

Catholic Parish of Lindfield-Killara

Diocese of Broken Bay

TWENTY FORTH SUNDAY IN ORDINARY TIME

This week: Ex 32:7-11.13-14; Tim 1:12-17; Lk 15:1-32

Next week: Amos 8:4-7; 1 Tim 2:1-8; Lk 16:1-13

IT'S ALL IN A NAME.

In the parable of the Prodigal Son so much is revealed by the *names* that are used.

The father greets his wayward child with the words: 'My *son*'.

There is no rejection. He names his son *as son*.

By contrast the self-righteous elder son **never calls his father 'Father'**, and he **never calls his brother 'brother'**:

and Jesus' point is that it's all the same thing:

If our hearts are hardened to our neighbour then they're hardened to God;

If we can't name our neighbour as brother or sister then in no real sense can we accept God as Father, the father of all humanity, saint and sinner alike.

Fr Colin



Fun and Games at Confirmation Preparation 2019!

Congratulations to all the families and our Confirmation candidates on such a fun and successful start to our programme. We shared our faith, remembered our Baptism, shared a sausage sizzle, had the Youth Leaders showing the children what Youth Group was about and playing games with them and we attended Mass together where the candidates were introduced to the Parish and each candidate now has a parishioner praying for them during their preparation for Confirmation.

Special thank you to Michael Willet from the Dad's Club and his helpers for taking charge of the sausage sizzle. A great example of inter-ministry collaboration within our parish.



FR RICHARD ROHR OFM'S MEDITATION: Meeting Christ Within Us— God Speaks

In a time when everything was being swept away, when “the whole world is becoming a giant concentration camp,” [Etty Hillesum] felt one must hold fast to what endures—the encounter with God at the depths of one’s own soul and in other people. — Robert Ellsberg [1]

To follow their own paths to wholeness, both Swiss psychoanalyst Carl Jung (1875–1961) and Jewish Auschwitz victim Etty Hillesum (1914–1943) trusted in and hearkened to the voice of God in their deepest Selves. Many educated and sophisticated people are not willing to submit to indirect, subversive, and intuitive knowing, which is probably why they rely far too much on external law and behavior to achieve their spiritual purposes. They know nothing else that feels objective and solid. Intuitive truth, that inner whole-making instinct, just feels too much like *our own thoughts and feelings*, and most of us are not willing to call this “God,” even when that voice prompts us toward compassion instead of hatred, forgiveness instead of resentment, generosity instead of stinginess, bigness instead of pettiness.

But think about it: If the incarnation is true, then *of course* God speaks to us through our own thoughts! When accusers called Joan of Arc (1412–1431) the victim of her own imagination, she is frequently credited with this brilliant reply: “How else would God speak to me?”

The inner voice so honored by Hillesum and Jung is experienced as the deepest and usually hidden self, where most of us do not go. It truly does speak at a level “beneath” rational consciousness, a place where only the humble—or the trained—know how to go.

Late in his life, Jung wrote, “In my case Pilgrim’s Progress consisted in my having to climb down a thousand ladders until I could reach out my hand to the little clod of earth that I am.” [2] Jung, a supposed unbeliever, knew that any authentic God experience takes a lot of humble, honest, and patient seeking.

This is where embracing the Christ Mystery becomes utterly practical. *Without the mediation of Christ, we will be tempted to overplay the distance and the distinction between God and humanity.* But because of the incarnation, the supernatural is forever embedded in the natural, making the very distinction false. How good is that? This is why mystics like Hillesum, Jung, Augustine, Teresa of Ávila, Thomas Merton, and many others seem to equate the discovery of their own souls with the very discovery of God. It takes much of our life, much lived experience, to trust and allow such a process. But when it comes, *it will feel like a calm and humble ability to quietly trust yourself and trust God at the same time.* Isn’t that what we all want?

