

# Catholic Parish of Lindfield-Killara

## Diocese of Broken Bay

### SOLEMNITY OF THE MOST BLESSED TRINITY 'TRINITY SUNDAY'

16 – 6 – 19

*This week: Prov 8:22-31; Rom 5:1-5; Jn 16:12-15*  
*Next week: Gen 14:8-20; 1 Cor 11:23-26; Lk 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

## Why am I still a Catholic?



*A composite picture of the audience at Fr Richard Leonard's talk in St Brigid's Hall last Wednesday night. 85 people attended Fr Richard's exhilarating and passionate reflection on the life he finds in his Catholic faith.*

### 2020 ENROLMENTS FOR OUR PARISH SCHOOL



Enrolments are open for  
Kindergarten 2020 at Holy Family  
School.

To find out more please contact  
our Parish School:  
P. 9416 7200  
E. [info@holyfamily.nsw.edu.au](mailto:info@holyfamily.nsw.edu.au)  
W. [www.hfldbb.catholic.edu.au](http://www.hfldbb.catholic.edu.au)



*Year 6 at Holy Family School celebrated their Classroom Mass last Wednesday.*

## The Good We Barely Tell Anyone about the Catholic Church

- The Church is the largest non-Government employer in Australia: at least 221,000, of which 165,750 are women (75%). Third largest employer in Australia: Wesfarmers, Woolworths, the Catholic Church, Federal Public Service, BHP, Rio Tinto, NAB, CBA, Westpac and ANZ.
- 758,000 school children are in the Catholic sector. There are 1,710 schools with 87,000 staff (70% of all teachers and 45% of all Principals are women).
- There are at least 3,645 volunteer catechists in Australia
- ACU is fastest growing, truly national university with 33,100 students, producing the largest nursing and teaching graduates in Australia. Notre Dame Australia, 12,125 students and keeps winning the Kullari NAIDOC Award for the most successful University in indigenous graduations.
- 70 hospitals – 10,500 beds (12% of all hospital beds in Australia)
- 23,200 residential aged care beds in 550 facilities.
- 5,393 retirement and independent living units and serviced apartments
- 8 dedicated hospices with palliative care services
- 20% of all medical research in Australia is done the St Vincent's or Mercy Healthcare Research Institutes
- Largest welfare provider outside Government:
  - 51 member organisations
  - 12, 600 employees
  - 500 different services
  - 1.1 million clients were cared for in 2018**
- St Vincent de Paul Society is the largest and most extensive volunteer welfare network in the country with 18,209 members and 30,910 volunteers.
- The Catholic Church is the largest provider of trained personnel for developing countries, followed by AVA and Care Australia.
- *Caritas Australia* raised \$30m for the poor in 2018. *Catholic Mission* raised \$12m for the poor in 2018.
- cathnews.com is the most visited religious website in the country
- There are 1321 parishes, serving 5.26m Catholics of which 578,000 Catholics worship every Sunday (11%).
- Worldwide numbers are booming 1.2 billion
- Martyrs are still dying for the faith we hold and the justice we live.

Compiled by Rev Dr Richard Leonard SJ.

## FOR THE KIDZ

### The Mystery of the Trinity

Each number represents a letter of the alphabet. Substitute the correct letter for the numbers to reveal the coded words.



A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26

1. 16-5-18-19-15-14-19 \_\_\_\_\_

2. 8-15-12-25 \_\_\_\_\_

3. 19-16-9-18-9-20 \_\_\_\_\_

4. 13-25-19-20-5-18-25 \_\_\_\_\_

5. 20-8-18-5-5 \_\_\_\_\_

6. 15-14-5 \_\_\_\_\_

7. 20-18-9-14-9-20-25 \_\_\_\_\_

8. 19-15-14 \_\_\_\_\_

9. 7-15-4 \_\_\_\_\_

10. 6-1-20-8-5-18 \_\_\_\_\_

TRINITY	THREE	GOD	MYSTERY	HOLY
FATHER	PERSONS	SON	SPIRIT	ONE

The Spirit brings glory to Christ and the Father

Trinity Sunday, Year C

**God - The Father**

Creator of all things.  
Loves each of us.  
Sent his only beloved son to save us.

Draw the Father

**God - The Son**

What do you know about Jesus?

**God - The Holy Spirit**

Guided the prophets.  
Strengthened the members of the early church.  
Helps us all today.

Draw the Holy Spirit

Jesus told his disciples how the Holy Spirit would bring glory to the Father and the Son. What things can you do to bring glory to God?

