

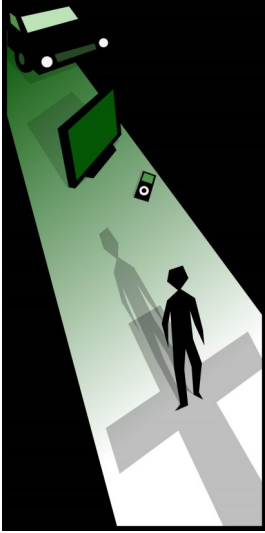
Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTY THIRD SUNDAY IN ORDINARY TIME

This week: Wis 9:13-18, Phlm 9-10, 12-17; Lk 14:25-33

Next week: Ex 32:7-11, 13-14; Tim 1:12-17; Lk 15:1-32



‘So, in the same way, none of you can be my disciple unless you give up all your possessions.’

Tough words from Jesus in today’s Gospel, but we have to understand what he’s saying:

the possessions that prevent us from being disciples

are the possessions that *possess us*.

those things that remove the freedom from our heart,

that mean that there’s no real room for Jesus or the Gospel or its challenges.

And those things, those possessions that possess us – rather than the other way round - come in many shapes and sizes:

- it can indeed be *money, property or wealth* – when they own us and drive us;
- but it can also be the *prejudices* that we don’t want to let go of;
- it can be *our way of thinking* when we lose the ability to be self-critical and consider that we may be wrong;

it can be our *refusal or inability to change*.

Today’s Gospel asks us to consider whether we really have the inner freedom, the freedom of heart, that’s required if we’re really going to be disciples. Or whether we’ve handed that freedom over to something that possesses us, rather than the other way round.

Fr Colin

We’re off the GRID!

The solar panel system atop Lindfield Church has been completed. On a clear sunny day, the system generates more than enough power to run the office during the day and the over-supply of power is being exported back to the power grid, which our system supplier is assisting us to get the best ‘feed in’ rate.

This will help us reduce our carbon footprint, which is good for the environment, and reduce the operational costs of the parish.



**FR RICHARD ROHR OFM'S MEDITATION:
'Heaven Now - Divinisation'**

If we could glimpse the panoramic view of the biblical revelation and the Big Picture of which we're a part, we'd see how God is forever evolving human consciousness, making us collectively ever more ready for God. The Hebrew prophets and many Catholic and Sufi mystics used words like espousal or marriage to describe this divine-human love affair. That's what the prophet Isaiah (61:10; 62:5), many of the Psalms, the school of Paul (Ephesians 5:25-32), and the Book of Revelation (19:7-8; 21:2) mean by "preparing a bride to be ready for her husband."

The human soul is being gradually readied so that actual intimacy and partnership with the Divine are the result. It's all moving toward a final marriage between God and creation. Note that such salvation is a social and cosmic concept, not just about isolated individuals "going to heaven." The Church was meant to bring this corporate salvation to conscious and visible possibility.

But how could divine espousal really be God's plan? Isn't this just poetic exaggeration? If this is the agenda, why were most of us presented with an angry deity who needed to be placated and controlled? Why would God even want to "marry" God's creation? If you think I am stretching it here, look for all the times Jesus uses a wedding banquet as his image for eternity, and both he and John the Baptist call Jesus "the bridegroom" (Mark 2:19-20; John 3:29). Think how strange that is! Jesus is not marrying anyone, is he? The very daring, seemingly impossible idea of union with God is still something we're so afraid of that most of us won't allow ourselves to think of an actual intimate relationship with God. Only God in you, "the Holy Spirit planted in your

heart," can imagine such a possibility (Romans 8:11 and throughout Paul's letters).

The Eastern Fathers of the Church were much less afraid of this realization; they called it the real process of human "divinisation" (theosis). In fact, they saw it as the whole point of the Incarnation and the very meaning of salvation. The much more practical and rational church in the West seldom used the word, despite Peter's teaching (1 Peter 1:4-5 and 2 Peter 1:4). John also was quite clear about divine union being the final goal in much of his Gospel: "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (John 17:20-21). It is important not to confuse divine union with human perfection. The choice for union is always from God's side; our response is always and forever partial and feeble.

