

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

THIRTEENTH SUNDAY IN ORDINARY TIME 30 – 6 – 19

This week: 1 Kg 19:16, 19-21; Gal 5:1, 13-18; Lk 9:51-62

Next week: Is 66:10-14; Gal 6:14-18; Lk 10:1-12, 17-20

The series of short sayings by Jesus that constitute today's Gospel are particularly appropriate to ourselves as two communities who have been called upon to come together as one parish:

they speak of the urgency of discipleship and the commitment involved.

But it is one saying in particular that has particular relevance for us:

"Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head."

Jesus is reminding us that we are not called to build our *own* Kingdom, but *God's*. We may wish to settle and remain stagnant but God may have other plans:

always calling us on to new things, to new ways, new challenges in building the Kingdom:

new ways, new challenges that may not have been the ways and the challenges that we would have chosen.

Fr Colin

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

music note icon

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

music note icon

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"

music note icon



Above: Year 2, joined by many family members, celebrated their classroom liturgy on Friday 21st June.



A Bellringing Milestone

Last Sunday night after the 6pm Mass a band of five ringers rang a Quarter Peal on our bells in tribute to Ben and Minnie Zappia on the occasion of their 50th wedding anniversary (Ben and Minnie, still members of our parish, were married in Holy Family Church).

The Quarter Peal was also notable in being the first quarter peal rung by some of our own home-grown youthful bellringers – Xavier Dent and David Giles. Our five ringers on this occasion along with Ben and Minnie are pictured to the left.

The Quarter Peal took 41 minutes to ring (no breaks!) and involved each ringer ringing 1272 times! Well done David and Xavier!

All Quarter Peals are recorded on the website 'Bellboard' operated by the Central Council of

Church Bell Ringers in England. Our parish website will take you to the link (see 'Bellringers' hotlink box on the homepage of our parish website).

'AN OUT OF BODY EXPERIENCE' ?

Well, that's certainly not what our Catholic liturgy is about. We're *not* pure spirit

– we're *enfleshed* spirits: we're flesh and blood, we live in a physical world, our bodies are part of who we are – God-given parts of our very identity.

And that means that our *spirituality*, our *prayer*, our *liturgy* has to be flesh and blood as well: it has to touch our seeing, hearing, tasting, touching; our life as embodied, sexual, sometimes vulnerable sometimes strong, human beings.

The fundamentalist will tell us that all we have to do is to sit and read the Word of God, that that's all we need for our Christian life. To which we should reply, 'Bah, humbug!' Because the Word *became flesh* and it's in the flesh that we will meet him.

And that's part of the wisdom and the gift of our liturgical tradition – it allows our body, not only our spirit, to be involved in prayer:

- we begin and end the Mass not simply by 'saying' the Sign of the Cross but by '*making*' the Sign of the Cross: we literally, visibly, mark ourselves as people who try to live the self-giving sacrifice of Jesus which we encounter in every Eucharist.

- we don't simply 'remember' our baptism – we *throw* the waters of baptism around the church in the Rite of Asperges (sprinkling). We get wet. We allow *our bodies* to remember their immersion in the waters that bring new life. That's why we again *make* the sign of the cross as the waters are sprinkled on us – we again physically mark ourselves as baptised people, we *physically* say 'Amen' to what the waters represent by making that sign of the cross as we get wet.

- we sit, we stand, we kneel – allowing our bodies to reflect the different moods of prayer, the different dimensions of every Eucharistic celebration: *sitting* attentively, reflectively, listening; *standing* in awe as hear the words of the Gospel; *kneeling*, in prayer and reverence.

- on special occasions we even *smell and inhale* a sense of the sacred as the smoke of incense fills the church.

- we express our belief in ourselves as a community which is 'the body of Christ' not simply by words but by physically extending our hand in peace and friendship at the Sign of Peace.

- we *bow* our whole bodies in reverence. There are two times when we do this:

- as we pray the Creed and announce the central Christian mystery of the Incarnation: we are meant to bow as we speak the words 'and became incarnate of the Virgin Mary.'
- as we come forward to share in the Eucharist, the Body and Blood of the Lord.

Being a Christian is certainly not an 'out-of body' experience. We're people of the Incarnation, of the God who became flesh, who became *all* that we are. But do we actually *attend* to the physicality of the liturgy, do we really enter into it *body* and soul, as it invites us to? That's one challenge – and gift – of our liturgy.