**The Spirit shows what is true**

Write down whether these statements are true or false

God created the world in eight days.

God the Father loves us so much that he gave us his only Son.

Jesus was baptised by John the Evangelist.

Jesus died so that we may have eternal life.

The disciples received the Holy Spirit on Easter Monday.

The Holy Spirit allowed the disciples to speak in many different languages.

In 16:12-15
Creative Ministry Resources 2004

**REFLECTING ON THIS SUNDAY'S SCRIPTURES...**

*Hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us. (Romans 5:5)*

**THE KENOSIS OF GOD**

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, 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 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 centre of our conscious attention." While that statement needs some nuance, it is, in its own way, a commentary on the famous Christological hymn in Philippians (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 centre 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 centre of our conscious attention.

**FR RICHARD ROHR OFM'S MEDITATION: THE DEEP FEMININE**

I think Christians of the first thousand years understood Mary as the feminine incarnation on an intuitive and allegorical level. But by the time of the much-needed Protestant Reformation, all we could see was "She is not God." This is entirely true, but we lost the ability to see in wholes and understand that, even better, "She is us!" That is why we loved her, probably without fully understanding why.

Much of the human race can more easily imagine unconditional love coming from the feminine and the maternal than from a man. In the many images of Mary, humans see our own feminine soul. We needed to see ourselves in her, and say with her, "God has looked upon me in my lowliness. From now on, all generations will call me blessed" (Luke 1:48).

If Christ and Jesus are the archetypes of what God is doing, Mary is the archetype of how to receive what God is doing and hand it on to others. In art, she is invariably offering Jesus to the observer or inviting us to come to him. We Catholics used to say "To Jesus through Mary" in the 1950s. It

was poor theology but very effective psychology and pedagogy for many.

In Mary, humanity has said our eternal yes to God. A yes that cannot be undone. A corporate yes that overrides our many noes. This is why Mary was commonly called the "New Eve" who undid the corporate no of the first Eve and is often pictured in art stepping on the snake that tempted Eve (Genesis 3:15).

Today we are witnessing an immense longing for relational, mutually empowering feminine qualities at every level of our society—from our politics, to our economics, in our psyche, our cultures, our patterns of leadership, and our theologies, all of which have become far too warlike, competitive, individualistic, mechanistic, and non-contemplative. We are terribly imbalanced.

Unfortunately, the feminine has often had to work in secret, behind the scenes, indirectly. It's to the church and culture's own detriment that women haven't been recognized as leaders. Yet they have still had a profound effect. We see Mary's subtlety of grace, patience, and humility when she quietly says at the wedding feast of Cana,

"They have no wine" (John 2:3b), and then seems totally assured that Jesus will take it from there (John 2:5). And he does!

Like the Christ Mystery itself, the deep feminine often works underground and in the shadows, and—from that position—creates a much more intoxicating message. While church and culture have often denied women roles, offices, and formal authority, the Divine Feminine has continued to exercise incredible power at the cosmic and personal levels. Many of us in the U.S. Catholic Church feel that the culture of faith was passed onto us much more from the sisters than from the priests. Feminine power is deeply relational and symbolic—and thus transformative—in ways that many men cannot control or even understand. I suspect that is why we fear it so much.



## 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:

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### THE PSALM Ps 8:4-9. R. v.2

When I see the heavens, the work of your hands,  
the moon and the stars which you arranged,  
who are we that you should keep us in mind,  
mortals that you care for us?

Yet you have made us little less than a god;  
with glory and honour you crowned us,  
gave us power over the works of your hand,  
put all things under our feet.

All of them, sheep and cattle,  
yes, even the savage beasts,  
birds of the air, and fish  
that make their way through the waters.



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

**Recently deceased:** Fr Ian Abbott, Rosemary Farmer, Deacon Jim  
Caulfield, May Evelyn Spies, Cate and Alan Jones.  
**Anniversary:** Freda Mercer.

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

### RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

**Monday:** The Lord has made known his salvation.  
**Tuesday:** Praise the Lord, my soul!  
**Wednesday:** Happy are those who fear the Lord.  
**Thursday:** Your works, O Lord, are justice and truth.  
**Friday:** From all their afflictions God will deliver the just.  
**Saturday:** Taste and see the goodness of the Lord.

*At Masses at which the Psalm is sung the response is:*  
O Lord, our God,  
how wonderful your name in all the earth!

