

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTIETH SUNDAY IN ORDINARY TIME

18 – 8 – 19

This week: Jer 38:4-6, 8-10 Heb 12:1-4 Lk 12:49-53

Next week: Is 66:18-21; Heb 12:5-7, 11-13; Jn 14:6



There is a baptism with which I must be baptised..."

We know how wild beasts can be tamed and domesticated so that they become placid, timid, controlled.

There's a danger that we do the same with God, with our faith, with the sacraments.

Jesus talks of a baptism of fire, a baptism which brings upheaval and conflict because people have to take sides, have to align themselves with the Gospel or otherwise.

But perhaps we've *tamed* baptism, domesticated it, taken the fire out of it?

Is it more a social event, a family event than a baptism into a whole new way of living life?


*Is it a baptism into **the Gospel**, into the way of radical and uncompromising love and justice proclaimed by Jesus?*

Is it a baptism into a life of seeking and serving God?

Has the baptism of fire spoken of by Jesus become a tamed event that pales into insignificance against the family luncheon which follows it?

Fr Colin

LINDFIELD - KILLARA PARISH PRESENTS



Special **Father's Day**
Youth & Family Mass

Run by youth & open to all ages

5.30 pm
1st of September

The whole family is invited to a
sausage sizzle dinner following mass
(run by the youth of our parish)



School Years 3-6



High School aged



Young adults 18-25

**FR RICHARD ROHR OFM'S MEDITATION
INDWELLING SPIRIT – A CONSTANT GRACE:**

The work of the Holy Spirit in our lives is to reveal to us the truth of our being so that the way of our being can match it.
—Wm. Paul Young [1]

The love in you—which is the Spirit in you—always somehow says yes. (See 2 Corinthians 1:20.) Love is not something you do; love is something you are. It is your True Self. Love is where you came from and love is where you're going. It's not something you can buy. It's not something you can attain. It's the presence of God within you, called the Holy Spirit or what some theologians name *uncreated grace*.

You can't manufacture this by any right conduct, dear reader. You can't make God love you one ounce more than God already loves you right now. You can go to church every day for the rest of your life. God isn't going to love you any more than God loves you right now.

You cannot make God love you any less, either—not an ounce less. Do the most terrible thing and God wouldn't love you less. You cannot change the Divine mind about you! The flow is constant, total, and 100 percent toward your life. God is for you.

We can't diminish God's love for us. What we *can* do, however, is learn how to believe it, receive it, trust it, allow it, and celebrate it, accepting Trinity's whirling invitation to join in the cosmic dance.

St. Bernard of Clairvaux (c. 1090–1153) wrote, "Inasmuch as the soul becomes unlike God, so it becomes unlike itself." [2] Bernard has, of course, come to the same thing I'm trying to say here: the pattern within the Trinity is the same as the pattern in all creation. And when you return to this same pattern, the flow will be identical.

Catherine LaCugna (1952–1997) ended her giant theological tome *God for Us* with this one simple sentence: *The very nature of God, therefore, is to seek out the deepest possible communion and friendship with every last creature on this earth.* [3]

That's God's job description. That's what it's all about. And the only thing that can keep you out of this divine dance is fear or self-hatred. What would happen in your life—right now—if you fully accepted what God has created?

Suddenly, this is a very safe universe. You have nothing to be afraid of. God is for you. God is leaping toward you! God is on your side, honestly more than you are on your own.

[1] Wm. Paul Young, *Trinity: The Soul of Creation*, session 7 (Center for Action and Contemplation: 2017), MP4 download.

[2] Bernard of Clairvaux, *Sermons on the Song of Songs*, 82.5. This translation is from William Harmless, *Mystics*, (Oxford University Press: 2008), 55.

[3] Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (HarperSanFrancisco: 1993), 411.

CANONISATION OF JOHN HENRY (CARDINAL) NEWMAN

Pope Francis has announced that he will canonise Cardinal Newman on 13th October this year. Cardinal Newman was a towering figure of tremendous intellect in Victorian England and his influence is still very much felt today. Over coming weeks we will print in serial form a biography of this extraordinary man.....

1817 - 1832 | 'I have the responsibility of souls on me.'
(continued...)

