



Parish of Baulkham Hills

St Michael's Church

Nineteenth Sunday in Ordinary Time - 11th August 2024

PARISH NOTES

Dear Members of the Parish of Baulkham Hills,

As I come to the end of my last full week as Parish Priest of the Parish of Baulkham Hills. I would like to express my sincere thanks and gratitude to all of you who have made these past nine and a half years so pleasant and enjoyable – most of the time, anyway!

It has been a great privilege to minister and serve you during this time – celebrating with you the hopes and disappointments, the joys and the sorrows, the COVID pandemic, and sharing with you the good news of Jesus Christ, who continually invites us into a personal relationship with him.

I acknowledge that there have been occasional difficulties and misunderstandings over this time, but I hope that I have been able to present the face of Christ to you, as I am always conscious of Ps 69.6, *“let those who have hope in you not be put to shame through me, Lord of hosts; let no those who seek you be dismayed through me, God of Israel.”*

As I have said, I feel comfortable with my appointment as Parish Priest of Mary Queen of the Family Parish on 19 August.

More on this next week.

Father Joe Lam currently parish priest of St Finbar's Parish, Glenbrook, will replace me as your new parish priest, from 1 October, as he is scheduled for leave from mid-August to mid-September, and then needs a few weeks to organise his transfer.

Father Thomas will be administering the parish after my departure with the assistance of supplies, but there may need to be some temporary changes to the liturgical schedule after my departure and before Fr Joe comes.

ASSUMPTION DAY – HOLY DAY OF OBLIGATION

On Thursday 15th August we celebrate the Solemnity of the Assumption, which is a Holy Day of Obligation.

Mass times: 9.15am St Michael's
9.30am Our Lady of Lourdes (with school attending)
12noon St Michael's (with school attending)
7.30pm St Michael's
7.30pm Our Lady of Lourdes

THE PARISH PASTORAL COUNCIL

The Parish Pastoral Council met on Thursday and, after some discussion regarding the results of surveys and think tanks, agreed to establish a Pastoral Care Committee, initially with a view of arranging visits to the housebound and the sick. Fr Thomas, Chris Worthington and Nick Redden have agreed to start exploring this. If you are interested in helping them, please contact via the parish office – admin@parishofbaulkhamhills.org.au.

THE SACRAMENT OF RECONCILIATION

200 children are now preparing for the sacrament of Reconciliation which will be celebrated after school on Tue Sep 3 and Wed Sep 4 (both at St Michael's) and Fri Sep 6 (at OLOL). Times will be confirmed later. Please pray for them and their families.

OUR LADY OF LOURDES – MASS ARRANGEMENTS THIS WEEK

Mass times will be as normal this week.

MASS LINK FOR THE NINETEENTH SUNDAY OF ORDINARY TIME – Year B

The Mass link for the Nineteenth Sunday in Ordinary Time is <https://youtube.com/live/FxnVwQ8SJzw>

Please copy the link into browser if it does not immediately work.

Mass is usually live streamed on Saturday evening at 6pm from Our Lady of and available for viewing afterwards via the link. We are also using FACEBOOK links via the Parish of Baulkham Hills FACEBOOK page.

POPE FRANCIS ON THE VIRTUES AND VICICES – CHARITY

We continue Pope Francis' teaching on vices and virtues, and this week the focus is on the virtue of **CHARITY**. See below.

SAFEGUARDING FACE-TO-FACE TRAINING OPPORTUNITIES

The next session of face-to-face Mandatory Safeguarding Training will be held on Saturday 17 August at St Madeleine Sophie Barat Parish, Kenthurst, for Modules 4-5. More training opportunities will be available throughout August and September. Please register directly for this training or for other convenient dates and locations by clicking on the training event at:

<https://parracatholic.org/connect/events/?series=safeguarding-training>. For more information, please email: safeguardingtraining@parracatholic.org

DIOCESAN SEASON OF CREATION MASS: 1 SEPTEMBER

The Diocese of Parramatta's Laudato Si' Action Team and Sacred Heart Parish Blackheath invite you to Mass with Bishop Vincent Long to launch the Season of Creation 2024 (1 September – 4 October) on Sunday 1 September at Sacred Heart Church, Blackheath, at 9.30am. Morning tea will be served after Mass. Let us join in praise and celebrate the gifts and wonders that God bestows on us.