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

### 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 DADS' CLUB** will gather at 7pm on **Friday 21<sup>st</sup> June** in the Shirley Wallace Parish Centre. Contact Michael Willett for details ([willetm@gmail.com](mailto:willetm@gmail.com)).

### CATECHISTS



#### 2019 term 3 & 4:

- Tues 10.30-11am Lindfield Public - Yr 1
- Thurs 9.15-10am Killara Public -Yr 4 (small class)
- Fri 2.30-3pm Lindfield Learning Village - Yr 2/3 (small class)

#### 2020

Assistants / Teachers for:

- Tues (9.15-10am, 10.30-11am, 11.30-12pm, 12-12.30pm);
- Wed High School (8.50-10.05am, 10.05-10.20am);
- Thurs (9.15-10am),
- Fri (2.30-3pm)

### UPDATE ON KILLARA CARPARK DEVELOPMENT

Group Homes Australia has now completed detailed architectural drawings for the two dwellings so things are moving ahead well.

### A REMINDER RE OUR 'TAP MACHINE'

A reminder that we now have a tap and go machine for contributions to the Second Collection **in the front foyer of Lindfield church**. Each tap deducts a contribution of \$10 from your account (savings or credit).

### 天主聖三節 (節日)

16/6/2019

**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, 我已在此場; 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。」——

答唱歌 詠 8:4-5, 6-7, 8-9

【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。」——

**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, 傳告給你們。)

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, 他要把你們引入一切真理, 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, 傳告給你們。

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

華人天主教會 北區中心  
主日彌撒 12 時彌撒後、午餐聚會、歡迎各教友參加  
主日學 12noon  
牧職修女 司徒金美修女  
☎ 0419- 426899  
中心聯絡 Gloria Cheung  
☎ 0416-118089

### Parish ministry opportunities – an update

*'Insofar as you did it to the least of these, you did it to Me'*

(Matthew 25:40)

**Thank you** for the responses we have received:

- ❖ We have a volunteer to assist in bringing elderly residents at Lourdes to Sunday Mass at Lourdes Chapel.
- ❖ We have a volunteer to assist in leading our Youth Ministry Team
- ❖ We have **three** volunteers to assist us with our IT needs.
- ❖ We also need more helpers for running Children's Liturgy of the Word for 10:15am Mass. If you could join the roster please let us know.

**But** we still have this need:

- ❖ We are blessed to have a Piety Stall in the parish but if this is to continue we need someone to coordinate this. Can you help?

*Our parish life and mission depends on us all.  
Please consider if you can be involved in this way.*

## 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](http://www.trybooking.com/JYKW)  
Please contact Sue-Anne for more details: [sue-anne@lindfieldkillara.org.au](mailto: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](mailto:Kay.Hunt@optusnet.com.au) or Catherine 9415 6345 [catherinecwillis@gmail.com](mailto:catherinecwillis@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 : JUNE

**Sunday 16<sup>th</sup> June:** **The Most Holy Trinity**  
Morning tea after 9:15am & 10:15am Masses

**Tuesday 18<sup>th</sup> June** First Communion rehearsals at 3:45pm at Lindfield and 5:15pm at Killara.

**Thursday 20<sup>th</sup> June:** 11am Year 5 Classroom Mass

**Friday 21<sup>st</sup> June** 11am: Year 2 Liturgy  
7pm: Parish Dads' Group

**Sunday 23<sup>rd</sup> June** **Solemnity of the Body and Blood of Christ**  
Morning tea after 9:15am Mass  
7pm: Young Adults group

**CHANGE TO TIME FOR MORNING MASSES AT KILLARA** Now that the cold weather has well and truly arrived morning Masses on Mondays, Tuesdays and Fridays at Killara have moved to 8:00am.

**COUNTERS NEEDED** – There are a couple of vacancies in the new counting roster. If you are looking for a way to be involved in the parish without a huge time commitment counting is for you!. One Sunday every 8 weeks for 1 ½ hours. All training is provided. Please contact Alison in the office.