This gave him additional time for study and here he discovered the Church Fathers, the teachers of early Christianity. Through studying them, the Catholic - meaning universal - nature of the faith, and the line of apostolic succession which had preserved and transmitted it through history became clear to him. He described his reading of the Church Fathers in this way: "Some portions of their teaching, magnificent in themselves, came like music to my inward ear, as if the response to ideas, which, with little external to encourage them, I had cherished so long."

It was around this time that Newman was preaching at St Mary the Virgin Church, the official Church of the University, in the heart of Oxford. Newman's method of preaching and his messages captivated congregations. A primary source recounts, "He laid his finger gently, yet how powerfully, on some inner place in the hearer's heart, and told him things about himself he had never known til then." He preached with a great understanding of the human condition whilst also commanding a great knowledge of scripture. People began to travel from far away to hear him and he quickly became the most influential preacher in the country. From these beginnings, a movement would be born.



1833 - 1841 | 'I HAVE A WORK TO DO IN ENGLAND.'

In 1833 on a trip to Sicily, Newman became seriously ill, likely of typhoid fever, and was close to death for ten days. In his delirium he repeated phrases to those aiding him, one of which was 'I have a work to do in England.' When he recovered, he would consider this another great conversion as it led him to surrender himself even more to God. It awoke even more deeply his desire to bring a renewal to the Church that he loved.

On his return, Newman banded together with his friends who equally wished to bring about this renewal, namely John Keble and Edward Pusey, among others. They despaired at the state of the Church of England at that time, believing that it cared more for maintaining a good relationship with the establishment than being true to its origins and that it had been warped by its political history. Newman wrote of it, "This remarkable Church has always been utterly dependent on the civil power and has always gloried in that dependence. It would be in fact a second Reformation: - a better Reformation."

To bring about this 'better Reformation' Newman and several of his associates embarked upon what would become known as the 'Oxford Movement', disseminating their views through a common medium: pamphlets. Titled 'Tracts for the Times', they challenged the status quo of the Christian establishment in England. The very first tract published begins with this startling question "Should the Government of and Country so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks?" Designed to provoke and educate, the tracts were published as the work of a nameless 'Presbyter', although Newman authored about one third of them. Between 1833–41 ninety tracts were published and their frequency gained the movement a second name "The Tractarian Movement." *to be continued*

Food for the soul

REFLECTING ON THIS SUNDAY'S SCRIPTURES...

*There is a baptism with which I must be baptized,
and how great is my anguish until it is accomplished!*
(Lk 12:50)

God as Victim

GK Chesterton wrote the following words almost seventy years ago. One of the things that, for him, gave the church credibility is the fact that, invariably, it is surrounded by a halo of hatred!

And there shone on them in that dark hour a light that has never darkened; a white fire clinging to that group like an unearthly phosphorescence, blazing its track through the twilights of history and confounding every effort to confound it with the mists of mythology and theory; that shaft of light or lightening by which the world itself has struck and isolated and crowned it; by which its own enemies have made it more illustrious and its own critics have made it more inexplicable; the halo of hatred around the Church of God. (The Everlasting Man, Hodder & Stoughton, 1939, p. 188)

I quote his words not as an attempt to offer an apologia for the church today as it suffers through a period within which it is frequently an object of intense hatred or indifference. Defensiveness is not my purpose here since I am one of those persons who is not entirely sorry that a lot of anger is currently being directed towards us in the church. Some of this anger is justified, after a few centuries of privilege, and all of it will, I submit, be helpful in fuelling an important period of purification within the church. I would rather be a priest in a time of anti-clericalism than in a time within which priests and church are unduly privileged since it is far easier to live the gospel in the former situation. Thus, we, inside the church, should have a curious gratitude for all the anger that is being directed against us today. Besides, as Chesterton points out, paraphrasing Jesus, the church will always be hated.

The point here is not to defend the church, but to make a critical point about God and the theology of God—a theology which is often grossly misunderstood.

The point is this: Christianity is the only religion which worships the scapegoat, the one who is hated, excluded, spat upon, blamed for everything, ridiculed, shamed, and made expendable. Christianity is the only religion that focuses on imitating the victim and which sees God in the one who is surrounded by the halo of hatred.