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

*'Look, all these years I served you
and not once did I disobey your orders;
yet you never gave me even a young goat
to feast on with my friends' (Lk 15:29).*

The Perils of Safety

I was raised to be cautious, physically and morally: "Be careful! Don't make a mistake! Be safe! Don't do anything for which you'll be sorry!" I inhaled those words, literally, through my years of childhood, my years of seminary training, and through most of my years in the priesthood.

In fact they were the last words that my father, one of the truly moral men I have known, spoke to me. He was dying of cancer in a hospital and as my brother and I left for the night, not knowing that he would die before morning, he cautioned us: "Be careful!" He was referring to our driving on icy winter roads. But this caution marked his character, his moral sensitivity, and his healthy solicitude for us, his children, and it was meant morally: "Be careful! Be safe!" This was his habitual warning.

Those words are now part of my genetic make-up. You inherit more than simple biology from your father, especially if you are lucky enough to have one who was uncompromisingly moral. And that caution has served me well. I'm grateful for it. I've made it through more than half a century essentially intact, physically and morally. No small gift.

But that caution sometimes brings with it other things for which I am less grateful. One can be intact, but so cautious and timid that fear rather than love becomes the compass for one's life. The occupational hazard in always being scrupulously safe is that one can easily end up like the older brother of the prodigal son, that is, rigidly faithful in all things, but judgmental, jealous, and bitter of heart, dogmatically and morally uncompromising, while envying the amoral and being too paralyzed internally to truly dance.

Sometimes a long, practiced caution in our actions makes for a heart that is more cautious than generous, more envious than affirming, and more judgmental than forgiving. Sometimes too it makes for a heart that understands love and forgiveness as things that must be merited rather than freely given and received. Too often it results in a heart that is secretly gleeful when things go wrong for those who aren't living as we are. That isn't always the case, but it can easily be, and, speaking frankly and humbly, it has sometimes been the case in my own life.

The German poet, Goethe, once wrote: "The dangers of life are many, and safety is one of those dangers." For some people per-

haps the reverse warning might be more appropriate. But for those of us who were raised to be good and religious persons there is a disturbing truth in Goethe's words (Goethe).

Are we living too safely? Do we have the courage to look at our inhibitions, jealousies, and religiously-sanctioned angers with real honesty? Are our lives driven more by fear than by love? Can we enter the dance without judgment and bitterness? Do others perceive us as rigid? When is the last time we could truly forgive someone who hurt us? Are our lives really about love and generosity rather than fear and self-protection?

The danger in living too safely is that sometimes when we think we are defending life we are really defending the poverty of our own lives, sometimes when we think we are defending virtue we are really defending our inhibitions and fears, and sometimes when we think we are speaking for God's healthy concern for the world we are really speaking of our own hidden jealousy, like the older brother of the prodigal son.

The hero of the movie, *Chariots of Fire*, Eric Liddell, a wonderfully moral young man, was an Olympic runner who, because of religious sensibilities, refused to run an Olympic race on Sunday, even though he was heavily favored to win the gold medal. It would be easy to judge his action as stemming from moral and religious rigidity. In somebody else's case that might be true. It wasn't for Eric Liddell. Why? Because he wasn't driven by fear or rigidity. He was driven by love. "When I run," he famously said, "I feel God's pleasure."

Sometimes I ask myself that same question in relation to my religious and moral inhibitions: Does God take pleasure in my caution? Does God take pleasure in my sacrifices? Does God take pleasure in my anxieties about the world's moral failings? Or is the Father standing with me, outside the celebration, pleading with me, as he once pleaded with the older brother of the prodigal son, to let up a little and come inside and join the dance?

I am grateful for my upbringing, despite the congenital reticence with which it has left me. It's good to be careful. It's a responsible and loving way to live. But I am growing more honest about its dangers. I am pretty intact much of the time, but sometimes I'm more fearful than generous, more self-protective than loving, more jealous than healthily solicitous. Sometimes caution doesn't leave me with a big heart.

Safety too has its dangers.