Fr Colin

FOR THE KIDZ

JUNIOR WORDSEARCH

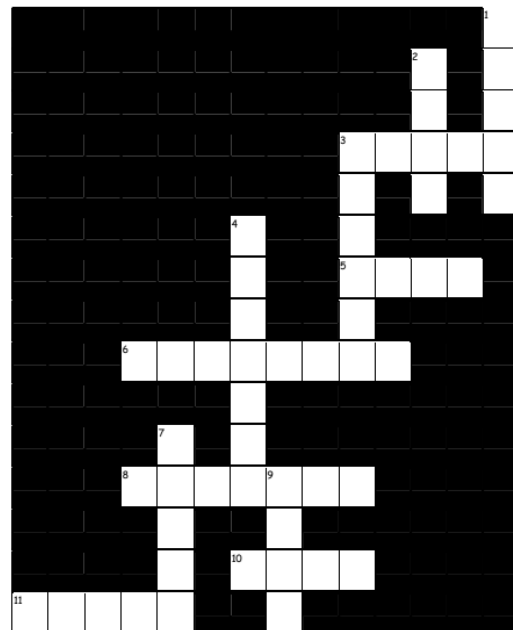
I will follow Jesus wherever he leads me

B L C P I X N Z W R M N P J F
 H W A F I R S T T J I A N O O
 F W R D H Q J G T P E D H O X
 I W E F A T H E R C O C C G E
 Y D B U R Y A K I N G D O M S
 H B I R D S Z T H A L C X M J
 U C G H O M E V C G M N B M Q
 G E X D L D H B D L G E J Q Q
 R O L R X J R X Z Q A S R F N
 A P D E A D B D B N U T I X H
 W W Q B U V F T L N O S V F Y
 F J I M J Q Q X B W F E U K M
 A N Y W H E R E P L O W I N G

Try to find these words: anywhere birds
 bury care dead father first foxes
 home kingdom nests plowing

CROSSWORD

I will follow Jesus wherever he leads me



Across

3: comes before second & third

5: a place where we live

6: any place

8: all the lands ruled by a king

10: to look after

11: dog-like animals that live in dens

Down

1: where birds live

2: to place something in the ground

3: a male parent

4: digging soil to prepare for planting crops

7: animals that fly

9: the opposite of alive

REFLECTING ON THIS SUNDAY'S SCRIPTURES...

WE'RE A PEOPLE LOSING HEART.

There's a loss of heart for almost everything: for fidelity in relationships, as less and less people find within themselves the resiliency needed to live out the tensions that long-term commitment inevitably brings; for church, as more and more people quietly or angrily leave their ecclesial communities rather than deal with their own & their church's humanity; and for politics & the effort needed to build neighbourhood, city, and country because less and less people find the time, energy, & heart to work for others. We're losing ground most everywhere: there's a loss of heart for children, for simple freshness, for romance, for innocence, for proper aesthetics, and even for manners.

Thoreau once suggested that we live lives of "quiet desperation." That may have been more true of his generation, but it's less true today. Our struggle is more with internal bleeding, though Thoreau's right about its quietness. This haemorrhaging is mostly quiet and unrecognised, perceptible mainly in its effects. In itself, it looks only like tiredness, battle-fatigue. But it's more.

Permit me a little thesis here: Two major proclivities have characterised the past couple of generations, at least in the Western world.

First, an unbridled itch for sophistication has driven us out in such a way that, for good and for bad, we've ended up shattering most of our former naiveté, debunking most of our former heroes and heroines, and wreaking havoc with most of our childhood faith and values.

Second, an ever-increasing sensitivity has progressively polarised and politicised life around marriage, church, ethnicity, gender, sexual orientation, culture, hierarchy, and values.

While much of this was needed and is in many instances a clear intellectual and moral progress, we've been slow to admit something else. This is also slowly tiring us, gradually wounding the heart and draining away much of its strength and resiliency. To be innocent, etymologically, means to be "unwounded." The loss of our innocence has, precisely, left us wounded in the heart. A wounded heart seeks to protect itself, to find respite from what wounded it in the first place. Hence, more and more, we have less heart to put up with the strains and tensions of family, church, neighbourhood, community, and country. Instead we protect ourselves by surrounding ourselves with like-minded people, safe circles, and we have too little heart for actually dealing with the tensions that arise from our differences.

