

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTY-FIRST SUNDAY IN ORDINARY TIME

25 – 8 – 19

This week: Is 66:18-21; Heb 12:5-7; Lk 13:22-30

Next week: Sir3:17-20,28-29; Heb 12:18-19,22-24; Lk 14:1,7-14



Christians have always had a flare for telling people that they are outside God's love, outside of the Kingdom.

And yet in today's Gospel, as in so many other passages, Jesus reminds his disciples that in fact it may be **they** who find themselves on the outer:

that it may be **we** who are out of touch with who God is, and what the Kingdom is like:

'And those from east and west, from north and south, will take their places...'

Jesus' challenge is that we do not know the mysterious workings of God's love, and that therefore 'pointing the finger' should be the last thing that disciples of the Kingdom are tempted to do.

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


*Sausage Sizzle Dinner
for the whole family
immediately following mass*

Everyone Welcome!



Join us...

for a special Father's Day BLAST

The  "Minute to Win it"
Father/Child Challenge!

Sunday 1 Sept
4pm until 5.30pm
Meet in Shirley Wallace Centre

Bring your dad (or another significant male in your life) to join us for a friendly competition of silliness. Invite Mum and your siblings to come and cheer you on! Snacks and prizes provided!



**BOOKINGS
ARE ESSENTIAL!!!!!!**

<https://www.trybooking.com/BEYHK>

*Blast is for kids in school years 3-6

FR RICHARD ROHR OFM'S MEDITATION
Heaven Now – Finding our Life

Anyone who wants to save his life must lose it. Anyone who loses her life will find it.

- Matthew 16:25.

This passage from Matthew is a very strong, almost brutal statement from Jesus. It has perhaps been discussed, dismissed, misunderstood, and conveniently forgotten more than almost anything he said. It is just too counter-intuitive.

I believe Jesus says this in such a strong and absolute way because he knows that the human ego fixes upon roles, titles, status symbols, and concocted self-images and he wants us to know that these are passing creations of our own minds and culture. They are not, in that sense, objectively “real.” Nor are they our true and deepest self. All of these images must die if we want the Real, but they do not die easily because we have mistaken them for elements of our real self for most of our life. We all suffer from a tragic case of mistaken identity.

The Real is that to which all the world religions point when they speak of heaven, nirvana, bliss, eternity, or enlightenment. Our mistake was that most Christians delayed this inner state until after death. This distorted and misshaped the spiritual search, making it into a cheap reward and punishment system—for later. Honestly, it too often attracted fear-based or self-interested people, not really lovers.

The human ego wants two things: It wants to be separate and it wants to be superior! This is why Jesus says this self must “die” for something much better to be “found.” As long as the ego is in control, not much new will ever happen.

Sit with this mystery as you read the following poem by David Whyte:

*After the good earth
 where the body knows itself to be real
 and the mad flight
 where it gives itself to the world,
 we give ourselves to the rhythm of love
 leaving the breath
 to know its way home.
 And after the first pure fall,
 the last letting go, and the calm
 breath where we go to rest,
 we'll return again to find it
 and feel again the body welcomed,
 the body held,
 the strong arms of the world,
 the water, the waking at dawn
 and the thankful, almost forgotten,
 curling to sleep with the dark.
 The old wild place beyond all shame. [1]*

If authentic God-experience first inspires you to overcome the primary split between yourself and the Divine, then it should also inspire you to overcome the split between yourself and the rest of creation. For many people, union with the Divine is experienced in nature, with animals, through a sense of awe, in moments of pure love, silence, inner or outer music, or some kind of Franciscan “Brother Sun and Sister Moon” experience.

Mystical experience connects us and just keeps connecting at ever-wider levels, breadths, and depths, “until God can be all in all” (1 Corinthians 15:28) or, as Paul also says, “The world, life and death, the present and the future are all your servants, for you belong to Christ and Christ belongs to God” (1 Corinthians 3:22-23). Full salvation is finally universal belonging and universal connecting. Our common word for that is some kind of “heaven.”

