看！我們就要轉向外邦人，因為主如此命令我們，說：『我已立你作為外邦人的光明，把救恩帶到地極。』」外邦人聽了，都很喜歡，讚美主的聖道。那些被預定獲得永生的人，就都信了。主的聖道於是傳遍了那地方。猶太人卻挑唆敬畏天主的尊貴婦人，及城中要人，發動迫害保祿和巴爾納伯，把他們驅逐出境。兩人就當著他們，拂去腳上的塵土，往依科尼雅去了。門徒都充滿喜樂和聖神。——上主的話。(默想片刻)

答唱詠 詠 100:1-2, 3, 5

【答】：我們是天主的子民，

是他牧場的羊群。(詠 100:3)

領：普世大地，請向上主歡呼，要興高采烈地事奉上主；走上主面前，應該歡呼！【答】

領：你們應該明認上主就是天主；他造成了我們；我們非他莫屬，是他的子民，是他牧場的羊群。【答】

領：因為上主良善寬仁，他的慈愛直到永恆，他的信實世世常存。【答】

讀經二 (羔羊要牧放他們，要領他們到生命的水泉。)

恭讀默示錄 7:9,14-17

我、若望，看見有一大夥群眾，沒有人能夠數清，是來自各邦國、各支派、各民族、各異語的；他們都站在寶座和羔羊面前，身穿白衣，手持棕櫚枝。長老之中，有一位告訴我，說：「這些人是由大災難中來的，他們曾在羔羊的血中，洗淨了自己的衣裳，使衣裳雪白。因此，他們得以站在天主的寶座前，要領他們到生命的水泉；天主也要拭去他們眼上的一切淚痕且在他的殿內，日夜事奉他。那坐在寶座上的，也必要住在他們中間。他們再也不餓，

再也不渴；烈日和任何炎熱，再也不會損傷他們，因為，那在寶座中間的羔羊，要牧放他們。」——上主的話。(默想片刻)

再也不會渴；烈日和任何炎熱，再也不會損傷他們，因為，那在寶座中間的羔羊，要牧放他們。」——上主的話。(默想片刻)

福音前歡呼

領/眾：亞肋路亞。

領：主說：我是善牧，我認識我的羊；我的羊也認識我。(若 10:14)

眾：亞肋路亞。

福音 (我把永生賜給我的羊。)

恭讀聖若望福音 10:27-30

那時候，耶穌說：「我的羊聽我的聲音，我也認識他們，他們也跟隨我；我把永生賜給他們，他們永遠不會喪亡；誰也不能從我手中，把他們奪去。」「我父把羊群賜給我；我父超越一切，為此，誰也不能從我父手裡，將他們奪去。我與父原是一體。」——上主的話。(講道後默想片刻)

華人天主教會 北區中心主

日彌撒 12時，牧職修女 司徒

金美修女 聯絡 ☎ 0419-

426899 中心聯絡 Gloria

Cheung 聯絡 ☎ 0416-118089

5月聖母月頌唸玫瑰經，

上午 11:50 彌撒前 頌唸玫

瑰經，請各教友參加

12/5 彌撒後午餐聚會舉行母

親節慶祝，請各教友參加

What's happening in the parish ?

EVERY WEEK:

PARISH PLAYGROUP 'Characters Playgroup' meets every **Wednesday** from 10:45am till 12:15pm (during school terms) in the Shirley Wallace Parish Centre on the first floor of Holy Family church. Please register via Trybooking: www.trybooking.com/JYKW
Please contact Sue-Anne for more details: sue-anne@lindfieldkillara.org.au

CHRISTIAN MEDITATION GROUP gathers every Wednesday in 'The Basement' youth room *at the rear of and under Holy Family Church* each **Wednesday from 8:40am – 9:05am** (finishing in time for 9:15am Mass). Everyone is welcome. For further information contact Kay at 9416 2194 Kay.Hunt@optusnet.com.au or Catherine 9415 6345 catherinewillis@gmail.com

EXPOSITION OF THE EUCHARIST after the 7:30am Mass on Fridays at Killara, as a time for quiet prayer in the presence of the Lord.

PARISH DIARY : MAY ~ JUNE

Sunday 12th May. 7pm: Young Adults group.
Tuesday 14th May: PPC meeting (at Lindfield)
Friday 17th May. 6:30-8:30pm: Fusion youth group
Saturday 18th May: First Communion – parents' meeting; sessions 1&2
Sunday 19th May: 11am – Parish Outdoor Mass and picnic
Tuesday 21st May: Tarrawarra Group prayer evening
Saturday 25th May: First Communion preparation Session 3
Sunday 26th May. 7pm: Young Adults group.
Sunday 2nd June: 1. 4:45pm First Communion programme –session 4
2. Monthly Youth and Family Mass at 5:30pm, followed by parish potluck dinner in St Brigid's Hall.
Tuesday 4th June at 7:45pm: our local Ecumenical Service for the Week of Prayer for Christian Unity at Roseville Uniting Church.
Thursday 6th June: 9:15am School Mass celebrating Pentecost
Sunday 9th June: Pentecost Sunday
7:30pm: Young Adults Group
Tuesday 11th June: Parish Pastoral Council meeting (at Killara)
Wednesday 12th June: **10:00am** Monthly Scripture Study
11:00am Year 6 Classroom Mass
7:45pm: Fr Richard Leonard SJ speaking on 'Why am I still a Catholic?'
Thursday 13th June 11am: Year K-1 Liturgy
Friday 14th June: 10am- Monthly Healing Mass and morning tea
Thursday 20th June: 11am Year 5 Classroom Mass
Friday 21st June 11am: Year 2 Liturgy
Sunday 23rd June 7pm: Young Adults group