MET WORSHIP CHILDREN'S LITURGY WORKSHOP: 19 SEPTEMBER

Children's liturgy team members are invited to attend a workshop with an outline of the Diocesan Guidelines and a Children's Liturgy Q&A session with the Diocesan Liturgy Educator, Sr Mary-Louise Walsh. This will be held on Thursday 19 September from 7pm – 8:30pm at the Bishop Bede Heather Centre in Blacktown. To register or for more information, please email Lucy on lucy.woodbury@parracatholic.org or use this link: <https://parracatholic.org/events/met-childrens-liturgy-workshop-19-sept/>

ACBC 2024-2025 Social Justice Statement Launch: 20 August

All are warmly invited to attend the official launch of the Australian Catholic Bishops Conference's 2024-2025 Social Justice Statement, 'Truth & Peace: A Gospel Word in a Violent World' on Tuesday 20 August from 10am to 12pm in St Paul's Catholic College Sports Hall, Greystanes, adjoining Our Lady Queen of Peace Parish, Greystanes. Please RSVP your attendance via this link: <https://forms.office.com/r/1Wd96tbps0>

THE DECEASED

Please also remember those for whom prayers have been requested, especially for:

Recently deceased: Terry Pankhurst

Anniversaries: Michael McKenna, Paul Boguradzki

Take care and have a great week
Fr Wim

POPE FRANCIS ON VICES AND VIRTUES – CHARITY

In his address in Italian, the Pope continued his cycle of catechesis on “Vices and virtues”, focusing on the theme *Charit*.

Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful, it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. (Bible reading: 1 Cor 13:4-7).

Catechesis of the Holy Father: Vices and virtues. 19. Charity

Dear brothers and sisters, good morning!

Today we will talk about the third theological virtue, *charity*. The other two, let us remember, were faith and hope: today we will talk about the third, charity. It is the culmination of the entire itinerary we have undertaken with the catechesis on the virtues. To think of charity immediately expands the heart, and it expands the mind, it evokes the inspired words of Saint Paul in the First Letter to the Corinthians. Concluding that wonderful hymn, Saint Paul cites the triad of the theological virtues and exclaims: “So faith, hope, love abide, these three; but the greatest of these is love” (1 Cor 13:13).

Paul addresses these words to a community that is anything but perfect in fraternal love: the Christians of Corinth were rather litigious, there were internal divisions, and there were those who claimed always to be right and did not listen to others, regarding them as inferior. Paul reminds them that knowledge puffs up, whereas charity builds up (cf. 1 Cor 8:1). The Apostle then records a scandal that touches even the moment of maximum union of a Christian community, the “Lord’s supper”, the Eucharistic celebration: even there, there are divisions, and there are those who take advantage of this to eat and drink, excluding those who have nothing (cf. 1 Cor 11:18-22). In the face of this, Paul gives a stark judgement: “When you meet together, it is not the Lord’s supper that you eat” (v. 20), you have another ritual, which is pagan, it is not the Lord’s supper.

Who knows, perhaps in the community of Corinth, no-one thought they had committed a sin, and those harsh words of the Apostle sounded somewhat incomprehensible for them. Probably they were all convinced they were good people, and if questioned on love, they would have answered that love was certainly a very important value for them, just like friendship or the family. In our days too, love is on the lips of many “influencers” and in the refrains of many songs. We speak a lot about love, but what is love?