[1] David Whyte, “The Old Wild Place,” *Fire in the Earth* (Many Rivers Press: 2002), 53. Used with permission.

CANONISATION OF JOHN HENRY (CARDINAL) NEWMAN

Continuing the series on Newman’s life

1833 – 1841 | ‘I HAVE A WORK TO DO IN ENGLAND.’ (CONTINUED)

However, Newman’s best method of reaching the people was still his sermons and public lectures. The movement began to excite Christians around the country and some students at the university took up the mantra ‘Credo in Newmanum’ – ‘I believe in Newman.’

As he continued to study and teach Christian history and especially apostolic succession, Newman began to reconsider his own hostility towards Catholicism. Catholics had been reviled and persecuted in England for centuries after the reformation, but times were changing, foremost with the passing of the of ‘The Roman Catholic Relief Act’ in 1829, which quelled a potential Irish revolution. Nonetheless, Newman strongly believed the Catholic Church to be lacking in holiness, writing, ‘Rome must change first of all her spirit, ... if they (Catholics) want to convert England, let them go barefooted into our manufacturing towns, let them preach to the people, like St. Francis Xavier, let them be trampled on – and I will own that they can do what we cannot; I will confess that they are our betters.’

In Tract 90, published in 1841, Newman argued that the defining doctrines of the Church of England were in fact fundamentally more Catholic than Protestant. Many at the university felt that Newman had now gone too far; senior tutors and heads of houses expressed outrage, arguing that the message was ‘suggesting and opening a way by which men might violate their solemn engagements to the university.’ This caused the then Bishop of Oxford to call for the Tracts to come to an end. This led Newman to leave Oxford, to continue his search for the truest form of the Christian faith and to begin the next chapter of his journey.

1842 - 1845 | ‘To live is to change, and to be perfect is to have changed often.’



Increasingly struggling with the issue of apostolic succession and his changing attitudes towards Catholicism, Newman moved to Littlemore, a village three miles outside Oxford to live a quasi-monastic life with friends. Here, he continued to devote himself to ever deeper study, fasting and prayer. By 1843 he had resigned from St. Mary’s Church completely.

While at Littlemore, Newman became increasingly convinced that the Church of Rome, the Catholic Church, was the church nearest to the spirit of early Christianity. He writes, ‘on the whole, all parties will agree that, of all existing systems, the present communion with Rome is the nearest approximation in fact to the Church of the Fathers ... And, further, it is the nearest approach, to say the least, to the religious sentiment ... of the early Church, nay, to that of the Apostles and Prophets; for all will agree so far as this, that Elijah, Jeremiah, the Baptist and St. Paul ... these saintly and heroic men ... are more like a Dominican preacher, or a Jesuit missionary, or a Carmelite friar ... than to any individuals, or to any classes of men, that can be found in other communions.’ *Essay on the Development of Christian Doctrine*, pp. 97-100

However, Newman still had a significant difficulty with the Catholic Church, namely that it had seemingly added so much to the Christian faith that could not be found in early Christian history or in scripture, things like purgatory and papal supremacy. Anglican thought was that these additions were a corruption of Christian belief, but Newman wanted to probe further to examine whether these beliefs were legitimate. This led him to undertake an extensive historical study, the fruit of which would break new theological ground.

to be continued

Food for the soul

All discipline seems a cause not for joy but for pain,
yet later it brings the peaceful fruit of righteousness
to those who are trained by it
(Heb 12:11)

The Agony in the Garden—The Place Where Angels Strengthen Us

Trevor Herriot writes: “Only after we have let the desert do its full work in us will angels finally come and minister to us.”

That’s one of the lessons of Gethsemane. It’s only after the deserts of loneliness, duty, and helplessness have done their work in Jesus that “an angel from heaven came and ministered to him.” A unique thing can happen to us when we are overwhelmed. When the burden of self-sacrifice prostrates us in weakness and leaves us sweating blood, it’s then that God’s strength can flow into us most deeply. Many people have experienced this.