Ron Rolheiser



LAST CALL FOR JAMBEROO RETREAT

So far there are about eight parishioners attending the retreat which runs from about 3 pm on Monday 23 September till about 10 am on Friday 27 September.

The opportunity to attend is still there, especially if you want a double room as a couple, but I need to know by Wednesday 18 September for catering purposes.

If you would like to come please let me know on gbarter@bigpond.com, or SMS to 0418 238 702, or to Kay Hunt on Kay.hunt@optus.net.

CATECHIST CORNER



- ◆ Tues 9.15-10am East Lindfield Yr 5
- ◆ Tues 11.30am-noon Beaumont Rd Yrs 3 & 6
- ◆ Fri 2.30-3pm Lindfield Learning Village Yr 9,10&11
- ◆ 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

COMMUNITY FORUM



PROMOTING SAFETY FOR PEOPLE LIVING WITH DISABILITY

HOW BELONGING IN A COMMUNITY & BEING CONNECTED TO OTHERS PROMOTES SAFETY



**Wednesday 25
September 2019**
1.30pm – 3.30pm
Including afternoon tea



St Joseph's Hall
Killara Immaculate
Heart of Mary
76a Fiddens Wharf Road



Free forum.
Afternoon tea
provided.

A presentation by Miranda Bruyniks, NDIS Quality and Safeguards Commissioner followed by a panel Q&A session with staff and clients.

As Complaints Commissioner for the NDIS Quality and Safeguards Commission, Miranda is responsible for oversight of the national model for complaints and reportable incidents. Previously Miranda was Deputy Disability Services Commissioner in Victoria, where she oversaw critical incidents reported by disability service providers, the resolution of complaints, investigations, and education and information to support people with disability.

This forum is for people living with disability and their families, and for workers in the sector.

A JOINT INITIATIVE OF:



RSVP:

Jeanlene Valderrama
P: (02) 9481
E: jeanlene.valderrama@catholiccaredbb.org.au



Catholic Mission Appeal is
THIS WEEK. This year we
are invited to partner with
the Church in Ghana
through programs designed
to rescue babies and
vulnerable children and foster their
personal development for a brighter
future. **PLEASE GIVE GENEROUSLY.**

Envelopes are in the pews or at the back of
the church.

The World Community for Christian Meditation Australia (NSW) presents

INTRODUCTION TO MEDITATION

When: Sunday 22 September
1pm to 4.30pm

Where: St Thomas School Hall
Cnr Horsley & High St, Willoughby

Booking: www.trybooking.com/515405

Enquiries maximoc@gmail.com

THE PRAYERS AND RESPONSES OF MASS

GLORIA:

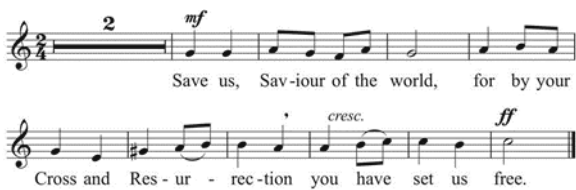
Glory to God in the highest, and on earth peace to people of good will.

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 50: 3-4, 12-13,17,19

Have mercy on me, God, in your kindness.
In your compassion blot out my offence.
wash me more and more from my guilt
and cleanse me from my sin. (R.)

A pure heart create for me, O God,
put a steadfast spirit within me.
Do not cast me away from your presence,
nor deprive me of your holy spirit. (R.)

O Lord, open my lips
and my mouth shall declare your praise.
My sacrifice is a contrite spirit;
a humbled, contrite heart you will not spurn. (R.)

At Masses at which the Psalm is sung the response is
I will rise and go to my father.

GOSPEL ACCLAMATION

Alleluia, alleluia!

God was in Christ, to reconcile the world to himself;
and the Good News of reconciliation he has entrusted to us.