“But the *other* love?”, Paul seems to ask to his Christians of Corinth. Not the love that rises, but the one that descends; not the one that takes, but the one that gives; not the one that appears, but the one that is hidden. Paul is concerned

that in Corinth - as among us today too - there is confusion and that there is actually no trace of the theological virtue of love, the one that comes to us only from God. And if even in words everyone assures that they are good people, that they love their family and friends, in reality they know very little about the love of God.

The Christians of antiquity had several Greek words at their disposal to define love. In the end, the word “*agape*” emerged, which we normally translate as “charity”. Because in truth Christians are capable of all the forms of love in the world: they too fall in love, more or less as it happens to everyone. They too experience the benevolence that is felt in friendship. They too feel love for their country and the universal love for all humanity. But there is a greater love, a love which comes from God and is directed towards God, which enables us to love God, to become His friends, and enables us to love our neighbour as God loves him or her, with the desire to share the friendship with God. This love, because of Christ, drives us where humanly we would not go: it is the love for the poor, for those who are not lovable, for those who do not care for us and are not grateful. It is love for what no-one would love, even for one’s enemy. Even for the enemy. This is “theological”: this comes from God, it is the work of the Holy Spirit in us.

Jesus preaches, in the Sermon on the Mount: “If you love those who love you, what credit is that to you? For even sinners love those who love them” (Lk 6:32-33). And he concludes: “But love your enemies” – we are used to speaking badly of our enemies – “love your enemies and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish” (v. 35). Let us remember this: “Love your enemies and do good, and lend, expecting nothing in return”. Let us not forget this!

In these words, love reveals itself as a theological virtue and assumes the name of charity. Love is charity. We immediately realize that it is a difficult, indeed impossible love to practice if one does not live in God. Our human nature makes us love spontaneously what is good and beautiful. In the name of an ideal or a great affection we can even be generous and perform heroic acts. But the love of God goes beyond these criteria. Christian love embraces what is not lovable, it offers forgiveness – how difficult it is to forgive! How much love it takes to forgive! – Christian love blesses those who curse, whereas, faced with an insult or a curse, we are accustomed to replying with another insult, with another curse. It is a love so ardent that it seems almost impossible, and yet it is the only thing that will remain of us. Love is the “narrow gate” through which we will pass in order to enter the Kingdom of God. Because at the twilight of life, we will not be judged on generic love; we will be judged precisely on charity, on the real love we had. And Jesus says this to us, which is so beautiful: “Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). This is the beautiful thing, the greatest thing about love. Onwards and upwards!

Nineteenth Sunday in Ordinary Time - B

Entrance Antiphon

Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

First Reading

1 Kg 19:4-8

Elijah went into the wilderness, a day's journey, and sitting under a furze bush wished he were dead. 'Lord', he said 'I have had enough. Take my life: I am no better than my ancestors.' Then he lay down and went to sleep. But an angel touched him and said, 'Get up and eat.' He looked round, and there at his head was a scone baked on hot stones, and a jar of water. He ate and drank and then lay down again. But the angel of the Lord came back a second time and touched him and said, 'Get up and eat, or the journey will be too long for you.' So he got up and ate and drank, and strengthened by that food he walked for forty days and forty nights until he reached Horeb, the mountain of God.

Responsorial Psalm

(R) Taste and see the goodness of the Lord.

1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)
4. The angel of the Lord is encamped around those who revere him, to rescue them. Taste and see that the Lord is good. He is happy who seeks refuge in him

Second Reading

Eph 4:30 - 5:2

Do not grieve the Holy Spirit of God who has marked you with his seal for you to be set free when the day comes. Never have grudges against others, or lose your temper, or raise your voice to anybody, or call each other names, or allow any sort of spitefulness. Be friends with one another, and kind, forgiving each other as readily as God forgave you in Christ.

Try, then, to imitate God, as children of his that he loves, and follow Christ by loving as he loved you, giving himself up in our place as a fragrant offering and a sacrifice to God.

Gospel Acclamation

Alleluia, alleluia!

I am the living bread from heaven, says the Lord; whoever eats this bread will live for ever. Alleluia!