Martin Luther King, for example, recounts his own Agony in the Garden and the angel that came to strengthen him:

One night toward the end of January, I settled into bed late, after a strenuous day. Coretta had already fallen asleep and just as I was about to doze off the telephone rang. An angry voice said, ‘Listen, nigger, we’ve taken all we want from you, before next week you’ll be sorry you ever came to Montgomery.’ I hang up, but I couldn’t sleep. It seemed that all of my fears had come down on me at once. I had reached a saturation point. I got out of bed and began to walk the floor. Finally, I went to the kitchen and heated a pot of coffee. I was ready to give up. With my cup of coffee sitting untouched before me I tried to think of a way to move out of the picture without appearing a coward.

In this state of exhaustion, when my courage had all but gone, I decided to take my problem to God. With my head in my hands, I bowed over the kitchen table and prayed aloud. The words I spoke to God that midnight are still vivid in my memory:

“I am here taking a stand for what I believe is right. But now I am afraid. The people are looking to me for leadership, and if I stand before them without strength and courage, they too will falter. I am at the end of my powers. I have nothing left. I’ve come to the point where I can’t face it alone.”

At that moment I experienced the presence of the Divine as I had never experienced him before.

The parallel to Jesus in Gethsemane is so obvious that it’s superfluous to elaborate on it. God sends angels to strengthen us precisely when God finds us lying prostrate, sweating the blood of duty. Moreover, that particular kind of sweat does something else for us as well.

In the Gethsemane accounts we’re told that, right after being strengthened by an angel, Jesus gets up off the ground and walks with courage to face the ordeal that awaits him. His agony and the strengthening he receives within it, readied him for the pain that lay ahead. Indeed, at the time of Jesus, the word “agony” had a double sense: Beyond its more obvious meaning, it also referred to a particular “readying” that an athlete would do just before entering the arena or stadium. The athlete would ready himself (in those days the athlete normally was a he) for the contest by working up a certain sweat (agony) with the idea that this exercise and the lather it produced would concentrate and make ready both his energies and muscles for the rigours that lay ahead. No athlete wants to enter the contest unprepared, unready.

The gospel writers want us to have this same image of Jesus as he leaves the Garden of Gethsemane: his agony has brought about a certain emotional, physical, and spiritual lather so that he is now readied, a focused athlete, properly prepared to enter the battle. Moreover, because of his strengthening he brings a certain divine energy, he is indeed more ready than any athlete.

Christina Crawford, writing about a low time in her life, once commented: “Lost is a place too!” Indeed, biblically, it’s a very important place. It’s the place where angels can come and minister to us and it’s the place that readies us for spiritual battle. When our own strength gives out, when the pain of duty seems too much, when we lie prostrate in weakness and cringe before what truth, justice, and God seem to be asking of us, when we’ve come to the point where, like Martin Luther King, we can no longer face it alone, we’re finally at that place where angels can minister to us and we’ve finally worked up the spiritual lather that has readied our souls and bodies for the Good Fridays that await us all.

Certain things, Trevor Herriot suggests, can only happen in gardens and deserts:

How long, covered in the sackcloth of grass, thorn and sky, before our desires and illusions fall to intimations of communion; before edges dissolve and we comprehend the mystic’s dream of union beyond all boundaries and distinctions?

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



Letter from Very Rev Dr David Ranson, Diocesan Administrator, Diocese of Broken Bay

Thursday 22 August 2019

My dear brothers and sisters,

The dismissal by the Victorian Court of Appeals on 21 August of Cardinal George Pell's appeal against his conviction of 11 December 2018, for child sexual abuse, and his subsequent sentencing on 13 March 2019, will be met with many diverse reactions, especially amongst our Catholic community. These events represent a most significant development in the history of the Catholic Church in Australia and for the practice of Australian law more generally. Most especially they bring us to a new chapter in the most regrettable and shameful history of sexual abuse within our community of faith, in which the full implications are even yet difficult to gauge.