We're well-intentioned, but tired, too tired to be robust enough to deal with tension. Like the woman in the gospels suffering from internal bleeding, we too are finding that constant internal haemorrhaging is making it impossible for us to become pregnant with new life. Like her, we need healing. How?

First, by recognising and naming this loss of heart. Our marriages, families, homes, churches, communities, friendships, and even civic communities are too much breaking apart because we haven't the heart to deal with their tensions. If this is true, and it is, then we need to ask ourselves: What's being asked of us today? What do we need to do to regain some resiliency of heart?

Things looked different in the past. When I was young, society and the church both suffered from an unhealthy naiveté and an unhealthy rigidity. The great social movements of that past 40 years, along with new attitudes and sweeping reforms inside the churches, have exorcised most of that naiveté and rigidity. A more liberal view of things has taken hold inside virtually all circles, government, legal, ecclesial, academic, the arts, popular culture. We live with the results: endless deconstruction of the old and an uncompromising emphasis on freedom, individual rights, social justice, gender equality, ethnic equality, multi-culturalism, wider tolerance, the ending of old privilege, and on the shortcomings of being naive. Part of this too, in terms of faith and the church, has been a strong, relentless, challenge to grow beyond an infantile belief, to face the dark corners of doubt, not to hide behind false securities.

Much of this, I believe, was good, needed, prophetic even; but I believe as well that it's now time for a different response, at least for a while. Another shift is needed, though not one which tries to roll back the last fifty years. What's required is not a conservative or fundamentalistic turn, though that clearly seems to be the temptation for many. We can't unlearn, nor do we want or need to, what we've learned through these years of deconstruction.

We're not called to turn back the clock, to become arch-conservative or fundamentalistic. We're called instead, I believe, to become post-liberal, post-critical, post-modern, post-sophisticated, post-deconstructionist, post-ideological, post-hypersensitive, and post-politically-correct.

What does that mean? How do we do these things by rolling the clock forwards rather than backwards? How is this different from the vision of the conservative or the fundamentalist? Answering those questions, beyond both the agenda of both the conservatives & the liberals, is precisely the task.

FR RICHARD ROHR OFM'S MEDITATION: THE VOICE OF GOD

After recently visiting Mexico and some of the refugee centres along the Texas border and seeing so many children and babies with their parents, I was reminded that contemplative Christianity's rather monastic, solitary, silent approach just can't be adequate to describe contemplation for most people. It can't be, or many of God's children could never know God. Contemplation is simply openness to God's loving presence in "what is" right in front of you—which is what I saw these parents do. This presence to Presence can be cultivated in many ways that don't require sitting on a mat for twenty minutes.

Experiences of great love and great suffering can and will lead anyone to union. Every time you let your kids pull love out of you or when you let a relationship pull suffering out of you, you are present and surrendering to the flow. I think Catholics have also over-emphasized the celibate path which is a "luxury," it seems to me. I know I enjoy that luxury—the Franciscans

know have a mortgage or rent to pay and food to put on the table. So, I think it is really important that we broaden the definition of contemplation to a Trinitarian understanding of God—God as flow—and learning how to allow and participate in the flow. It's not really about detachment but healthy and unitive attachment.

If we expect the same disciplined practice of twenty minutes of silence twice a day of everyone—for example, busy parents of young children—I think we're setting ourselves up for delusion. When you keep allowing love to flow toward you and toward others, that is a contemplative life. It is not as easy as it seems. Many laypeople are far more mature in the spiritual life than those of us who have all the accoutrements of celibacy, quiet, and protected solitude.

Those who have a long-term object of love, like a spouse or children, grow through their commitment. I don't have an object of love like that. Now, I had Venus, my black Labrador, for fifteen years, and then she

passed. I do have a wonderful staff who I think love me. I surely love them, but, I don't have to love them. I can go home and shut the door. But if you are a parent or a partner, you can't go home and shut the door to your loved ones. For all of us—whether we live alone or with others—the invitation is to open ourselves to the needs and suffering around us.

Hidden away in the middle of Parker Palmer's recent book, *On the Brink of Everything*, is a wonderful, simple definition of contemplation: "Contemplation is any way one has of penetrating illusion and touching reality." [1] I think that's brilliant. There are things that force you toward a contemplative mind (for example, your mother's death), because they force you to face reality, and that can free you from lot of illusions. I'm still grateful to the monastic and Buddhist teachers. But sitting in silence isn't the whole enchilada. *Life* is the whole enchilada.