There are some important lessons to be learned from this, not the least of which has to do with where we see truth, goodness, and God. We need, today, some correctives since we live in a culture which, not unlike most cultures in the past, scapegoats some persons to the benefit of the others and then identifies God and holiness with those who have created the scapegoats. God is not to be confusedly identified with the myths of success, power, glamor, and popularity. Never confuse God—or what is holy—with current cultural religion, which, antithetical to Christ, worships the included, the glamorous, the ones who aren't shamed and ridiculed, and the ones who seem important and indispensable. The God of our culture and the God that is preached in so many of our churches is not the God who dies on a cross, is hated, spat upon, and is excluded and scapegoated out of ignorance. No, our culture does not worship a crucified God. The God Jesus revealed is still, in our very own culture, excluded, mocked, scapegoated, made expendable, and often killed, mostly in the name of God and truth.

Where do we see this?

Our own culture, like every other culture past and present, creates a category of persons that it deems expendable and then subsequently victimizes through exclusion, ridicule, scapegoating, and often through actual death. The ones who constitute that category shift slightly from time to time, but there is always a common denominator: it includes always those who are the weakest.

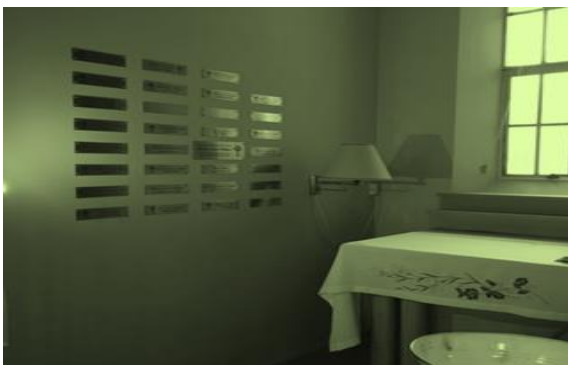
Thus, for instance, our culture marginalizes and scapegoats the sick, the poor, the handicapped, the unborn, the unattractive, the non-productive, the aged. These we deem expendable and subsequently take away full status within the human race. Worse still, we identify God and holiness with those who are doing the excluding, as for instance the ruling party. But this is antithetical to true religion—and true wisdom.

Where is God? God is on the side of the victim, standing with the one who is excluded, and especially present in the one being ridiculed, and dying in the one who is being put to death.

True Christianity knows this. It worships the scapegoat—the one who is surrounded by the halo of hatred.

Fr Ron Rolheiser omi, The Centre for Liturgy, Univ of St Louis

OUR MEMORIAL WALLS



As you know we have a Memorial Wall in each of our two churches. A Mass is held each year in November for those whose names are recorded on the Memorial Walls. The dates for this year are:

- * at Killara ~ at the 8am Mass on Friday 15th November
- * at Lindfield ~ at the 9:15am Mass on Saturday 16th November

Ordering New Plaques:

If you would like to order one or more Memorial Plaques for either church, please contact Alison in the Parish Office. You can also find out more about the plaques and download the forms required for ordering the plaques by visiting our parish website and going to 'Our Parish' → 'Memorial Walls'.

For the plaques to be in place for this November you would need to have your order in to Alison by **Monday 2nd September**.

CONFIRMATION ENROLMENT



Our Yr 2 and older students are invited to enrol for Confirmation which is in term 3. Log onto <http://www.lindfieldkillara.org.au>. Select Sacraments and then Children's Sacraments. Scroll down until you see the enrolment letter for Confirmation and the link where you and your child can research and choose a Saint's name for their Confirmation Name. **Enrolment is open online 12-28 August.**

We look forward to meeting you soon.

If you have any questions, please contact Sue-Anne Sherwood, *Sacramental Co-ordinator* sueanne@lindfieldkillara.org.au

CATECHISTS CORNER



2019 term 3 & 4:

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

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

Community Service Opportunity

COOK4DIGNITY

Saturday 28 September 2019

10.30am- 1pm

(followed by a BYO picnic in Hyde Park)

**Juanita Nielsen Community Centre,
31 Nicholson Street, Woolloomooloo**

COST \$45 PER PERSON

For youth aged 8+ and their parents

Bookings Essential: <https://www.trybooking.com/BDVUS>

Only 40 places available.

Questions? youth@lindfieldkillara.org.au



WHAT IS COOK4DIGNITY?

The program aims to educate youth and their parents about homelessness, whilst giving them a chance to do something about it. After cooking the food, *Dignity* will pick up the food and distribute it to the homeless. *Dignity* provides emergency accommodation and essential services to those in need and to the homeless. (see www.dignity.org.au for more information)

WHAT DOES MY \$45 COVER?