Jesus came to give us the courage to trust and allow our inherent union with God, and he modeled it for us in this world. Union is not a place we go to later—if we are good; union is the place from which we come, the place from which we're called to live now. We wasted centuries confusing union with personal perfection. Union is God's choice for us in our very imperfect world. Divine Love has no trouble loving imperfect things! That is just our human problem. If God could only love perfect things, God would have nothing to do.

CANONISATION OF JOHN HENRY (CARDINAL) NEWMAN

Continuing the series on Newman's life

1845 - 1851 | 'LIKE COMING INTO PORT AFTER A ROUGH SEA.' (CONTINUED)

The year after his conversion, Newman was sent to Rome to further his study and here discovered the model of community life pursued by the Oratorians of St. Philip Neri. St. Philip Neri was a saint of the sixteenth century and Newman saw him as a great example of cheerful witness. He also saw in the shape of Oratorian life, something deeply familiar. He once wrote:

'The nearest approximation in fact to an Oratorian Congregation that I know ... is one of the Colleges in the Anglican Universities. Takes such a college, destroy the Heads' house, annihilate wife and children, restore him to the body of fellows, and give the Head and Fellows missionary and pastoral work, and you have a Congregation of St Philip before your eyes.' Chapter address of January/February 1848

On February 1st 1848, With the approval of Pope Pius IX, Newman established, in Birmingham, the first Oratory of St. Philip Neri in the English speaking world. The year after that, with one of his disciples, Frederick William Faber, Newman founded a second Oratory community in London. In these years, Newman began to address those who had formerly been involved in the Oxford Movement, to convince them that they belonged in the Catholic Church too. Newman's conversion had prompted many in the intellectual spheres of Oxford and Cambridge to join the Catholic Church, but now having returned and established communities, Newman set about writing to those he had once led, encouraging them to continue seeking for the spirit of the true church. He wrote essays entitled 'Certain Difficulties Felt by Anglicans in Catholic Teaching' and gave a series of lectures on the 'Present Position of Catholics in England'. However, the next

phase of his journey would call him beyond his beloved England and to a new endeavour all together.

1852 - 1858 | 'KNOWLEDGE IS ONE THING, VIRTUE IS ANOTHER.'

In 1852, Newman was invited to give a series of lectures in Dublin, Ireland on the principles and benefits of university education. He had been invited by those who wanted to see a Catholic university founded in that city. These lectures went on to become the first parts of his next great work, 'The Idea of a University.' Building on his belief that ideas develop through lively dialogue, this new text was a defence of "liberal education". He expands here:

'The University ... has this object and this mission; it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it.' The Idea of a University, pp.125-6

In 1854, Newman was appointed Rector of the new Catholic University of Ireland, now University College Dublin, by the Bishops of Ireland. Aiming to build it on the principles outlined in his lectures, he drew inspiration from the Catholic University of Louvain in Belgium, but also from the Oxford collegiate system with which he was so familiar. In his time as Rector, he oversaw many projects, including the construction of campus buildings, the publication of periodicals, and the recruitment of staff. He proved himself not only a strong intellectual and spiritual leader, but also a skilled manager of major projects.

Food for the soul

REFLECTING ON THIS SUNDAY'S SCRIPTURES...

*Whoever does not carry his own cross
and come after me cannot be my disciple" (Lk 14:27)*

TRUE AND FALSE NOTIONS OF FREEDOM

CS Lewis tells the story of his conversion in a little autobiographical piece entitled, *Surprised by Joy*. His journey has some things to teach us.

For years he was blocked from committing himself to faith precisely because of his keen, uncompromising intellect. Brilliant, searching, skeptical of easy answers, he was unable to picture to himself how the great events of Christ's life and resurrection could have happened. Moreover, he saw commitment to faith as somehow selling short one's freedom. In all of this, he was constantly challenged by JRR Tolkien, the author of *Lord of the Rings*, a friend and a practicing Roman Catholic. Lewis recalls how, on many an evening, Tolkien and he would have dinner together and then walk the streets of Oxford for hours, arguing faith and religion. On one such evening, shortly before Lewis' conversion, Tolkien challenged him to this effect: "Your inability to picture for yourself the mysteries of Jesus' life is a failure of imagination on your part!" Lewis was stung by that remark, but realized too its truth.

