



Parish of Baulkham Hills

St Michael's Community

Twenty-Seventh Sunday in Ordinary Time – 02nd October 2022

PARISH UPDATE – FRIDAY SEPTEMBER 30 A COVID SAFE PARISH

Dear Parishioners,

Well, it's nice to be back after a wonderful pilgrimage to, amongst other places, Fatima, Lourdes and Oberammergau for the Passion Play. A few weeks in Europe, the UK and USA was also a pleasant break.

But it's always nice to come back to Australia, especially to a long weekend and the NRL Grand Final on Sunday.

I was sorry to have missed Fr Andrew's ordination but am pleased that he has been appointed here. He's already been very busy in the month since his ordination and has been a steep learning curve for him.

Fr Jessie will be heading off now for some time in the Philippines, catching up with his family. He'll be leaving Monday and be back on November 8.

PARISH SURVEY

The Parish Working Group is finalising a survey for all parishioners and school families to provide some information about how as a parish we are doing. This survey will be mainly done online, and we encourage as many as possible to do it via the online method, as this will provide immediate data. However, paper copies will be available for those who prefer this.

We hope to have this available next week.

FIRST COMMUNIONS

Please pray for the many children in our communities who are preparing for their first communions in October at St Michael's and November at Our Lady of Lourdes.

OPPORTUNITY FOR CATECHESIS

Talks for Adults (ages 13+) from October 10 every Monday and Thursday @ 7.30pm in the Downey Room. Come and listen to a word of hope that can help you find peace and joy in your heart, regardless of the events surrounding you every day.

PUBLIC ROSARY – 15th October

To commemorate the 105th anniversary of the *Miracle of the Sun* at Fatima, a nationwide 'chain' of Public Rosaries will be held on 15th October.

The Public Rosary rallies are again being organised by Australia Needs Fatima with the intention of giving a public demonstration of our love and devotion to Our Blessed Mother, and to pray for her urgent message at Fatima will spread further and be heeded throughout Australia and the world.

The Public Rosary will be held at 12.30pm on Saturday 15th

October at George Suttor Memorial Park, next door to the Hills Bowling Club, Old Northern Road, Baulkham Hills. For more details contact John Vassett 0410 139 759

POPE FRANCIS ON DISCERNMENT

Pope Francis has concluded his reflections on old age and has recently begun acatechesis on the theme of discernment.

He starts off with "What is discernment?" See below the notices for the first of his catechesis.

MASS LINK

The Mass link for this **Saturday for the Twenty-Seventh Sunday in Ordinary Time** (Sat 6pm) and available on YOUTUBE after that <https://youtu.be/INS4eW2tEQg>. Please copy the link into browser if it does not immediately work.

Mass is live streamed on Saturday evening at 6pm from Our Lady of Lourdes, and available for viewing afterwards via the link. We are also using FACEBOOK links via the Parish of Baulkham Hills FACEBOOK page. Thank you to Jim and Brian for your help with this every week.

FOR THE DECEASED

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

Recently deceased:

Noel D'Silva, Simon Radanovic, Moira Devine, Michael Bradley, Thelma Wagner

Anniversary:

Ib Petersen, Cynthia Dsouza, Caroline Franco, Anthony Franco,

Enjoy the long weekend and don't forget to turn your clock forward by one hour before you go to bed on Saturday

Fr Wim

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

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

POPE FRANCIS ON DISCERNMENT – “What does it mean to discern?”

In his address in Italian, the Pope began a new cycle of catechesis on Discernment, focusing on the theme: *What does it mean to discern?*

“The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls;⁴⁶on finding one pearl of great value, he went and sold all that he had and bought it. Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind;⁴⁸when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad.⁴⁹So it will be at the end of the age. The angels will come out and separate the evil from the righteous⁵⁰and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. (Bible reading: Mt 13: 44-48).

Catechesis of the Holy Father

Dear brothers and sisters, good day!

Today we begin a new cycle of catechesis: we have finished the catechesis on old age, now we begin a new cycle on the theme of discernment. Discernment is an important act that concerns everyone, because choices are an essential part of life. One chooses food, clothing, a course of study, a job, a relationship. In all of these, a life project is realized, and even our relationship with God is concretized.

In the Gospel, Jesus speaks of discernment with images taken from ordinary life; for example, he describes the fisher who selects the good fish and discards the bad ones; or the merchant who knows how to identify, among many pearls, the one of greatest value. Or he who, ploughing a field, comes across something that turns out to be a treasure (cf. Mt 13:44-48).

In the light of these examples, discernment presents itself as an exercise of intelligence, of skill, and also of will, to seize the opportune moment: these are the conditions for making a good choice. It takes intelligence, skill, and also will to make a good choice. And there is also a price required for discernment to become effective. To perform his trade to the best of his ability, the fisher reckons with hard work, long nights spent at sea, and then discarding some of the catch, accepting a loss of profit for the sake of those for whom it is intended. The pearl merchant does not hesitate to spend everything to buy that pearl; and so does the person who has stumbled upon a treasure. [These are] unexpected, unplanned situations, where it is crucial to recognize the importance and urgency of a decision to be made.