A NOTE RE THE SACRAMENT OF CONFIRMATION

We apologise that we have had to change the date of our Confirmation celebrations from what was previously advertised.

All the dates for the preparation sessions remain **UNchanged** from what was previously advised.

The only changes are to the date of the actual celebrations of the sacrament and also the rehearsals beforehand.

The new date for Confirmation is Saturday 19th October (1:30pm at Killara and 3:30pm at Lindfield).

For the full details of the programme please go to our parish website (www.lindfieldkillara.org.au) and click on 'Sacraments' → 'Children's Sacraments'.



Parish Retreat at Jamberoo Abbey, near Kiama



Once again this year we will offer the opportunity to take part in a parish retreat at the Benedictine Abbey at Jamberoo, located on the beautiful Illawarra escarpment just two hours south of Sydney.

The heart of the retreat is to experience the richness of the monastic tradition in the life of our Church, and to draw on its wisdom for our own life.

The details are:

Arrive Monday afternoon 23rd September; depart Friday morning 27th September (the week before school holidays begin)

Booking: If you are interested in taking part in this retreat or just finding out more about what's involved please contact Fr Colin. More details can be found on the parish website under 'Groups and Ministries' → 'Parish Retreats'.



Time's up!



Today is the last day of the Financial Year.

- As of last weekend our **Second Collection** income was **\$10,500 behind** compared to this point last year. Thank you to those who helped narrow the gap by \$3000 over the last week.
- Our **First Collection** income is **\$500 behind** compared to last year.

Fr Colin

To be a Church which fascinates . . .



One of Germany's most recently named bishops has raised eyebrows by calling for a "new theology" as an urgent response to revelations of the clerical abuse of power. "We still haven't fully realised that the crisis of confidence is charging into the Church's timberwork with unmitigated force," warned Bishop Heiner Wilmer SCI in a recent interview in the German daily Süddeutsche Zeitung. Although the 58-year-old has headed the Diocese of Hildesheim in Northern Germany only since last September, this is not the first time he has made headlines with his outspoken views. Wilmer, who was superior general of the worldwide missionary and teaching order known as the "Dehonians" (Congregation of the Priests of the Sacred Heart) before becoming bishop, drew criticism just three months into his new job when he told the Kölner Stadt Anzeiger that abuse of power was in the Church's DNA.

Wilmer noted that the Church's reaction to the abuse crisis up to now has been to apply discipline and canon law, improve prevention and communications and work together with the judiciary and state authorities. "That is all good and right, but we have not yet got around to tackling the problem fundamentally," he said. In his view that will require the Church to ask itself what the power abuse crisis means for "the way we speak about God, the Church and the way we proclaim the Gospel." He claimed that hushing up clerical sexual abuse was the consequence of an excessive exaltation of the Church's sacrality. Since sexual violence was seen as something that sullied the holiness of the Church, it had to be covered up. "We must come down from there and see the Church's sinfulness but also tackle the problem theologically," he said. The Church must move from moralising to liberating people

Bishop Wilmer argued that an overly exalted image of the Church was one of the reasons that had led to the terrible extent of sexualised violence that had now come to light. "We were far too interested in polishing the Church's image and failed to see the human being. I find that truly terrible!" he said. The bishop lamented that over the past century the Church had "slid" into a way of proclaiming the Gospel that had led people to see simply an institution centered on sexual morality. "We allowed the Church to deteriorate into a moral institution focused on what may or may not take place beneath the sheets," he said, while also stressing that the sixth commandment is not the only commandment. Wilmer said Jesus Christ's message was "not primarily a moral (message)," but aimed at liberating and redeeming human beings. "In Saint Matthew's Gospel he does not say, 'If you pull yourselves together, you will be the light of the world' or 'if you conform to sexual rules, you will be the salt of the earth.' He uses the indicative and not the conditional or imperative and says, 'You are the salt and the light as you are,'" the bishop said.

He pointed out that Jesus had a wonderful sense of beauty. "He saw a fantastic beauty in a cripple and made him feel this beauty and lift his head." Bishop Wilmer said it is crucial for the Church to become a community that uplifts people. And he said that, most decisive for him, is that the Gospel be proclaimed **in a way that fascinates people**. "We must get the embers under the ashes to glow again and begin with people's longings for security and peace. We must give them room to grow, scope to develop and enough breathing space," he said. He warned that those who are only interested in the Church's survival "have already lost."