Not long afterwards he converted to Christianity and, as *Surprised by Joy* puts it, on the night when he finally, first, knelt down to acknowledge his faith he did so not in a burst of joy and enthusiasm, but "as the most reluctant convert in the history of Christendom." Parts of him were still in rebellion, but he knew he needed to kneel in a certain acquiescence because, as he put it, he had come to know that "the harshness of God is kinder than the softness of man and God's compulsion is our liberation." Happiness and freedom, he realized, are paradoxical in the extreme. You can only have them by giving them away. Giving away freedom is what makes us free, just as jealously hoarding it is the ultimate enslavement.

Scripture speaks of truths that were "hidden since the beginning of the world." What Jesus reveals about the relationship of love and freedom is one of these truths. What does he reveal? That the essence of love is a certain obedience, a free acquiescence, a giving over of one's freedom, a laying down of one's life for love, morality, duty. Freedom doesn't achieve its purpose by claiming itself for itself, but by giving itself away.

There is a great paradox in that and we see it stunningly portrayed in the scene where Jesus stands before Pilate during his trial. From

every outward appearance, Jesus is unfree. He stands before Pilate and the crowd, shackled, helpless to walk away, seemingly a victim. Yet, in all of literature, one will never find an image of someone more free than Jesus at that moment. When Pilate says to him: "Don't you know that I have the power to set you free or put you to death," Jesus answers, "You have no power over me. Nobody takes my life. I lay it down of my own free will." Pilate understood exactly what that meant: you can't make a saint into a victim or a martyr into a scapegoat. You can't take by force what someone has already freely given over.

Scholastic philosophy used to make a distinction around the notion of freedom that partly captures this. It spoke of freedom as "freedom-from" and "freedom-for." The former designates a certain adolescent ideal, where freedom means lack of restraints, lack of duty, lack of moral inhibition, the capacity to do whatever you like. The latter designates the purpose of freedom itself, namely, the capacity for self-donation in love, for altruism, for morality, for duty, for service.

This is not something we understand or accept easily. We are all too easily seduced by the idea that freedom means "freedom-from"—from duty, from moral restraint, and from anything else that inhibits or ties us down. Duty, morality, and religion are then seen as unhealthy weights, shackles to be shed.

But that's a dangerous, unhappy, notion.

In Mark's gospel, the disciples of Jesus are cast in a particularly bad light. They don't just abandon Jesus during his passion and death, they misunderstand, betray, and get things wrong all the way along. That's partly the point of Mark's Gospel. For him, it's difficult, indeed impossible, to come to faith in Jesus unless we share precisely in the cross by giving away our freedom as Jesus did, freely, without resentment. In Mark's view of things, discipleship can only be grasped existentially, by participation in what lay at the heart of Jesus' mission, his giving away his freedom to his Father.

Simone Weil, a fiercely independent mind who died fighting for freedom, was once asked: "What are you searching for?" Her answer, in essence: "I'm searching for someone to be obedient to because without obedience we inflate and grow silly, even to ourselves."

It was precisely this realization that drove a reluctant CS Lewis to his knees in genuflection. God's harshness is softer than our kindness and obedience in love is what sets us free.

Ron Rolheiser

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

CATECHIST CORNER



2019 TERM 4

- ◆ Tues 9.15-10am East Lindfield Yr 5
- ◆ Tues 11.30am-noon Beaumont Rd Yrs 3 & 6
- ◆ Fri 2.30-3pm Lindfield Learning Village Kindy
- ◆ Wed 8.50-10.05am Killara High Yr 7
- ◆ Wed 10.05- 11.20am Killara High Yr 8

You are warmly invited to the annual community

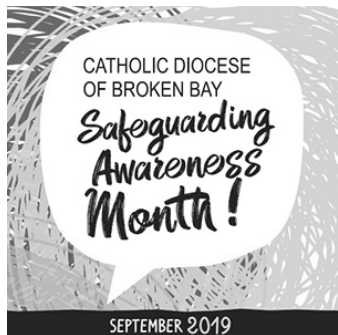
Interfaith Prayer Service

To celebrate UN Int Day of Peace
11am—Saturday 21st Sept



Many faiths represented—peace prayers—school choirs sing—a peace bell is rung—peace candles are lit—all welcome..