### 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](mailto:colin@lindfieldkillara.org.au) 9416 7195  
**Assistant Priest: Fr Thomas Alackakunnel VC** [thomas@lindfieldkillara.org.au](mailto:thomas@lindfieldkillara.org.au) 0421 406162  
**Assistant Priest: Fr Chris Knapman**

#### PARISH OFFICE:

**Parish Secretary: Philita Marundan (Tues-Fri):** [philita@lindfieldkillara.org.au](mailto:philita@lindfieldkillara.org.au)  
**Parish Office Coordinator and Child Protection Coordinator:**  
**Alison Williams (Mon, Wed, Thur):** [alison@lindfieldkillara.org.au](mailto: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](mailto: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](mailto:sue-anne@lindfieldkillara.org.au)  
**Sacramental Programme Coordinator:** [sue-anne@lindfieldkillara.org.au](mailto:sue-anne@lindfieldkillara.org.au)  
**Ass't Coordinator: Maia Schulze Tsang** [maia@lindfieldkillara.org.au](mailto:maia@lindfieldkillara.org.au)  
**Parish Facilities Coordinator (volunteer):**

**Anthony Cassidy** [anthony@lindfieldkillara.org.au](mailto:anthony@lindfieldkillara.org.au)

**Youth Ministry Coordinator (volunteer): Jean Shatek** [youth@lindfieldkillara.org.au](mailto: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](http://www.hfldbb.catholic.edu.au)

**Parish Website:** [www.lindfieldkillara.org.au](http://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 1<sup>st</sup> Sun. of month)

### KILLARA

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

### WEEKDAYS THIS WEEK:

	Lindfield	Killara
<b>Mon.:</b>	9:15am	8:00am
<b>Tues.:</b>	~	8:00am
<b>Wed.:</b>	9:15am	~
<b>Thur.:</b>	9:15am	~
<b>Fri.:</b>	9:15am***	8:00am***
<b>Sat.:</b>	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		15 Jun	22 Jun
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		16 Jun	23 Jun
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	9:15am	Fr Colin Blayney	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Thomas Alackakunnel	Fr Colin Blayney
Lindfield	12:00noon	Fr Thomas Alackakunnel	Visitor
Lindfield	6:00pm	Fr Colin Blayney	Fr Thomas Alackakunnel

LINDFIELD-KILLARA CATHOLIC PARISH  
1ST SUNDAY  
EVERY MONTH  
5.30PM  
HOLY FAMILY CHURCH

**youth & family mass**  
*Run by youth. Open to all ages.*

next mass  
7-July

Featuring ...

Potluck dinner for ALL following mass  
in Shirley Wallace Centre

**Attention YOUTH**

**BLAST**  
Yrs 3-6

Before Mass from 4 to 5.15 join us at the Parish Library for FUN and GAMES – years 3 to 6 all welcome!

Mass & Pot-luck dinner

**Fusion YOUTH**  
YRS 7-12

After dinner, high school aged teens are welcome to join us in our new youth space, "The Basement"

## FIRST HOLY COMMUNION

First Holy Communion will be celebrated this year as follows:

- **at Killara:**
  - at the 9:15am Mass on Sunday 30<sup>th</sup> June
- **at Lindfield:**
  - at the Vigil Mass on Saturday 22<sup>nd</sup> June
  - at the 10:15am Mass on Sunday 23<sup>rd</sup> June



In addition to the fact that our celebrations are spread over a number of Masses so that the number of First Communicants at each Mass is not too large, the First Communion Masses will be celebrated in such a way that **they take no longer than a normal Sunday Mass.**

## LEADERSHIP TO REVITALISE OUR PARISH

## PART 5

We know that creating a renewed passion for our purpose of revitalising our parish requires everyone in our community to recognise their personal call as disciples to be an active part of our Parish mission and to be stewards co-responsible for the future of our Church. To some extent this requires a change in our thinking or to put it another way, a change in the 'culture' of our parish.

### How do we change our 'culture'?

Last year we developed our mission statement – which broadly articulates who we are, what we do and our aspiration for the life of our parish.

#### Parish Mission Statement:

**We are a welcoming Christian Community that 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.**

Our revitalisation project takes our parish aspiration a step further – by considering how we seek to engage with the community beyond our church doors.

#### Revitalisation Project Aspiration:

*"fascinating the world by living out our Christian values in all we do"*

Why "fascinating"? The dictionary definition of fascinating includes words such as 'captivating', 'enthraling', 'engaging', 'compelling'. We need to live out our values in such a way as to captivate the attention of a busy and distracted world, engaging and compelling others to seek to find out more about our faith and the values which it entails.

By living out our Christian values in all we do our Parish:

- is spirit filled
- is loving
- is joyful
- is welcoming
- seeks to understand and fully live out our Mission

In next week's bulletin notice we will set out our priorities for our revitalisation project. In the meantime, perhaps each of us could consider what we can do personally to ensure that everyone in our parish feels welcome and valued.

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