Gospel

Jn 6:41-51

The Jews were complaining to each other about Jesus, because he had said, 'I am the bread that came down from heaven.' 'Surely this is Jesus son of Joseph' they said. 'We know his father and mother. How can he now say, "I have come down from heaven"?' Jesus said in reply, 'Stop complaining to each other.

'No one can come to me unless he is drawn by the Father who sent me, and I will raise him up at the last day.

It is written in the prophets:

They will all be taught by God, and to hear the teaching of the Father, and learn from it, is to come to me.

Not that anybody has seen the Father, except the one who comes from God: he has seen the Father.

I tell you most solemnly, everybody who believes has eternal life.

I am the bread of life.

Your fathers ate the manna in the desert and they are dead;

but this is the bread that comes down from heaven, so that a man may eat it and not die.

I am the living bread which has come down from heaven.

Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Communion Antiphon

O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.

Next Sunday: Twentieth Sunday in Ordinary Time

Prov 9:1-6; Eph 5:15-20; Jn 6:51-58

SCRIPTURE COMMENTARY

BY BRENDAN BYRNE SJ

In the third of the Gospel readings taken from John 6 we find ourselves at the centre of Jesus' long discourse on the 'Bread of Life'.

The **First Reading**, from the Elijah cycle, 1 Kings 19:4-8, is not actually alluded to in the Gospel. However, the divine provision of sustenance for Elijah on his journey to Sinai (here given its alternative name 'Horeb') provides a background for the Gospel's sense of Jesus as 'life-giving Bread'.

Following his great victory over the prophets of Baal (1 Kings 18:20-40), Elijah is on the run from the hostility of Queen Jezebel and her weak husband Ahab. We come upon him here sitting under a furze tree and wishing he were dead, a picture of deep discouragement, if not of severe depression. Particularly human and touching about the story is the way in which when the angel first wakes him and indicates the food and drink provided, Elijah eats and drinks, and then goes back to sleep. Only when the angel repeats the gesture and he has taken nourishment a second time does the prophet set out, strengthened by the food, for the long journey to Sinai. There, in that place where his people first came to know their God in a terrifying way, Elijah will experience God in a new, deeply personal way – a God who is not in the wind, or the earthquake or the fire [lightning], but in 'the sound of sheer silence' (vv. 11-12). The food and drink set beside him has been the sustenance for this journey to fresh revelation and renewal of his life and mission.

The people with whom Jesus is in dialogue and dispute in the section of the discourse appearing as the **Gospel** for today (John 6:41-51) are now described as 'the Jews'. This standard designation for the adversaries of Jesus in the Fourth Gospel is problematic in reading and proclamation today. Jesus is a Jew; his disciples are Jews; it is bizarre that he should be set over against his own people in the way that use of this designation suggests. Its use in the Gospel reflects the situation of the Johannine community, now definitively separated from the Jewish Synagogue and engaging in dispute with Jews of their own time because of their claims for Jesus as the author of eternal life over against Jewish claims for the Law of Moses.

A greater problem, however, than that of the Law concerns the claims believers are making in regard to the person and status of Jesus himself. Behind the complaint we hear about Jesus' claim to be 'the bread come down from heaven' lies the whole 'offence' of the Incarnation. 'The Jews' claim to be well acquainted with Jesus' human origins ('We know his father and mother'). How then can one so clearly human claim divine origin in this sense?

Jesus' response in the Gospel is to point to Scripture, specifically a text from Isa 54:13, 'They will all be taught by God' (v. 45). He draws a great deal out of this brief text in the sense of seeing it indicating a divine intent to communicate life to the world through a mode of instruction involving divine-human engagement of unimagined closeness. The Father has sent the Son into the world (3:16) and drawn people to him so that in hearing him and believing in him, they are really being 'taught by God' as the prophetic text foretold. In this intensely personal way they can hear the teaching of the Father, which is essentially teaching *about* the Father given by the only One who has truly seen the Father, namely the Son (cf. 1:18).