Everyone has to make decisions; there is no one to make it for us. At a certain point, adults can freely ask for advice; we can reflect, but the decision is our own. We can't say, 'I lost this, because my husband decided, my wife decided, my brother decided.' No. You have to decide, each of us has to decide, and for this reason it is important to know how to discern, to decide well it is necessary to know how to discern.

The Gospel suggests another important aspect of discernment: it involves the emotions. The one who has found the treasure feels no difficulty in selling everything, so great is his joy (cf. Mt 13:44). The term used by the evangelist Matthew indicates a very special joy, which no human reality can give; and indeed it recurs in very few other passages of the Gospel, all of which refer to the encounter with God. It is the joy of the Magi when, after a long and arduous journey, they see the star again (cf. Mt 2:10); the

joy, it is the joy of the women who return from the empty tomb after hearing the angel's announcement of the resurrection (cf. Mt 28:8). It is the joy of those who have found the Lord. Making a good decision, a correct decision, always leads you to that final joy; perhaps along the way you have to suffer a bit of uncertainty, thinking, seeking, but in the end the right decision blesses you with joy.

In the final judgement God will exercise discernment – the great discernment – with regard to us. The images of the farmer, the fisher, and the merchant are examples of what happens in the Kingdom of Heaven, a Kingdom that manifests itself in the ordinary actions of life, which require us to take a stand. This is why it is so important to be able to discern: great choices can arise from circumstances that at first sight seem secondary, but turn out to be decisive. For example, let us think of Andrew and John's first encounter with Jesus, an encounter that stems from a simple question: 'Rabbi, where do you live?' – 'Come and see,' says Jesus (cf. Jn 1:38-39). A very brief exchange, but it is the beginning of a change that, step by step, will mark their whole life. Years later, the Evangelist will continue to remember that encounter that changed him forever, and he will even remember the time: 'It was about four o'clock in the afternoon' (v. 39). It is the hour when time and the eternal met in his life. And in a good decision, correct, there is an encounter between God's will and our will; there is an encounter between the present path and the eternal. Making the right decision, after a path of discernment, is to make this encounter: time with eternity.

So: knowledge, experience, emotion, will: these are some of the indispensable elements of discernment. In the course of these catecheses we will see others, equally important.

Discernment – as I've said – involves hard work. According to the Bible, we do not find set before us, pre-packaged, the life we are to live. No! We have to decide it all the time, according to the reality that comes. God invites us to evaluate and choose: He created us free and wants us to exercise our freedom. Therefore, discerning is demanding.

We have often had this experience: choosing something that seemed good to us and yet was not. Or knowing what our true good was and not choosing it. Human beings, unlike animals, can be wrong, can be unwilling to choose correctly – freedom, no? And the Bible shows this from its very first pages. God gives man a precise instruction: if you want to live, if you want to enjoy life, remember that you are a creature, that you are not the criterion of good and evil, and that the choices you make will have a consequence, for you, for others and for the world (cf. Gen 2:16-17); you can make the earth a magnificent garden or you can make it a desert of death. A fundamental teaching: it is no coincidence that this is the first dialogue between God and man. The dialogue is: the Lord gives the mission, you have to do this and that; and every person, the step he or she takes, must discern which decision to make. Discernment is that reflection of the mind, of the heart, that we have to do before making a decision.

Discernment is demanding but indispensable for living. It requires that I know myself, that I know what is good for me here and now. Above all, it requires a filial relationship with God. God is Father and He does not leave us alone, He is always willing to advise us, to encourage us, to welcome us. But He never imposes His will. Why? Because He wants to be loved and not feared. And also, God wants children, not slaves: free children. And love can only be lived in freedom. To learn to live one must learn to love, and for this it is necessary to discern: what can I do now, faced with this alternative? Let it be a sign of greater love, of greater maturity in love. Let us ask the Holy Spirit to guide us! Let us invoke Him every day, especially when we have choices to make.

Twenty-Seventh Sunday in Ordinary Time

Entrance Antiphon

Within your will, O Lord, all things are established, and there is none that can resist your will. For you have made all things, the heaven and the earth, and all that is held within the circle of heaven; you are the Lord of all.

First Reading

Hab 1:2-3, 2:2-4

How long, Lord, am I to cry for help
while you will not listen;
to cry 'Oppression!' in your ear
and you will not save?
Why do you set injustice before me,
why do you look on where there is tyranny?
Outrage and violence, this is all I see,
all is contention, and discord flourishes.
Then the Lord answered and said,
'Write the vision down,
inscribe it on tablets
to be easily read,
since this vision is for its own time only:
eager for its own fulfilment, it does not deceive;
if it comes slowly, wait,
for come it will, without fail.
See how he flags, he whose soul is not at rights,
but the upright man will live by his faithfulness.'

Responsorial Psalm

- (R) If today you hear his voice, harden not your hearts.
1. Come, ring out our joy to the Lord; hail the rock who saves us. Let us come before him, giving thanks, with songs let us hail the Lord. (R.)
 2. Come in; let us bow and bend low; let us kneel before the God who made us for he is our God and we the people who belong to his pasture, the flock that is led by his hand. (R.)
 3. O that today you would listen to his voice! 'Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work.' (R.)