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: Blest be the Lord for he has heard my prayer
Tues: I will walk with blameless heart
Weds: How great are the works of the Lord!
Thurs: How great are the works of the Lord!
Fri: Happy the poor in spirit; the kingdom of
heaven is theirs!
Sat: United in service build up the body of Christ.

CELEBRATIONS THIS WEEK: 24th week in Ordinary Time

Monday: Memoria of Sts Cornelius
Friday: Memoria of Sts Andrew Kim Tae-gon
Saturday: Feast of St Matthew

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

Recently deceased Leo Whitby, Tony Cronin, Joan Halliday, Paul Fenelon, Carmen De Fransz, Beryl Cates,

Anniversaries Beni Conti, Bernadette Rainsford (Steffel)

Please Pray for those who are sick Maureen Smith, Ron Burke, Nena Umali, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Daniella Schulze, Ian Coffey, Rebecca Turner, Maureen Hobbs,

Chinese-Catholic Community

常年期第二十四主日

15/9/2019

讀經一 (上主撤銷了要加於百姓的災禍。)

恭讀出谷紀 32:7-11, 13-14

那時候，上主訓示梅瑟說：「你下去！因為你從埃及國領出來的百姓，敗壞了。他們很快就離開了我所指示給他們的道路，為自己鑄了一隻牛犢，朝拜牠，向牠祭獻，並且說：『以色列，這就是領你離開埃及的天主。』」上主向梅瑟說：「我看這百姓，真是一個執拗的百姓！你讓我向他們發怒，消滅他們；我要使你成為一個大民族。」

梅瑟求上主他的天主息怒，說：「上主，你為什麼要向百姓發怒呢？這是你以大力，用強硬的手臂，由埃及國領出來的百姓。『求你紀念你的僕人亞巴郎、依撒格和以色列，你曾指著自己，向他們發誓說：我要使你們的後裔，像天上的繁星那樣多；我必將所許諾的那整塊土地，賜給你們的後裔，叫他們永遠擁有。』」上主於是撤銷了要加於百姓的災禍。——上主的話。

(默想片刻)

答唱詠 詠51:3-4, 12-13, 17,19

【答】：我要起身，到我父親那裡去。(路15:18)

領：天主，求你按照你的仁慈，憐憫我；依你豐厚

的慈愛，消滅我的罪惡。求你洗盡我的過犯；求你除淨我的罪惡。【答】

領：天主，求你給我再造一顆純潔的心；求

你使我心，重獲堅固的精神。求你不要從我的面前，把我拋棄；不要從我身上，收回你的聖神。【答】

領：我主，求你開啟我的口唇，我要親口宣揚你的光榮。天主，我的祭獻，就是這痛悔的精神。天主，你不輕看痛悔和謙卑的赤心。

【答】

讀經二 (基督耶穌來，是為拯救罪人。)

恭讀聖保祿宗徒致弟茂德前書 1:12-17

福音前歡呼

領/眾：亞肋路亞。

領：天主在基督內，使世界與自己和好，且將和好的話，放在我們口裡。(格後5:19)

眾：亞肋路亞。

福音 (對於一個罪人悔改，在天上的所有歡樂，甚於對那九十九個無須悔改的義人。)

恭讀聖路加福音 15:1-10

那時候，稅吏及罪人，都來接近耶穌，為聽他講道。法利塞人及經師竊竊私議，說：「這個人與罪人交往，又同他們吃飯。」耶穌於是對他們設

了這個比喻，說：「你們當中，那個人有一百隻羊，遺失了其中一隻

而不把這九十九隻，留在荒野，去尋找那遺失的一隻，直至找到呢？找到了，就歡喜的把牠放在自己的肩膀上，回到家裡，請他的友好及鄰人來，對他們說：你們與我一同歡樂吧！因為我那隻遺失了的羊，又找到了。」「我告訴你們：同樣，對於一個罪人悔改，在天上的所有歡樂，甚於對那九十九個無須悔改的義人。」「或者，一個婦女，有十個『達瑪』，如果她遺失了一個，那有不點上燈，打掃房屋，細心尋找，直至找到呢？找到了，她就請朋友及鄰人來，說：你們與我一同歡樂吧！因為我失去的那個『達瑪』，又找到了。」「我告訴你們：對於一個罪人悔改，在天上的使者前，也是這樣歡樂。」——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