To hear this teaching and respond to it in faith is to 'have' (beginning here and now) 'eternal life'. Hence the rightness of Jesus' claim to be 'the Bread of Life' come down from heaven. Whereas the Manna that the ancestors ('your fathers') ate in the desert sustained them only for their physical life, after which they died, this 'Bread' is 'living Bread', that is, 'life-giving' sustenance for eternal life.

A eucharistic overtone seems to creep in at the very end when Jesus 'defines' the bread as 'my flesh for the life of the world'. But the primary reference at this point is to his death upon the cross. It is in giving his own life ('his flesh') for the life of the world that Jesus will most truly be for the world the life-giving revelation of the Father.

The **Second Reading**, Ephesians 4:30 – 5:2, begins with the odd injunction about not 'grieving' the Holy Spirit. The gift of the Spirit is the mark or 'seal' of God's ownership upon believers and guarantee of destiny to eternal life. Believers 'grieve' the Spirit by acting in ways clearly contrary to this dignity and destiny.

From LiturgyHelp



Nineteenth Sunday in Ordinary Time

Elijah went into the wilderness a day's journey, and sitting under a furze bush, wished he were dead. 'Lord', he said, 'I've had enough! Take my life; I'm no better than my ancestors.' Then he lay down and went to sleep. But an angel touched him and said: 'Get up and eat.' He looked round, and there at his head was a scone baked on hot stones and a jar of water. 1 Kings 19: 4-8

"I am the living bread that came down from heaven; whoever eats this bread will live forever...Everyone who listens to my Father and learns from him comes to me... whoever believes has eternal life." John 6: 41-51



Today's gospel reading is another excerpt from Chapter 6 of John's Gospel. The crowd that had been pursuing signs that would demonstrate that Jesus was from God and wanting from Jesus more of the bread that

would fill their day-to-day hunger had come up against a Jesus who was trying to convince them of the importance of looking beyond the miracle of the loaves and fish and to see that what they had experienced was an expression of the compassion and love of God. He was also stretching them to realise that they, too, could be God's instruments of compassion, hope, generosity and nourishment for others.

The meaning of today's gospel-reading pivots on an argument that Jesus had invited them to consider. Effectively he had said to them: "Your ancestors, whom you rightly hold in great admiration, came to appreciate that the white powdery substance which they gathered on the ground each morning and which they had derogatively called "What's this stuff?" was sent by God to save them from dying of hunger in the desert. God was able to nourish them with something as earthy and ordinary as the excreta of insects. If God was able to do that, God could use people as ordinary as you and me to bring goodness into our world. Moreover, the message and teaching and compassion which I have been extending to you is proof that I am from God."

In today's gospel-reading, we hear John pointing out that the crowd that had been badgering Jesus "had murmured against him because he had said: 'I am the bread that came down from heaven.'" The irony is that these descendants of those who had wandered and not seen the manna as God's gift, were failing to recognise Jesus as God's gift to them.

The message here for us is that we, too, can seek to feed ourselves on the wrong things – reputation, fame, qualifications, getting the better of others, getting even. In today's gospel-reading, we encounter a Jesus who invites us to nourish ourselves on the 'living bread' of

compassion, reconciliation, encouragement and affirmation, justice and integrity. To nourish ourselves on that kind of bread will lead us to become 'bread' for others, 'bread' that is not only from Jesus but *is* Jesus himself.

The very word *eucharist* is derived from Greek and means thanksgiving or gratitude. To live gratefully is to see our lives as gift rather than entitlement, to count our blessings and let go of our disappointments, to encounter God in the love we extend to and receive from others. Jesus Christ is bread for us and we, in our turn, are bread for others in the love care and compassion we extend to them.