Australia prides itself in its independent, objective, and transparent judiciary. The Victorian Appellate Court has reached its outcome through stringent legal analysis, even if without unanimity. The weight of the dissenting opinion demonstrates the complexity of the situation. Whether the matter will become subject to further appeal to the High Court is yet to be determined. If so, it is our hope that the matter will not be protracted as for all concerned closure is vital. In the meantime, our social fabric and cohesion are contingent on our trust that our courts have the capacity to respond dispassionately to the matters referred to them.

Every one of us has rights before the law and before which we stand equal, whatever our status. Especially, those who have suffered the crime of abuse have the right to give voice to their suffering, to pursue justice and to be supported fully in this difficult and painful journey. We must acknowledge always the pain that they and their families carry. We must not fail to attend to their pain and look always for those ways which ensure justice and healing.

It is also appropriate that we remember Cardinal Pell as a human being at this time with his own fragility and questions. In the face of the judgement of the courts, he continues to assert his innocence. Indeed, it is critical that as people of faith we bring everyone involved before the Lord. Christian prayer cannot discriminate.

Historic events, such as the ones which we are living through, stop us short. They disturb us. They anger us. They sadden us. In whichever way this extraordinary and historical set of events might continue to unfold, the lesson is twofold. Firstly, all of us have responsibility to keep our communities safe. This can never be left to a few. All of us need to be vigilant for any behaviour that we consider not to be safe, and that might be putting the safety of our young people especially, in jeopardy. We must be vigilant, and we must be active. We must be ready to speak up. Sadly, we cannot rely simply on our trust of others, whoever they might be – whether they might be priests, or even family members. If we see or hear of behaviour that concerns us, we must speak up and act. Practices and processes to protect the safety of our children must be paramount across every part of our life as a Diocese - our parishes, our schools, our agencies. They must be implemented and monitored with transparency, objectivity and accountability.

Secondly, as I shared at the end of February, for those of us of faith who continue to hope in a Church of beauty, truth and grace, it is vital that we not lose sight of our experience which is local in character. Can

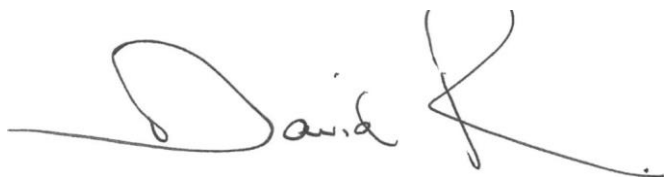
we see that love into which we are invited by Christ exercised in our local communities? Do I see this love exercised in my parish, my school community, in my agency? I can find the resource to continue to belong to this parish, or to this school, or to this agency - this Church - if I see there, the mystery of Christ's sacrificial love, being lived out in a way that calls me forth to the sense of what is really true, what is really beautiful, what is really good. Even in the face of these current disturbing events, I know that this truth, beauty and goodness is evidenced in abundance, by the remarkable witness, generosity and faith of those who are present with us in our parishes and in our schools and in our agencies.

As we continue to be disturbed even in new unexpected ways by this wretched history of ours, our confidence is shaken; our trust is confused; our faith itself is rocked. Yet, even in the most painful of experiences of our life, an invitation awaits us. If we can but stay with such difficult experiences long enough to perceive that invitation, then the experience can become for us not something that works against us, leaving us in despair and isolation, but one that becomes for us something 'redemptive' – in other words, one from which a new possibility might emerge. To paraphrase TS Elliot, we cannot be those who have the experience and miss the meaning¹.

It is the Lord of Life who calls us always to new possibility. This is the gift of the Resurrection to us – yes, even in the darkest moments of our life.

If you require any assistance, I welcome you to contact our Diocesan Office for Safeguarding on (02) 8379 1605 or Lifeline 131 114.