The charge covers organisational costs to run the program, provides the food and includes an educational discussion from a representative of Dignity. A light morning tea for participants is also included.

DOES THIS FULFILL MY COMMUNITY SERVICE REQUIREMENT?

The session counts as 2-1/2 service hours for Duke of Ed and school service hours. AND, you're doing a good thing for your community!



**BROUGHT TO YOU
BY YOUTH@LINDFIELD KILLARA**

POSITION VACANT

ATTENTION ALL TEACHERS / EX TEACHERS

High School Catechist Co-ordinator for our Parish
PART-TIME PAID POSITION:

Hours:

- 2 ½ hrs on Wed (8.50-11.20am) every 2nd week (school terms)
- 30 min on a few Fridays a year 2.30-3pm

Role:

- leading Scripture classes from a detailed manual with resources
- mentoring Catechists
- covering classes when Catechists are away
- knowledge of PowerPoint on USB to use in schools

Please contact sue-anne@lindfieldkillara.org.au



FINAL REPORT FOR CURRENT APPEAL

Our quota for the whole financial year	\$43,709
Amount collected to date	\$10,648
Shortfall so far	\$3,922

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:

PSALM PS 32:1 12.18-20.22

1. I waited, I waited for the Lord
and he stooped down to me;
he heard my cry. (R.)
2. He drew me from the deadly pit,
from the miry clay.
He set my feet upon a rock
and made my footsteps firm. (R.)
3. He put a new song into my mouth,
praise of our God.
Many shall see and fear
and shall trust in the Lord. (R.)
4. As for me, wretched and poor,
the Lord thinks of me.
You are my rescuer, my help,
God, do not delay! (R.)

*At Masses at which the Psalm is sung the response is
Lord, come to my aid!*

GOSPEL ACCLAMATION

Alleluia, alleluia! My sheep listen to my voice, says the
Lord; I know them, and they follow me.
Alleluia.

THE APOSTLES' CREED

I believe in one God,
the Father almighty,
Creator of heaven and earth,

and in Jesus Christ,
his only Son, our Lord,

(all bow at the following words in bold):

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

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

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

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

- Mon:** Lord, remember us, for the love you bear
your people.
- Tues:** The Lord speaks of peace to his people.
- Wed:** Lord, your strength gives joy to the king.
- Thurs:** Here am I, Lord; I come to do your will.
- Fri:** Praise the Lord, my soul.
- Sat:** Your friends tell the glory of your kingship,
Lord.

CELEBRATIONS THIS WEEK:

20th week in Ordinary Time

- Tuesday:** Memoria of St Bernard
- Wednesday:** Memoria of St Piux X
- Thursday:** Memoria of The Queenship of the
Blessed Virgin Mary
- Saturday:** Feast of St Bartholomew

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

- Recently deceased:** Paul Fenelon, Carmen De Franz, Beryl Cates, William Gahan, Fred Baird, Bertha
Pulle, Zdenka Javorsek, Andrina Lum.
- Anniversaries:** William Fenelon