Hosted by Lindfield Uniting Church, held in the main community hall 454 Pacific Hwy (Cnr Provincial Rd)
Lindfield Ph: 9416 2106



This weekend, the Catholic Church in Australia marks Child Protection Sunday, on which we pray for those who have been abused, their families and supporters. We recognise the harm done by priests, religious and lay people in Church settings. We recommit to practices that support survivors and make the Catholic Church and its ministries the safest possible place for children and vulnerable adults.

You can find out more about the Church's work in this area at:
www.catholic.org.au/responseandprevention

THANK YOU FROM

ACT (Social Justice at Lindfield Killara)
(Advocate Communicate Transform)

Thank you so much for your contribution to the recent Coat and Blanket drive. We had in excess of 40 Jackets and Coats as well as several blankets and they were delivered to St Canice's at Elizabeth Bay.

While delivering the coats we saw people sleeping rough on the Church steps and it was freezing with the wind howling. The coats and blankets were greatly appreciated.



Next weekend our parish will be holding the annual Catholic Mission Church Appeal. This year we are invited to partner with the Church in Ghana, as they provide ongoing protection and development of children who are vulnerable.

Please come prepared next weekend to give generously.

Freecall: 1800 257 296 catholicmission.org.au/Ghana



SCRIPTURE STUDY GROUP

Meets as usual **this Wednesday 11th September 10am – 11am.**
The venue is the Library in the Shirley Wallace Parish Centre.

It would be helpful to have read **Romans: 8** for the coming meeting.

All welcome.



THE PRAYERS AND RESPONSES OF MASS

GLORIA:

Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.

MEMORIAL ACCLAMATION

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

Psalm 89:3-6, 12-14,17

You turn men back into dust
and say: 'Go back, sons of men.'
To your eyes a thousand years
are like yesterday, come and gone,
no more than a watch in the night. **(R.)**

You sweep men away like a dream,
like grass which springs up in the morning.
In the morning it springs up and flowers:
by evening it withers and fades. **(R.)**

Make us know the shortness of our life
that we may gain wisdom of heart.
Lord, relent! Is your anger for ever?
Show pity to your servants. **(R.)**

In the morning, fill us with your love;
we shall exult and rejoice all our days.
Let the favour of the Lord be upon us:
give success to the work of our hands. **(R)**

At Masses at which the Psalm is sung the response is
In every age, O Lord, you have been our refuge.

GOSPEL ACCLAMATION

Alleluia, alleluia!
Let your face shine on your servant,
and teach me your laws.
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

RESPONSES TO THE PSALM FOR WEEKDAY MASS THIS WEEK

Mon: In God is my safety and my glory
Tues: The Lord is compassionate to all his creatures
Wed: The Lord is compassionate to all his creatures.
Thurs: Let everything that breathes praise the Lord!
Fri: You are my inheritance, O Lord.
Sat: Do not forget the works of the Lord!

CELEBRATIONS THIS WEEK

23rd week in Ordinary Time

Friday : Memoria of St John Chrysostom
Saturday: Feast of the Exaltation of the Holy Cross

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

Recently deceased Joanna Wong, Tony Cronin, Joan Halliday, Paul Fenelon, Carmen De Fransz, Beryl Cates,
William Gahan, Fred Baird

Anniversaries Gabriella Conti

Please Pray for those Who are sick Ron Burke, Nena Umali, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Ferriere,
Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs, Russel Adams, Andrew Harvey

Chinese-Catholic Community

常年期第二十三主日

8/9/2019

讀經一 (有誰能想像上主的意願?)