*(this is an abbreviated extract of an article that appeared this week in **La Croix International**)*

THE PRAYERS AND RESPONSES OF MASS

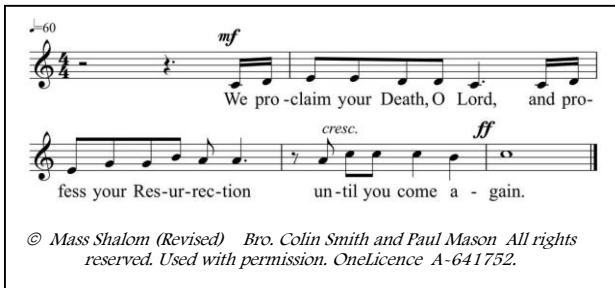
GLORIA:

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 15:1-2. 5. 7-11.

Preserve me, God, I take refuge in you.
I say to the Lord: 'You are my God.'

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since God is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever.

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

Recently deceased: Andrina Lum, Josephine Wells, Peter Cross, Fr Ian Abbott, Rosemary Farmer, Deacon Jim Caulfield, Cate and Alan Jones, Joe Tulinsky.

Anniversary: Eileen Mary Wade, Gregory Wade. **And for:** Thomas William Wade.

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 is kind and merciful.

Tuesday: O Lord, your kindness is before my eyes.

Wednesday: Go out to all the world, and tell the Good News.

Thursday: I will walk in the presence of the Lord
in the land of the living.

Friday: Give thanks to the Lord for he is good.

Saturday: Praise the Lord for he is good!

*At Masses at which the Psalm is sung the response is:
You are my inheritance, O Lord.*

GOSPEL ACCLAMATION

Alleluia, alleluia! Speak, O Lord, your servant is listening; you have the words of everlasting life. 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

CELEBRATIONS THIS WEEK:

Thirteenth week in Ordinary Time

Wednesday: Feast of St Thomas, apostle.

CATECHISTS CORNER



2019 term 3 & 4:

- Tues 10.30-11am Lindfield Public - Yr 1
- Tues 11.30 am –noon Beaumont Road – Yr4
- Thurs 9.15-10am Killara Public –Yr 4 (small class)
- Fri 2.30-3pm Lindfield Learning Village - Yr 2/3 (small class)

Please contact Sue-Anne:
Sue-anne@lindfieldkillara.org.au

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'.

UPDATE ON KILLARA CARPARK DEVELOPMENT

This week representatives of our parish development committee and representatives of Group Homes Australia met together.

The detailed plans for the two houses which will be built on our site are almost finalised and our hope is that construction might begin early in the new year at the latest.

We are very fortunate to be in partnership with GHA which has developed this pionerring model of residential assisted living for those with dementia. Indeed the Royal Commission into aged care has recognised GHA as an outstanding leader in the field of aged care. This represents a very appropriate use of our parish resources to help provide a community service while at the same time yielding us a very substantial on-going supplement to our parish income which will ensure the viability of our parish.

We have arranged for a meeting between GHA and our parish community which will provide GHA with an opportunity to outline in more detail to the parish the service these new dwellings will provide, along with contributions from residents and neighbours of existing homes. **The date for this meeting (probably in early August) will be advised in next week's bulletin.**

Fr Colin

常年期第十三主日

30/6/2019

讀經一 (厄里叟便起身, 跟隨厄里亞, 做了他的侍從。)

恭讀列王紀上 19:16,19-21

那時候, 上主對先知厄里亞說: 「你去找阿貝耳默拉人沙法特的兒子厄里叟, 給他傳油, 立他接替你做先知。」厄里亞於是從那裡動身, 去找沙法特的兒子厄里叟。厄里叟正在耕田; 在他面前有十二對牛, 他自己趕著第十二對。厄里亞走過厄里叟身邊, 將自己的外衣, 披在厄里叟身上。厄里叟丟下那些牛, 追上厄里亞說: 「請你讓我先回去, 和我的父母吻別, 然後來跟隨你。」厄里亞對厄里叟說: 「你去吧! 要再回來! 因為我應該為你做的, 已經做了。」厄里叟離開了厄里亞, 回家牽出一對牛, 宰殺了, 用駕馭牛的工具煮熟, 分給眾人吃。然後, 厄里叟便動身, 跟隨厄里亞, 做了他的侍從。——上主的話。(默想片刻)