Sincerely yours in the Lord

A handwritten signature in black ink, appearing to read 'David Ranson'. The signature is fluid and cursive, with a large 'D' and 'R'.

Very Rev Dr David Ranson
Diocesan Administrator

¹ See TS Elliot, 'The Dry Salvages' (1941) in *Four Quarters*

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 9.15-10am East Linfield – Yr 5
- Tues 11.30 am –noon Beaumont Road – Yrs3 & 6
- Fri 2.30-3pm Lindfield Learning Village - Yr 2/3 (small class)
- Wed 8.50-10.05 am Killara High Yr 7
- Wed 10.05 – 11.20am Killara High Yr 8

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

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:

When we eat this Bread and drink this Cup,
we pro-claim your Death, O Lord, un - til you come a - gain.

PSALM

- O praise the Lord, all you nations,
acclaim him all you peoples! (R.)
- Strong is his love for us;
he is faithful for ever. (R.)

At Masses at which the Psalm is sung the response is Alleluia!

GOSPEL ACCLAMATION

Alleluia, alleluia!

I am the way, the truth, and the life, says the Lord;
no one comes to the Father, except through me.
Alleluia!

CELEBRATIONS THIS WEEK:

21st week in Ordinary Time

Tuesday: Memoria of St Monica
Wednesday: Memoria of St Augustine
Thursday: Memoria of The Passion of St John the Baptist

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

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK:

Mon: The Lord takes delight in his people.
Tues: You have searched me and you know me,
Lord.
Wed: You have searched me and you know me,
Lord.
Thurs: Fill us with your love, O Lord, and we will
sing for joy!
Fri: Let the just rejoice in the Lord.
Sat: The Lord comes to rule the earth with justice.

**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 Pülle, Zdenka Javorsek, Andrina Lum.
Anniversaries: William Fenelon

PLEASE PRAY FOR THOSE WHO ARE SICK: Joyce Cummins, 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.

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.**



Singers from the Dame Nellie Melba Opera Trust will present a feast of opera arias at the Roseville Music Club's next exciting concert on Saturday, 7 September, 2pm at St Luke's Church, Lord Street, Roseville. Tickets at the door \$25 (Concession \$20). Enquiries: Lyn Barry 0438 112171.

ST PIUS X COLLEGE – FROM THE PRINCIPAL

NOMINATIONS TO THE ST PIUS X COLLEGE BOARD

St Pius X College Chatswood is a strong faith filled educational community with a proud tradition of 82 years of Catholic education in the Edmund Rice tradition.

The Board of St Pius X College, Chatswood is seeking applicants who are willing to take up an appointment to the College Board in the future. Interested applicants will have a commitment to Catholic Education in the Edmund Rice tradition.

An information evening will be held on Tuesday 17 September 2019 at 7.00 pm at the College.

Anyone interested in attending to learn more is welcome and invited to register and we ask that interest in attending is lodged by phoning Christine Jennings on 9411 4733 or emailing cjennings@stpiusx.nsw.edu.au.

On receiving your response, further material will be provided to potential applicants to assist in preparing for the meeting.



Parish Retreat at Jamberoo Abbey, near Kiama



There is still plenty of room for anyone who wants to join us on this delightful retreat in beautiful relaxing surroundings only about an hour and a half's drive from Chatswood.

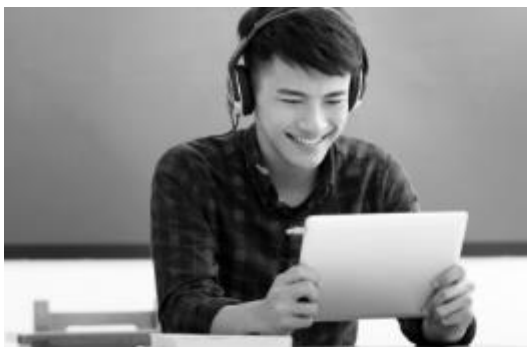
It goes from Monday 23rd September, meeting there at 3.00pm and finishing at lunchtime on Friday 27th.