Parish Staff and Contact Information

Holy Family Church: cnr Pacific Hwy and Highfield Rd, Lindfield
Immaculate Heart of Mary Church: cnr Fiddens Wharf Rd and Charles St, Killara
Parish Priest: Fr Colin Blayney colin@lindfieldkillara.org.au 9416 7195
Assistant Priest: Fr Thomas Alackakunnel VC thomas@lindfieldkillara.org.au 0421 406162
Assistant Priest: Fr Chris Knapman

PARISH OFFICE:

Parish Secretary: Philita Marundan (Tues-Fri): philita@lindfieldkillara.org.au
Parish Office Coordinator and Child Protection Coordinator:
Alison Williams (Mon, Wed, Thur): alison@lindfieldkillara.org.au
Address: Level 1, 2 Highfield Road (cnr Pacific Hwy) Lindfield NSW 2070
(Postal: PO Box 22, Lindfield NSW 2070)
Ph: 9416 3702 **Fax:** 9416 3913 **Email:** parish@lindfieldkillara.org.au
Parish Office Hours: Monday to Friday 9:30am-1:00pm and 1:30pm-4:00pm

Catechist Coordinator (Sue-Anne Sherwood): sue-anne@lindfieldkillara.org.au
Sacramental Programme Coordinator: sue-anne@lindfieldkillara.org.au
Ass't Coordinator.: Maia Schulze Tsang maia@lindfieldkillara.org.au
Parish Facilities Coordinator (volunteer): Anthony Cassidy anthony@lindfieldkillara.org.au
Youth Ministry Coordinator (volunteer): Jean Shatek youth@lindfieldkillara.org.au
Parish Primary School: Holy Family School, 4 Highfield Rd, Lindfield 2070
Ph: 9416 7200 **Fax:** 9416 9342 **School Website:** www.hfldbb.catholic.edu.au

Parish Website: www.lindfieldkillara.org.au

MASS TIMES

LINDFIELD:

Saturday Vigil: 6:00pm
Sunday: 8:15am 10:15am
12:00 (Chinese Mass)
6:00pm (for both our communities) (5:30pm on 1st Sun. of month)

KILLARA

Saturday Vigil: 5:30pm
Sunday: 9:15am

WEEKDAYS:

	Lindfield	Killara
Mon.:	No Mass	No Mass
Tues.:	7:00pm	~
Wed.:	9:15am	~
Thur.:	9:15am	~
Fri.:	~*	9:15am***
Sat.:	9:15am	

RECONCILIATION:

Lindfield: Sat. 5:00-5:30pm
Killara: Sat. after the Vigil Mass

*** Healing Mass for whole parish at 10am each 2nd Friday of each month at Killara (no Mass at Lindfield).

Saturday		11 May	18 May
Lindfield	6:00pm	Fr Colin Blayney	Fr Geoff Bugden
Killara	5:30pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Sunday		12 May	19 May
Lindfield	8:15am	Fr Colin Blayney	Fr Colin Blayney
Killara	9:15am	Fr Thomas Alackakunnel	No 9:15am Mass – parish picnic
Lindfield	10:15am	Fr Colin Blayney	No 10:15am Mass – parish picnic Outdoor Mass at 11am – Fr Colin
Lindfield	12:00noon	Fr Thomas Alackakunnel	Visitor
Lindfield	6:00pm	Fr Colin Blayney	Fr Colin Blayney

CHARITABLE WORKS FUND APPEAL



The third and final Charitable Works Fund Appeal continues **this weekend 11/12 May**.

Through your donation you support:

- **Catechists** - Bringing God's love to nearly 20,000 students in State Schools
- **Hospital Chaplaincy** - Providing care to Catholic patients in hospital
- **St Lucy's School** - A school of excellence for children with disabilities K-6
- **St Edmund's School** - A Year 7-12 co-educational special high school for teenagers with a wide range of disabilities.
- **The Ephpheta Centre** - Supporting the Catholic Deaf community in wider Sydney.

If we do not achieve the quota set for our parish we have to make up the shortfall from our own parish funds.

Please support the appeal generously.
Donations are 100% tax deductible.

Youth News

Friday 17 May
6.30-8.30pm
The Basement

FUSION
"Mock Elections"

Our own candidates
Our own issues
Our own values...
Don't miss out!

Fusion
YOUTH

Who knew
democracy
could be this
fun?!

PARISH RETREAT AT TARRAWARRA ABBEY



Some of the parish retreatants pictured with Bro. Peter Brown (in mufti), one of the monks at Tarrawarra, who was previously a member of our parish.



Early morning mist on the pastures at the Abbey.

Next year's parish retreat at Tarrawarra will take place from Tuesday afternoon 21st April to Monday morning 27th April. We already nearly have a full complement who have booked so if you're interested please contact Fr Colin as soon as possible.

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