答唱詠 詠 16:1-2,5, 7-8, 9-10, 11

【答】: 上主, 你是我的產業。

(參閱詠 16:5)

領: 天主, 求你保佑我, 因為我只投靠你。我對天主說: 「唯有你是我的上主, 唯有你是我的幸福。」上主, 你是我的產業, 是我的杯爵, 有你為我守著。【答】

領: 我要讚頌引導我的上主; 我心連夜間也向我督促。我常將上主置於我的眼前; 我決不動搖, 因他在我右邊。【答】

領: 我要讚頌引導我的上主; 我心連夜間也向我督促。我常將上主置於我的眼前; 我決不動搖, 因他在我右邊。

【答】

領: 因此, 我心高興, 我靈喜歡, 連我的肉軀, 也無憂安眠。因為你絕不會將我遺棄在陰府, 也絕不會讓你的聖者見到腐朽。【答】

領: 請你將生命的道路, 指示給我; 唯有在你面前, 才有圓滿的喜悅; 永遠在你右邊, 也就是我的福樂。【答】

讀經二 (你們蒙召選, 是為得到自由。)

恭讀聖保祿宗徒致迦拉達人書 5:1,13-18

福音前歡呼

領/眾: 亞肋路亞。

領: 上主! 請發言, 你的僕人在此靜聽。主! 唯有永生的話。(撒 3:9; 若 6:68)

眾: 亞肋路亞。

福音 (耶穌決意面朝耶路撒冷去……不論你往那裡去, 我要跟隨你。)

恭讀聖路加福音 9:51-62

耶穌被接升天的日期, 快要來到; 耶穌於是決意面朝耶路撒冷去, 便打發使者先行。使者進入撒瑪黎雅人的一個村莊, 好為耶穌準備住宿。人們卻不收留耶穌, 因為他是面朝耶路撒冷去的。雅各伯及

若望兩個門徒見了, 便說: 「主, 你願意我們叫火自天而下, 焚毀他們嗎?」耶穌轉過來, 斥責了他們。於是他們又往其他村莊去了。他們正走的時候, 在路上有一個人對耶穌說: 「不論你往那裡去, 我要跟隨你。」耶穌給他說: 「狐狸穴, 天上的飛鳥有巢, 但是人卻沒有枕頭的地方。」耶穌又

另一個人說: 「你跟隨我吧!」那人卻說: 「主, 請讓我先去葬我的父親。」耶穌給他說: 「凡愛死人, 去埋葬自己的死人吧!」至於你, 你要去宣揚天主的國。」

又有一个人說: 「主! 我要跟隨你; 但是, 請讓我先告我的家人。」耶穌對他說: 「凡扶著犁而往後看的, 不適合於天主的國。」——上主的話 (講後默想片刻)

華人天主教會 北區中心

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Congratulations to the children who received First Holy Communion this weekend at Killara church.

Hunter Chan
Cooper Chan
Eira Menezes

Lily Newton
Clarisse Tang
Sophia Wong

Shania Collinson
Neil Tiago de Jesus
Mateo Mertens



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 8am Mass on Fridays at Killara, as a time for quiet prayer in the presence of the Lord.

PARISH DIARY : JULY

Sunday 7th July: 1. 'Blast' junior youth group: 4:00-5:15pm
2. Monthly Youth and Family Mass at 5:30pm, followed by parish potluck dinner in St Brigid's Hall.
3. Fusion (high school youth) meet after dinner

Wed. 10th July: Parish Scripture Study Group at 10am

Fri. 12th July: Monthly Healing Mass at 10am followed by morning tea

Sat. 13th July Music ministry meeting at 3:30pm

Sun. 14th July Children's Mass at Killara at 9:15am
Morning tea after 9:15am and 10:15am Masses

Tues. 16th July Tarrawarra Group prayer evening and dinner

Tues. 23rd July Parish Pastoral Council meeting

Wed. 24th July: Parish Finance Committee meeting

Sun. 28th July Morning tea after 9:15am and 10:15am Masses

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 for more information or just sign up on the sheet at the doors of each church.