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

CHINESE CATHOLIC COMMUNITY

<p style="text-align: center;">常年期第二十主日</p> <p style="text-align: center;">18/8/2019</p> <p>讀經一 (上主揀選了耶肋米亞, 與普世對抗。)</p> <p>恭讀耶肋米亞先知書 38:4-6, 8-10</p> <p>那時候, 眾首長對君王說: 「請將這人處死! 因為他說了這樣的話, 使遺留在城裡的戰士和全體人民, 灰心喪志。實在, 這人謀求的, 不是人民的福利, 而是人民的災禍。」漆德克雅王答說: 「看, 他已經在你們手中; 君王不能反對你們。」他們便將耶肋米亞用繩吊下去, 丟在蓄水池裡; 這蓄水池, 是王子瑪耳基雅在監獄庭院裡所建造的。池裡沒有水, 只有污泥; 耶肋米亞就陷在污泥裡。厄貝得默肋客, 從王宮出來, 稟告君王, 說: 「我主君王! 這些人對先知耶肋米亞所做的事, 實在毒辣。他們竟將他丟在蓄水池裡; 在那裡, 他必要餓死, 因為城中沒有糧食了!」王便下令, 對雇士人厄貝得默肋客說: 「你立即帶三個人去, 將耶肋米亞先知, 趁他還沒有死, 從蓄水池裡拉出來!」——上主的話。</p> <p>答唱詠 詠 40:2, 3, 4, 18</p> <p>【答】: 上主, 求你速來助我。(詠 40:14)</p> <p>領: 我懇切期待上主, 他便垂聽了我的哀訴。【答】</p> <p>領: 上主把我從禍坑與污泥中</p>	<p>救出, 使我立足在磐石上, 穩定我的腳步。</p> <p>【答】</p> <p>領: 他使我口唱新歌, 讚美我們的天主。眾人見了, 起敬起畏, 都全心信賴上主。【答】</p> <p>領: 我雖然卑微貧苦, 上主卻眷顧了我; 你是我的助佑, 我的救援, 我的天主, 求你不要遲延。</p> <p>【答】</p> <p>讀經二 (讓我們以堅忍的心, 跑那擺在我們面前的賽程。)</p> <p>恭讀致希伯來人書 12:1-4</p> <p>弟兄姊妹們:</p> <p>我們既有如此眾多如雲的證人, 圍繞著我們, 就該卸下各種累贅, 及糾纏人的罪過, 以堅忍的心, 跑那擺在我們面前的賽程, 雙目常注視著耶穌; 他是信德的創始者和完成者; 他為那擺在他面前的歡樂, 輕視了凌辱, 忍受了十字架, 而今坐在天主寶座的右邊。你們要常想, 耶穌所以忍受罪人對他這樣的叛逆, 是怕你們灰心喪志。你們與罪惡爭鬥, 還沒有抵抗到流血的地步。——上主的話。</p> <p>福音前歡呼</p> <p>領/眾: 亞肋路亞。</p>	<p>領: 主說: 我的羊聽我的聲音, 我也認識他們, 他們也跟隨我。(若 10:27)</p> <p>眾: 亞肋路亞。</p> <p>福音 (我來不是給地上送和平, 而是來送分裂。)</p> <p>恭讀聖路加福音 12:49-53</p> <p>那時候, 耶穌對門徒說: 「我來, 是為把火投在地上, 我是多麼切望: 它已經燃燒起來! 我有一種應受的洗禮, 我是如何焦急, 直到它的完成! 「你們以為我來, 是給地上送和平嗎? 不, 我告訴你們: 而是來送分裂。因為從今以後, 一家五口的, 將要分裂: 三個反對兩個, 兩個反對三個。他們將要分裂: 父親反對兒子, 兒子反對父親; 母親反對女兒, 女兒反對母親; 婆母反對兒媳, 兒媳反對婆母。」——上主的話。</p> <hr/> <p>華人天主教會 北區中心</p> <p>主日彌撒 12 時, 彌撒後 午餐聚會, 歡迎各教友參加 主日學 12noon</p> <p>牧職修女 司徒金美修女 ☎0419-426899 中心聯絡 Gloria Cheung ☎0416-118089</p>
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FOR THE KIDS

Jesus makes people choose sides

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

Try to find these words
from today's Gospel:

choose
disciples
divide
earth
father
fire
five
hard
mother
over
same
test

What's happening in the parish ?

EVERY WEEK:

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 catherinecwillis@gmail.com

EXPOSITION OF THE EUCHARIST after the 9:15am Mass on Fridays at Lindfield, as a time for quiet prayer in the presence of the Lord.

PLAYGROUP – relaunched **this week** 10.00 to 11.30am

PARISH DIARY:

AUGUST

Fri 23rd Aug Dad's Club. Shirley Wallace Library 7.30pm
Sun 25th Aug.: Morning tea after 9:15am and 10:15am Masses

SEPTEMBER

Sun 1st Sept: Youth Mass (Lindfield 5.30pm) followed by BBQ for Fathers' day
Sun 8th Sept: Morning tea after 9:15am and 10:15am Masses
Wed 11th Sept: Scripture Study Group (Library 10am)
Fri 13th Sept: Healing Mass and morning tea (Killara church 10am)
Sun 22nd Sept: Morning tea after 9:15am and 10:15am Masses
Fri 27th Sept: Dad's club. Shirley Wallace Library 7.30pm

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
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Parish Website: www.lindfieldkillara.org.au

SUNDAY MASS TIMES

LINDFIELD:

Saturday Vigil: 6:00pm
Sunday: 8:15am 10:15am
 12:00pm (Chinese Mass)
 6:00pm (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	~
Thurs	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).