恭讀智慧篇 9:13-18

有誰能知道天主的計劃，有誰能想像上主的意願？必死的人的思想，常是不定的；我們人的計謀，常是無常的；因為，這必腐朽的肉身，重壓著靈魂；這屬於塵土的寓所，迫使精神多慮。

世上的事，我們還難以測度；目前的事，我們還得費力追求；那麼，天上的事，誰還能探究？你如果不賜下智慧，從高天派遣你的聖神，誰能知道你的旨意？這樣，世人的道路，才得修正；眾人才可學習你所喜悅的事，並藉著智慧，獲得救援。——上主的話。(默想片刻)

答唱詠 詠90:3-4, 5-6, 12-13, 14,17

【答】：上主，從永遠到永遠，你是我們的靠山。(詠90:1)

領：你命世人歸回灰塵，說：歸來，亞當的子孫！因為千年在你的眼前，好像剛過去的昨天，又好像夜裡的一更。【答】

領：你使他們消逝，有如清晨一覺，又使他們有如剛萌芽的青草，早晨還青綠茂盛，

晚上就凋謝枯萎。【答】

領：求你教導我們，數算自己的歲月，使我們學習內心的智慧。上主，求你歸來，尚待何時？求你快來憐恤你的僕役！

【答】

領：讓我們清晨就飽享你的慈愛，歡欣鼓舞，天天愉快。願上主、我們的天主，廣施恩寵，使我們工作順利，事業成功。

【答】

讀經二 (收下他，不再當一個奴隸，而是作可愛的弟兄。)

恭讀聖保祿宗徒致費肋孟書 9-10, 12-17

福音前歡呼

領/眾：亞肋路亞。

領：上主，求你向你的僕人，顯示你的慈顏，同時，也求你教導我：你的規範。(詠

119:135)

眾：亞肋路亞。

福音 (你們中不論是誰，如果不捨棄他的一切所有，不能做我的門徒。)

恭讀聖路加福音 14:25-33

那時候，有一大夥人與耶穌同行，耶穌轉身向他們說：「如果誰來跟隨我，而不惱恨自己的父親、母親、妻子、兒女、兄弟、姊

妹，甚至自己的性命，不能做我的門徒。

「不論誰，如果不背起自己的十字架，跟隨我，不能做我的門徒。「你們當中，誰願意建造一座塔，而不先坐下，籌算費用，看是否有力完成呢？免得他奠基以後，竟不能完工，所有看見的人，都要譏笑他，說：這個人開始建造，但不能完工。「或者一個國王，要去同別的國王交戰，那有不先坐下，運籌一下，看能否以一萬人，去抵抗對方的兩萬人呢？如果不能，就得趁那國王，離得尚遠的時候，派遣使節，去求和。「同樣，你們中不論是誰，如果不捨棄他的一切所有，不能做我的門徒。」——上主的話。

(講道後默想片刻)