Complementing today's gospel-reading is the story of Elijah, who had reached the end of his tether. Queen Jezebel had been after him, intent on killing him. Exhausted from running, he collapsed under a bush and complained to God for expecting too much from him. His prayer was courageously honest. God responded by sending an angel to feed him with bread, so that he would have enough energy to begin again. There is a second story of how Elijah was fed with a scone by a widow who used the very last of her meal to feed him and her son. God blessed her generosity by making sure that her oil bottle and her meal jar were never again empty (1 Kings 17: 7-16.) There is a further story of how the Prophet Elisha fed 100 men with twenty small barley loaves (See the first reading of the Seventeenth Sunday in Ordinary Time, 2 Kings 4: 42-44). Worthy of note for us is the fact that, in today's first reading, Elijah described himself as being no better than his ancestors who had lost faith in God in the desert. He was clearly familiar with the traditions of his people and with his own personal inadequacies. Note, too, how God rescued people who had been faithful with the staple food of bread.

The bottom line of today's gospel-reading is that Jesus was reminding those who were doubting that he was from God to take the time to get in touch with the Prophets and the traditions and stories of their ancestors. In order to recall how God had worked through very ordinary people and very human situations to reach out to people in need. Those who doubted that God might be able to work through an ordinary tradesman from Nazareth were not only questioning Jesus and the God who had loved each of them into life but were revealing how abysmally low were their expectations of themselves. They were disclosing their belief that the God who had loved them into life had not done much good by letting them loose in the world. How open are we to be God's instruments for good in our world?

In conclusion, let's not be hesitant, when our spirits are low, to be courageous enough to pray to God as Elijah did when he dropped in exhaustion and self-doubt under the furze bush.

Baptism

Congratulations to

- Hazel Grace Rider
- Mackenzie Seale
- Andrea Sy-Axalan



who were baptised at St. Michael's Church last week

We pray that their faith may be an important and integral part of her life.

Thursday 15 August
Solemnity of the Assumption of Our Lady
A Holy Day of Obligation

Mass Times:

St Michael's: 9.15 am,
12 noon (school), 7.30pm

Our Lady of Lourdes:
9.30am (incl. school),
7.30pm



Our Week

Wednesday 14 August

Memorial - Saint Maximilian Mary Kolbe

Thursday 15 August

Solemnity - The Assumption of the Blessed Virgin Mary



TOONGABBIE LEGAL CENTRE (TLC)

Toongabbie Legal Centre (TLC) volunteers will be selling raffle tickets this weekend, along with some merchandise.

All proceeds will directly support their free legal clinic provided for over 16 years to disadvantaged, marginalised and vulnerable people of Western Sydney. Tickets are \$2.00 each or \$20.00 for a book of 10 tickets.

Prizes include Tasmania with 5 x \$50 Restaurant Food voucher plus \$300.00 toward airfare*, 1 week accommodation in Cairns plus \$300.00 toward airfare*, Jabra GN - Evolve 2 75 speaker phone, Fitbit - Smartwatch, Samsung Tablet.



ALL ARE WELCOME to join us for **MORNING TEA AFTER 10AM MASS ON SUNDAY 18TH AUGUST** to farewell Fr Wim.

We give thanks for his wonderful ministry in our parish and wish him well as he commences the next chapter in his life. Let's come together to celebrate Fr Wim's time with us, share our memories, and extend our heartfelt gratitude for his unwavering commitment to our community.

We'd love your help! Email Emma Baker alphateam2153@gmail.com to find out how.

SUPPORT DONATIONS

We really appreciate your continued support. To assist with the proper recording for the second collection, please include your envelope number if you have one.