OFFICE HOURS THIS WEEK: Monday, Wednesday and Thursday only, 9.30am to 4pm

Saturday		17 Aug	24 Aug
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr David Strong SJ
Killara	5:30pm	Fr David Strong SJ	Fr Thomas Alackakunnel
Sunday		18 Aug	25 Aug
Lindfield	8:15am	Fr Thomas Alackakunnel	Fr David Strong SJ
Killara	9:15am	Fr David Strong SJ	Fr Thomas Alackakunnel
Lindfield	10:15am	Fr Thomas Alackakunnel	Fr David Strong SJ
Lindfield	12:00noon	Fr Thomas Alackakunnel	Fr Gerard Kelly
Lindfield	6:00pm	Fr David Strong SJ	Fr Thomas Alackakunnel

Plenary Council

Six themes have been announced for the Plenary Council (October 2020)

Theme **number one:** *missionary and evangelising.*

This was discussed last week.

Theme **number two:** *inclusive participatory and Synodal*

From its origins the Catholic Church has sought to be inclusive of all people from all nations. It is a missionary church established to lead all peoples to God through Christ.

As the apostle Paul put it:

"There is neither Jew nor Gentile, nor slave nor free, nor is their male and female for you are all one in Christ Jesus". (Galatians 3. 28.)

The first Council of the Early Church, held at Jerusalem, was on the issue of inclusiveness. Did the message of Christ extend to all peoples, called the Gentiles, or was it confined solely to the Jews? The council determined the Gospel was for everyone. All were included in Christ's message of salvation.

The challenge for the Church today is how the many different strands of society are to be included. Society is presently debating the treatment of LGBTI people. The Church must do the same. Similarly, society has determined absolute equality must exist between male and female. What is the future of the Church then in relation to the role of women?

The early church was participatory. For example, one of the most important figures of the 4th century was St Ambrose. He is one of the great teachers of the Church, called doctors. He was not even a baptised Christian when he was chosen to be the Bishop of Milan and the Leader of the Church. He was chosen not by the Pope or by the clergy but by acclamation of the people of Milan. Throughout the centuries there have been many instances of laity involvement and participation in the governance of the Church. The challenge for the Church is how to encourage and foster lay participation. Since medieval times the clergy have carried the load. This is longer feasible given the decline in the clergy numbers and more importantly the education of laity. In medieval times the laity were illiterate. They are illiterate no longer.

The present Pope, Francis, has again and again spoken about the Church being synodal. Synodality has a long history in the Church. It really means collegiality, the different parts of the Church coming together. Following the Vatican Council Pope Paul VI established a Synod of Bishops as an advisory body. Pope Francis has taken this further. He essentially advocates and practices a high level of involvement in decision-making by the bishops and senior clergy. This encourages communion among bishops and allows for ongoing consultation. This consultation can potentially extend to the clergy and laity. However this cannot change Church doctrine where supreme authority is vested by Christ in the Pope as the successor of St Peter.

"And I tell you that you are Peter and upon this rock I will build my church and the gates of hell will not prevail against it." (Matthew 16. 18)

The Plenary Council needs to address issue of how to establish synodal Church in Australia which represents all strands of the Catholic Church and yet is consistent with the Catholic doctrine of authority

Chris Hartcher, Terrigal Parish

Solar Panel Installation Lindfield Church

As mentioned in the bulletin in July, solar panels are being installed on the roof of Lindfield church. Installation will commence on Tuesday 20 August and be completed on Friday 23 August.

Unfortunately, there will be some impact around the church during this time. The parish staff parking area and the pedestrian path from the Pacific Highway will be a work site, and, for safety purposes will be closed off.

Bollards will be placed at the lower end of the staff parking area, and safety tape will be across the pedestrian pathway.

Most of the activity will be on the roof of the Church, however there will be some cabling work in the ceiling space above the office area

Apologies for the inconvenience this will cause, I am sure you will agree this is an important initiative that will give a long term benefit to reducing our power costs and enabling us to better care for our environment by reducing our carbon footprint.



Anthony Cassidy



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