There are currently only 7 or 8 parishioners attending so it will be very easy going.

If you would like to know more please contact me, Graham Barter on 0418238702 or gbarter@bigpond.com

WORLD DAY OF PRAYER FOR THE CARE OF CREATION ~ 1 SEPTEMBER 2019

Christian churches all over the world celebrate the *World Day of Prayer for the Care of Creation* on 1 September, and the *Season of Creation* between 1 September and 4 October – the Feast of St Francis of Assisi. This year's theme is "The Web of Life: Biodiversity as God's Blessing". We pray that all people may learn to respect and celebrate the goodness of God's gift of creation in all of its variety. For further information and resources please visit SeasonofCreation.org. Join the global community by using the *#SeasonOfCreation* hashtag on social media.



YEAR 12 STUDENTS & THEIR
PARENTS ARE INVITED TO

The
HSC/IB MASS

WEDNESDAY
9 OCTOBER 2019
6PM
LINDFIELD CHURCH



JOIN US FOR PIZZA
AFTER MASS

UPSTAIRS IN THE SHIRLEY
WALLACE CENTRE
(ABOVE THE CHURCH)

常年期第二十一主日

25/8/2019

讀經一（你們要從各民族中，把你們的弟兄，送到我的聖山：耶路撒冷。）

恭讀依撒意亞先知書 66:18-21

上主這樣說：「我要來聚集萬民，及各種語言的民族；他們都要前來，觀看我的榮耀。我要在他們中，施行奇事，並派遣生還的人，到外邦人那裡，即往塔爾史士、普特、路得、默舍客、洛士、突巴耳、雅汪，及遼遠的海島上，即沒有聽過我的聲譽，沒有見過我光榮的地方。「他們要從各民族中，用馬、車、驢、獨峰駝，把你們的弟兄，送到我的聖山：耶路撒冷，當作獻於天主的獻儀，好像以色列子民，用潔淨的器皿，將供物獻於上主的聖殿一樣：這是上主說的。我要從他們中間，選拔司祭和肋未人：這是上主說的。」——上主的話。（默想片刻）

答唱詠 詠 117:1, 2

【答】：你們往普天下去，宣傳福音。（谷 16:15）

或「亞肋路亞」

領：列國萬民，請讚美上主；一切民族，請歌頌上主！【答】

領：因為他的仁愛，厚加於我們；上主的忠誠，必要永遠常存。【答】

讀經二（上主懲戒他所愛的。）

恭讀致希伯來人書 12:5-7,11-13

弟兄姊妹們：

你們竟然忘記了天主勸你們，好像勸子女所說的話：「我兒，不要輕視上主的懲戒，也不要厭惡他的譴責，因為上主懲戒他所愛的，鞭策他所接納的每個兒子。」為接受懲戒，你們應該堅忍，因為天主對待你們，有如對待子女。那有兒子，做父親的，不懲戒他呢？固然各種懲戒，在當時，似乎不是樂事，而是苦事；可是，以後，為那些這樣受過訓練的人，就會結出正義與和平的果實。為此，你們應該伸直衰弱的手，及麻木的膝；你們的腳，應履行正直的路，叫癩子不要偏離正道，反叫他獲得痊癒。——上主的話。

（默想片刻）

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：主說：我是道路、真理、生命，除非經過我，誰也不能到父那裡去。（若 14:6）