NEW SETS OF WEEKLY ENVELOPES

are available this weekend in both of our churches. If your envelopes are not there please let us know or put your name on the sheet provided near the envelopes and we'll chase them up for you.

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 THIS WEEK:

	Lindfield	Killara
Mon.:	9:15am	8:00am
Tues.:	~	8:00am
Wed.:	9:15am	~
Thur.:	9:15am	~
Fri.:	9:15am***	8:00am***
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		29 Jun	29 Jun
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr Colin Blayney
Killara	5:30pm	Fr Colin Blayney	Fr Thomas Alackakunnel
Sunday		30 Jun	30 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 Lucas Leung	Visitor
Lindfield	6:00pm	Fr Colin Blayney	Fr Colin Blayney

Requiescat in pace.....

...Rest in Peace

ANDRINA LUM

16 JULY 1969 – 14 JUNE 2019



Andrina's sudden death has brought great shock and sorrow to her family, to her multitude of friends and to the Holy Family community. Our prayers are with her husband Bruce, daughters Alex and Mia, and her parents Cate and Jonathan.

The tremendous attendance at her Funeral Mass bore testimony to Andrina's renowned capacity for love and friendship, her unwavering and generous support of her friends, and her unstinting willingness to be there for others. Her unbounded energy saw her attain a law degree in her 40s and was a much-valued member of her profession.

Our prayers are with Andrina's family and friends as we trust in our faith in the Resurrection which assures us that Andrina is now dwelling in the joy of God's love.

LEADERSHIP TO REVITALISE OUR PARISH

PART 7

Would the people you've encountered this week recognise you as a follower of Jesus? Do your words and actions reveal you as a Christian?

Our Revitalisation Project aspires to '*fascinate the world by living out our Christian values in all we do*'. It encourages us to consider how we are perceived by others; as the hymn says, 'will they know we are Christian by our love'? Do we seek out opportunities to share God's love and compassion with all we encounter?

The revitalisation project has set **priorities** to help us focus our efforts. They are to:

NURTURE our existing parishioners;
GROW by reaching out into the wider community; and
EMBRACE our youth.

Our Parish Survey

In preparation for our leadership weekend in May this year, we sought feedback from parishioners through the Parish survey. We received 58 responses from parishioners who collectively attended across all Mass times at both Lindfield and Killara churches. Overwhelmingly the responses were positive. Although a small sample size, and not fully representative of the views of all parishioners, we did receive constructive comments, particularly around liturgy and music, which have been helpful when considering where best to begin our revitalisation journey. As a first step we have decided to establish a Liturgy and Music Ministry,

a team which will consider ways in which our liturgical celebrations can be enhanced.

If you are interested in joining this Liturgy and Music Ministry team please contact the Parish office.

'fascinating the world by living out our Christian values in all we do'
NURTURE; GROW; EMBRACE

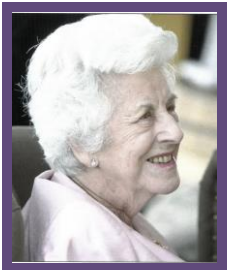
The Parish Pastoral Council

Requiescat in pace.....

...Rest in Peace

PAULA CLARKSTONE

4 JULY 1926 – 12 MARCH 2019



Paula was a long time parishioner of what is now the Catholic Parish of Lindfield-Killara. Before joining the Holy Family Choir at Lindfield, Paula had a distinguished career as a classical singer, both Opera and Lieder, in England and Europe. In Australia, Paula was a performer, a teacher and an adjudicator at Eisteddfods all over NSW. She was a patron of the Arts and was enormously generous with her time and energy in encouraging young performers. As a teacher she influenced the careers of several generations of singers. In 2016, she was awarded an OAM for services to music in Australia.

Paula often said of the Lindfield choir, that while it might not be the best choir she had ever sung with, it was certainly the friendliest. She encouraged everyone to find their own voice, to sing in harmony with one another and to make the liturgy more beautiful by participating in music making. Everyone in the choir loved singing with her. It was always better when Paula was there.

Paula had a great love of her Catholic Faith which she said sustained every moment of her life. In 2015 she attended the Parish retreat at Tarrawarra and was a regular attendee at the post-retreat gatherings up until just before her death.

Paula was always so full of life and fun. She had time for everyone and loved her family, friends and students alike. She was greatly loved by all.

Paula passed away in March this year after a short illness.



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