For EFT to the First Collection - supporting the priests

BSB 067 950
Account No 000004265
Account Name Diocesan Clergy
Reference 6001 your name

For EFT to the second (envelope and loose) Collection - for support of the Parish

BSB 067 950
Account No 000000214
Account Name St Michael's Baulkham Hills
Reference Envelope Number or Your Name

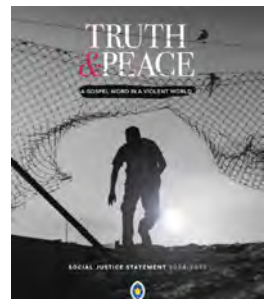
For EFT to the St Michael's Special Account

BSB 067 950
Acct No 100005310
Acct Name Special Purposes
Reference Your name and please email details to admin@parishofbaulkhamhills.org.au

If you wish to pay by credit card, please use this link <https://www.bpoint.com.au/pay/stmichaelsparishbaulkhamhills>

ACBC SOCIAL JUSTICE STATEMENT

On behalf of Bishop Vincent Long OFM Conv, Chair of the Australian Catholic Bishops Conference's Commission for Social Justice, Mission and Service, we warmly invite you to the launch of the 2024-2025 ACBC Social Justice Statement, *Truth & Peace: A Gospel Word in a Violent World*.



The launch will take place on Tuesday 20 August from 10am to 12pm in St Paul's Catholic College Sports Hall, Greystanes, NSW. The school adjoins Our Lady Queen of Peace Parish, 198 Old Prospect Rd, Greystanes.

You can RSVP via this link: <https://forms.office.com/r/1Wd96tbps0>

If you have any questions, please email the Communications team on comms@parracatholic.org, or reach out to James Atanasious and Rachael Kama from the Diocese's Mission Enhancement Team on met@parracatholic.org.



12th
Annual
Pilgrimage

Annual Walk on the SOLEMNITY OF THE ASSUMPTION

THURSDAY, 15th AUGUST 2024

Shrine of the Holy Innocents -- St. Patrick's Cathedral Parramatta

- Beginning with 11.30 am Mass at Franciscan Shrine of the Holy Innocents (8 Greyfriar Place, Kellyville)
- The walk starts from the Shrine **1pm sharp!** (8 Greyfriar Place, Kellyville) Along Windsor Road to Parramatta Cathedral - 14km in total
- First refreshment stop at St. Michael's, Baulkham Hills - (approx 2.30pm)
- Second refreshment stop at St. Monica's, North Parramatta - (approx 4.30pm)
- Finishing at Parramatta Cathedral with final prayer & readings - (approx 6pm)
- **BANNERS AND STATUES ARE WELCOME.**
- **YOU ARE WELCOME TO JOIN IN AT ANY POINT OF THE WALK.**

For further information, please contact
Fr Paschal (0499 186 725) or OLOR Parish Office (9629 2595)



Parish of Baulkham Hills



PARISH STAFF

Parish Priest Father Wim Hoekstra
Assistant Priest Father Thomas Bui
Assistant Deacons Deacon Roque Dias
Youth Ministry Kimberley Almeida

St Michael's Parish Centre (02) 9639 0598
Monday to Friday 8.30am to 4.30pm
Office Administrator Monica O'Callaghan
Assistant Secretary Betty Cheung

Our Lady of Lourdes Parish Centre (02) 9639 8385
Mon/Tues 1.30pm - 4.30pm; Wed-Fri 9.30am - 4.30pm
Secretary Louise Ryall

ST MICHAEL'S CHURCH

1 Chapel Lane, Baulkham Hills, NSW 2153
 PO Box 702, Baulkham Hills 1755
 Email: admin@parishofbaulkhamhills.org.au
 Homepage: www.parishofbaulkhamhills.org.au

OUR LADY OF LOURDES CHURCH

1 Canyon Rd, Baulkham Hills, NSW 2153
 Email: lol@parishofbaulkhamhills.org.au
 Homepage: www.parishofbaulkhamhills.org.au

CURRENT LITURGY SCHEDULE

ST MICHAEL'S WEEKLY SCHEDULE

Saturday Vigil: 5.30pm
Sunday: 8.00am, 10.00am and 6.00pm
Mon - Fri: 9.15am **Sat:** 9.00am