眾：亞肋路亞。

福音（將有從東從西而來的人，參加天主國裡的筵席。）

恭讀聖路加福音 13:22-30

那時候，耶穌經過各城各鄉，前往耶路撒冷，隨處施教。有一個人對耶穌說：「主，得救的人果然不多

嗎？」耶穌對群眾說：「你們竭力由窄門進入吧！我告訴你們：因為將來有許多人，想要進去，卻不能進去。及至家主起來，把門關上，你們在外面站著，開始敲門，說：主，請給我們開門吧！他要回答你們說：我不認識你們是那裡的。那時，你們會說：我們曾在你面前，吃過喝過；你也曾在我們的街市，施教過。「他要說：我告訴你們：我不認識你們是那裡的；你們這些作惡的人，都離開我吧！」「幾時你們望見亞巴郎、依撒格、雅各伯，及眾先知，在天主的國裡，你們卻被摒棄在外面，你們只有哀號和切齒。將有從東從西，從北從南而來的人，參加天主國裡的筵席。「看！有最後的，將成為最先的，也有最先的，將成為最後的。」——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

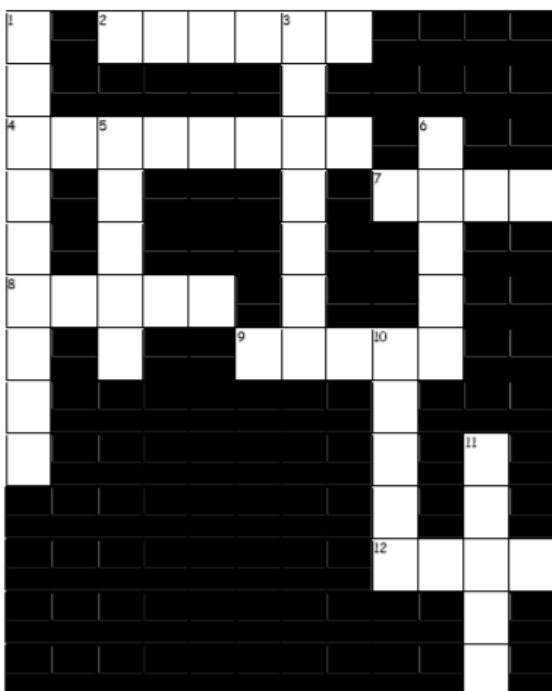
中心聯絡 Gloria Cheung ☎0416-118089

For the Kids

CROSSWORD

Those who are least will be the most important

Lk 13:22-30



Across

- 2: thin, not wide
- 4: people who speak on behalf of God
- 7: cry
- 8: we use these to chew our food
- 9: a celebration with food and drink
- 12: we open this to go inside

Down

- 1: significant
- 3: not inside
- 5: a person who owns something
- 6: less than anything else
- 10: rescued
- 11: to rap your knuckles on a door

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 10.00 to 11.30am St Brigid's Hall

PARISH DIARY:

AUGUST

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:

Immaculate Heart of Mary Church:

Parish Priest: Fr Colin Blayney

Assistant Priest: Fr Thomas Alackakunnel VC

Assistant Priest: Fr Chris Knapman

cnr Pacific Hwy and Highfield Rd, Lindfield

cnr Fiddens Wharf Rd and Charles St, Killara

colin@lindfieldkillara.org.au 9416 7195

thomas@lindfieldkillara.org.au 0421 406162

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

SUNDAY MASS TIMES

LINDFIELD:

Saturday Vigil: 6:00pm

Sunday: 8:15am 10:15am

12:00 (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).

Saturday		24 Aug	31 Aug
Lindfield	6:00pm	Fr David Strong SJ	Fr Thomas Alackakunnel
Killara	5:30pm	Fr Thomas Alackakunnel	Fr David Strong SJ
Sunday		25 Aug	1 Sept
Lindfield	8:15am	Fr David Strong SJ	Fr Thomas Alackakunnel
Killara	9:15am	Fr Thomas Alackakunnel	Fr David Strong SJ
Lindfield	10:15am	Fr David Strong SJ	Fr Thomas Alackakunnel
Lindfield	12:00noon	Fr Gerard Kelly	Fr Lucas Leung
Lindfield	6:00pm	Fr Thomas Alackakunnel	Fr David Strong SJ

Plenary Council. October 2020

“When they were at table, Jesus took bread, said the blessing, broke it and gave it to them. Their eyes were opened and they recognised him.” (Luke 24. 30 – 31.)