22/9下午華人天主教會慶祝中秋節聯歡會在依士活中心中心節目豐富

歡迎各教友參加

FOR THE DIVINE

JUNIOR WORDSEARCH

Jesus came to save the sinners

Tm 1:12-15b
Ps 111:1-2, 3-4, 7-8 R.v.7a
Lk 15: 11-32

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

Try to find these words:

- Christ
- cruel
- eat
- found
- kind
- love
- mercy
- obeyed
- property
- sinners
- sons
- starving

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)

Address

Level 1, 2 Highfield Road (cnr Pacific Hwy)

Lindfield NSW 2070

Postal address

PO Box 22, Lindfield NSW 2070)

Phone

9416 3702

Email

parish@lindfieldkillara.org.au

Parish Website

www.lindfieldkillara.org.au

Parish Staff

Parish Secretary

Philita Marundan (Tu-F only)

philita@lindfieldkillara.org.au

Parish Office Coordinator

Child Protection Coordinator

Alison Williams (M,W,Th only)

alison@lindfieldkillara.org.au

Catechist Coordinator

Sue-Anne Sherwood

sue-anne@lindfieldkillara.org.au

Sacramental Programme Team

Sue-Anne Sherwood

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Maia Schulze Tsang

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Parish Facilities Coordinator (volunteer)

Anthony Cassidy

anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jean Shatek

youth@lindfieldkillara.org.au

Parish School

Holy Family School

4 Highfield Rd, Lindfield 2070

Phone

9416 7200

Email

info@holyfamily.nsw.edu.au

School Website

www.hflddb.catholic.edu.au

PARISH DIARY

SEPTEMBER

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	Exposition of the	Lindfield church

Weekday Masses

	This Week—9-14 September		Next Week—16-21 September	
Mon	8.00 am	Killara	8.00 am	Killara
	9.15 am	Lindfield	9.15 am	Lindfield
Tues	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	9.15 am	Lindfield	9.15 am	Lindfield
Sat	9.15am	Lindfield	9.15 am	Lindfield

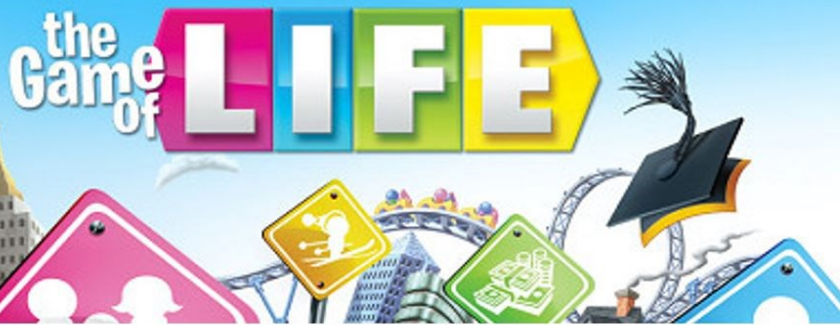
Weekend Mass Times

	Sat 14/Sun15 September		Sat 21/Sun22 September	
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 Thomas	8.15 am	Fr Thomas
	9.15 am Killara	Fr David Strong SJ	9.15 am	Fr David Strong SJ
	10.15 am Lindfield	Fr Thomas	10.15 am	Fr Thomas
	12.00pm Lindfield	Fr Thomas	12.00pm	Fr Gerard Kelly
	6.00 pm Lindfield	Fr David Strong SJ	6.00 pm	Fr David Strong SJ

Reconciliation

	Lindfield Sat 5-5.30pm	Killara Sat after vigil mass
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