ROSARY: Mon - Fri 8.50am, Sat 8.45am

ADORATION OF BLESSED EUCHARIST

Tuesday 9.45am - 10.45am

RECONCILIATION

Saturday 9.30am - 10.30am, 4.45 - 5.15pm

OUR LADY OF LOURDES WEEKLY SCHEDULE

Saturday Vigil: 6.00pm
Sunday: 9.30am, 11.30am (Korean)
Wed - Fri: 9.30am

ADORATION OF BLESSED EUCHARIST

Friday 8.50am prior to 9.30am Mass

RECONCILIATION

Saturday 5.00 - 5.30pm

BAPTISMS and MARRIAGES (by appointment only)

Please contact the appropriate Parish Office

KOREAN CHAPLAINCY

1 Canyon Road, Baulkham Hills NSW 2153
Chaplain Fr. Pio Yong Ho Jang
Secretary Rita Ryou

| Mass Times | LECTORS 11 AUGUST 2024 | LECTORS 18 AUGUST 2024 |
|------------------------|---|--|
| Saturday 5.30 pm | G. Dequena, P. Eustace, F. Ritky | E. Riches, P. Sladen, C. Vella |
| Sunday 8.00 am | M. Cameron, C. Worthington, G. Machado | A. Mendes, N. D'Lima, J. Kerr |
| Sunday 10.00 am | J. Van Gend, M. Reefman, M. Neylan | C. Burton, A. Mantaring, S. Mantaring |
| Sunday 6.00 pm | M. Moloney, M. Moloney, S. Turner, A. Rodrigues | N. Redden, G. Tamayo, R. Borg |
| Mass Times | EXTRAORDINARY MINISTERS 11 AUGUST 2024 | EXTRAORDINARY MINISTERS 18 AUGUST 2024 |
| Saturday 5.30 pm | K. McElduff, R. Gosper, A. Mascari, W. Ng, C. Vella | G. Rodrigues, D. Rodrigues, R. Gosper, E. Hanrahan |
| Sunday 8.00 am | T. Barnes, M. Cameron, R. McGuinness, L. Byrne | G. Rodrigues, A. Lockwood, B. Smith |
| Sunday 10.00 am | D. Warren, C. Malinis, S. Malinis | J. Banayos, S. Malinis, N. Redden |
| Sunday 6.00 pm | N. Redden, R. Santos, R. Borg | J. Macey, R. Macey, S. Haskins, A. Rodrigues |
| ROSTERS: | WEEK BEGINNING 11.08.24 | WEEK BEGINNING 18.08.24 |
| COUNTERS | Counters 11.08.24 : Team 2 : K. McElduff | Counters 18.08.24 : Team 3 : R. McGuinness |
| FLOWER MINISTRY | Saturday 17.08.24 : M. Mifsud, L. Laksana | Saturday 24.08.24 : M. Medvidovic, R. O'Donnell |
| PROJECTOR | Weekend 17th/18th August 2024 - Masses: Sat 5:30pm: S. Yao Sun 8am: M. Donnelly 10am: G. Wongso 6pm: L. Teng | |



In your mercy, please remember those for whom prayers have been asked

Recently deceased:

Terry Pankhurst

Anniversaries:

Michael McKenna, Paul Boguradzki

Sick:

Bill Rowan, Natasha Leita, Felix Melinz, Arlene D'Cruz, Jacqui Sneesby, Jo Khong, Rebecca Grech, Monera Obeid, Judy Poon, Margaret White, Tony Biddle, Connie Rivas, Cathy Vella, Greg Hopwood, Garry Eldersley, Katherine Izzo, Joey & Noah, Mimi Yeung, Nicholas Tadros, Debra Price, Mary Burns, Kong Su Chong, Jamal Kairouz, Cynthia Gomes, Baby Carter McGhie, Marie Bolton, Jane Gibson, Frank Jacobs, Bridgette & Gabriella Boldt, Jacinta Hollins, Florigina Henry, Richard Miranda, Joseph MacDermid, Catherine Hemmings, Young William Merhi, Rev Dr. Richard Waugh QSM