華人天主教會 北區中心

主日彌撒12時,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

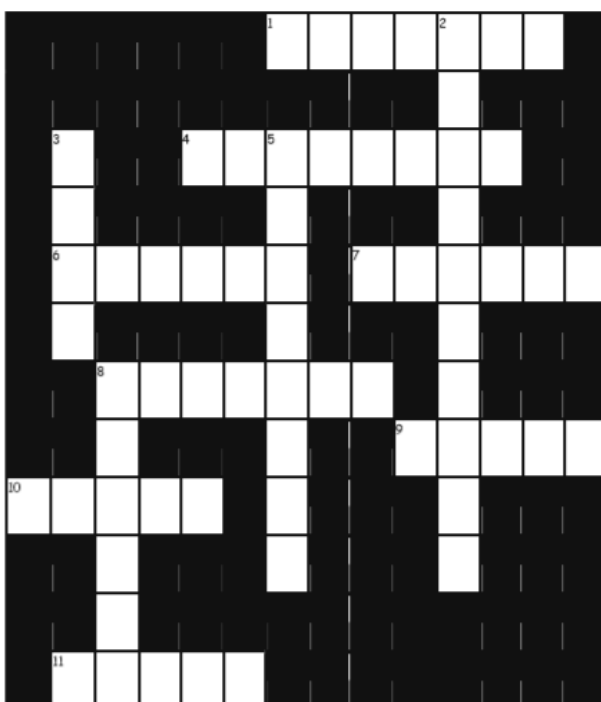
8/9午餐北區中心慶祝中秋節

CROSSWORD

Wisdom teaches us the right path

Wis 9:16c-18
Ps 90:12-13, 14abc & 17
Lk 14:25-27

FOR
+
THE
+
DIVINE



Across

- 1: a teacher does this
- 4: a follower of Jesus
- 6: a male parent
- 7: being wise
- 8: the early part of the day
- 9: Jesus died on a _____
- 10: "Wisdom makes straight _____ for those who live on earth"
- 11: a large group of people

Down

- 2: the third person of the Trinity (2 words)
- 3: Jesus told his disciples, "You cannot come with me unless you love me more than you love your own _____."
- 5: the opposite of crooked
- 8: a female parent

Lindfield Killara Catholic Parish

Holy Family Church

corner Pacific Hwy & Highfield Rd, Lindfield

Immaculate Heart of Mary Church

corner Fiddens Wharf Rd & Charles St, Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 9416 7195

Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

Fr Chris Knapman, Asst Priest

Parish Office

Parish Office Hours

Mon to Fri 9:30am-4:00pm (closed 1-1.30)

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Phone

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Email

info@holyfamily.nsw.edu.au

School Website

www.hflddb.catholic.edu.au

PARISH DIARY

SEPTEMBER

Sunday 8th Morning tea after 9:15am and 10:15am Masses

Weds 11th Scripture Study Group (10am Library)

Friday 13th Healing Mass and morning tea (10am Killara)

Sun 22nd Morning tea after 9:15am and 10:15am Masses

Fri 27th Dad's club. Shirley Wallace Library 7.30pm

Sun 29th Career Expo, Shirley Wallace Library 2pm

OCTOBER

Sun 6th Youth Mass (Lindfield 5.30pm), dinner follows

Weds 9th HCS/IB Mass & social; Lindfield Church 6pm

Sun 13th Morning tea after 9:15am and 10:15am Masses

Sat 19th Confirmation Celebration

Every Week in our Parish

Weds 8.40-9.05am	Christian Meditation Group	"The Basement" Lindfield
Weds 10-11.30 am	Playgroup	St Brigid's Hall Lindfield
Fridays After 9.15 Mass	Exposition of the Eucharist	Lindfield church

Weekday Masses

	This Week—9-15 September		Next Week—16-22 September	
Monday	8.00 am Killara		8.00 am Killara	
	9.15 am Lindfield		9.15 am Lindfield	
Tuesday	8.00 am Killara		8.00 am Killara	
Weds	9.15 am Lindfield		9.15 am Lindfield	
Thurs	9.15 am Lindfield		9.15 am Lindfield	
Fri	10.00 am Killara	Healing Mass & morning tea	9.15 am Lindfield	
Sat	9.15am Lindfield			

Weekend Mass Times

Sat	5.30pm Killara	Fr David Strong SJ	5.30 pm	Fr David Strong SJ
	6.00 pm Lindfield	Fr Thomas	6.00 pm	Fr Thomas
Sun	8.15 am Lindfield	Fr David Strong SJ	8.15 am	Fr Thomas
	9.15 am Killara	Fr Thomas	9.15 am	Fr David Strong SJ
	10.15 am Lindfield	Fr David Strong SJ	10.15 am	Fr Thomas
	12.00pm Lindfield	Fr Thomas	12.00pm	Fr Thomas
	6.00 pm Lindfield	Fr Thomas	6.00 pm	Fr David Strong SJ

Reconciliation

	Lindfield Sat 5-5.30pm	Killara Sat after vigil mass
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Youth




Last weekend Dads joined the kids at Blast for 'Minute to Win it' games. Lots of fun!

LINDFIELD-KILLARA CATHOLIC PARISH PRESENTS OUR EDITION OF

the Game of LIFE

Choosing a career?

Find out more at the  careers expo at the Shirley Wallace Centre

Sunday 29th September 2019
2 - 4pm



YEAR 12 STUDENTS & THEIR PARENTS ARE INVITED TO
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)



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