The bishops' commission has identified six major themes from the 222,000 submissions received.

Theme 1: missionary and evangelising

Theme 2: inclusive, participatory and synodal.

These have been dealt with in previous bulletins.

Theme 3: Prayerful and Eucharistic.

“Prayer is the lifting up of the heart and the mind to God.” This was the definition of prayer in the catechism taught to children before the Vatican Council. While we are taught to ask God for his response to our requests in prayer (Matthew 7.7), we also understand that prayer is more than a children's wish list to Santa. The Gospels record that Jesus prayed regularly and constantly to the Father and urged his disciples to do the same. When they asked for the appropriate words to pray he gave them the Lord's Prayer. (Luke 11.2-4).

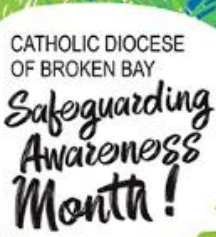
Many of the submissions noted that the practice of prayer, especially private prayer, has fallen away. While people still say novenas, the rosary and grace before meals they are practices overwhelmingly confined to the older generation and even then are nowhere near as widespread as they once were. Other practices like the nine first Fridays that encouraged strong prayerful devotion have largely disappeared. In their place the Council encouraged greater involvement in the Mass and to facilitate this ordered the translation of the liturgy from Latin to local languages. This however is now severely constrained by the worldwide shortage of priests and by the lack of interest from the new generations in the traditional forms of communal prayer.

We are conscious that we live in an electronic age dominated by social media. For example only one person in five under the age of 30 now reads a newspaper. The traditional forms of media are now seen as outdated as are the traditional forms of prayer including the Eucharist. New presentation and a new approach are urgently needed. This cannot be achieved simply by directions from on high. The Vatican Council believed it was ushering a new age church for Catholics that would have great public appeal. Time quickly proved this wrong.

However this challenge has occurred in the past and has been successfully met. The Catholic Church has achieved considerable success through adapting to different cultural expectations. When Spanish conquerors arrived in Mexico they initially had little success in converting the American Indians. This changed through cultivation of devotion to our Lady of Guadalupe who was presented as a native and in native dress. Similarly the millions of black slaves taken to Brazil were largely converted through the adaptation of Catholicism to indigenous African religion. Despite the enormous growth in recent years of Pentecostalism Brazil is still the world's largest Catholic country.

These changes took place over centuries. In an age of instant gratification time is of the essence. The Church liturgy can learn a lot from the growth of other religions such as Pentecostalism. Private prayer can be encouraged through the use of modern cultural memes. While no one expects that the Plenary Council can resolve this by way of resolution or by a submission to Rome is important that a start be made throughout Australia and the universal church.

Chris Hartcher Terrigal Parish




CATHOLIC DIOCESE OF BROKEN BAY
Safeguarding Awareness Month!

SEPTEMBER 2019

A SAFE COMMUNITY IS ONE IN WHICH ALL EXPERIENCE A SENSE OF **BELONGING**

AN INITIATIVE OF THE DIOCESAN OFFICE FOR SAFEGUARDING IN CONJUNCTION WITH NATIONAL CHILD PROTECTION WEEK



NEXT MONTH (SEPTEMBER) IS SAFEGUARDING MONTH IN THE DIOCESE OF BROKEN BAY

This year the Diocese of Broken Bay is celebrating the theme;
A safe community is one in which all experience a sense of belonging.

All clergy, parishioners and the wider community are invited to the Diocesan **Liturgy** which signifies the start of SAFEGUARDING MONTH.

LITURGY OF INCLUSION AND CARE, Tuesday 3 September 2019, Our Lady of the Rosary Cathedral, Waitara, 7.00pm.



Book direct for \$10 off our best nightly rate + free buffet breakfast. Or book on our website using promo code:

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