Second Reading

2 Tim 1:6-8, 13-14

I am reminding you to fan into a flame the gift that God gave you when I laid my hands on you. God's gift was not a spirit of timidity, but the Spirit of power, and love, and self-control. So you are never to be ashamed of

witnessing to the Lord, or ashamed of me for being his prisoner; but with me, bear the hardships for the sake of the Good News, relying on the power of God.

Keep as your pattern the sound teaching you have heard from me, in the faith and love that are in Christ Jesus. You have been trusted to look after something precious; guard it with the help of the Holy Spirit who lives in us.

Gospel Acclamation

Alleluia, alleluia!

The word of the Lord stands for ever; it is the word given to you, the Good News.

Alleluia!



Gospel

Lk 17:5-9

The apostles said to the Lord, 'Increase our faith.' The Lord replied, 'Were your faith the size of a mustard seed you could say to this mulberry tree, "Be uprooted and planted in the sea", and it would obey you.

'Which of you, with a servant ploughing or minding sheep, would say to him when he returned from the fields, "Come and have your meal immediately"? Would he not be more likely to say, "Get my supper laid; make yourself tidy and wait on me while I eat and drink. You can eat and drink yourself afterwards"? Must he be grateful to the servant for doing what he was told? So with you: when you have done all you have been told to do, say, "We are merely servants: we have done no more than our duty."'

Communion Antiphon

The Lord is good to those who hope in him, to the soul that seeks him.

Next Sunday: Twenty-Eighth Sunday in Ordinary Time

2 Kg 5:14-17; 2 Tim 2:8-13; Lk 17:11-19

SCRIPTURE COMMENTARY

BY BRENDAN BYRNE SJ

The common theme linking the readings for today – at least the First Reading, from Habakkuk 1-2, and the Gospel, Luke 17:5-10 – would seem to be that of faith. That said, it must be admitted that the readings do go in rather different directions.

The prophet Habakkuk lived at a time of considerable turmoil for his people. He saw threats coming from outside – specifically from the rise of the Babylonians, who were in fact to lead Israel into Exile in the early 6th century, BCE – and he saw a breakdown of honest administration and social justice within his own society. In a way that is quite daring in theological terms he gives voice to questions as to why God allows this situation to continue.

The text excerpted for the **First Reading** truncates this expression of complaint and questioning on the part of the prophet and moves almost immediately to the divine response and assurance. This assurance is that the ‘vision’ – divine saving intervention – will most certainly come. What is required, then, of the ‘righteous’ (those faithful to the covenant) is faith: a persevering trust that God will eventually intervene.

The formulation of this in the concluding phrase, ‘the righteous person lives by their faith’ (or ‘faithfulness’) became an absolutely central text for Paul, who appealed to it (Rom 1:17; Gal 3:11; see also Heb 10:38) as scriptural warrant for the truth that justification (God’s acceptance) is primarily by faith rather than performance of the requirements of the Jewish law. Paul’s sense of ‘faith’ here (which I think is echoed in the second part of the Gospel) is not exactly what Habakkuk had in mind. However, both cohere in the sense that faith is fundamentally enduring trust in God’s faithfulness, despite appearances to the contrary. Remote and obscure as the words of Habakkuk may appear at first sight, the prophet’s sense of the way faith must confront the reality of social injustice and what seems to be divine inaction in the face of that injustice, will, if carefully expounded, strike a resonance in the hearts of many committed believers today.

The **Gospel** falls into two rather different parts. In the first, the apostles ask Jesus to increase their faith – seemingly in reaction to the very demanding teaching he has just been giving about forgiveness. His response does not imply that the disciples have no faith. Rather, the little faith they have is enough to work outstanding miracles if only they exploited its possibilities to the full. As so often is the case in Jesus’ teaching, the imagery is exaggerated: the mustard seed is notoriously small; mulberry trees were not only large, their extensive root

system made the difficulty of uprooting them a byword. Likewise, the idea of a tree ‘planted’ in the sea is over the top. Jesus indulges in hyperbole to make his point: to take the risk of faith is to clothe oneself with the power of God. It is people of faith who let God’s power in the world.

The second part of the Gospel comes close, as I mentioned above, to the attitude towards God that Paul saw supported in the text from Habakkuk. We might find off-putting not only the image Jesus takes from the practice – widespread at the time – of slavery but also the actual content of what he says. Does God really regard us as ‘worthless slaves’, who deserve no gratitude whatsoever? [We should keep in mind here the rather opposite direction of a very similar image in 12:37, where the master who finds his servants watching when he returns actually does sit them down and waits upon them.] Once again, Jesus is making a point from an aspect of life familiar to his audience without necessarily approving or disapproving the practice itself. We ought not press all the details of the image but rather pick up the single point it makes concerning the fundamental attitude that disciples of Jesus should adopt in their service of the Lord. We do not serve in the hope of gaining payment or reward coming to us as our due. That would be the kind of ‘works’ mentality that Paul excluded. Rather, conscious, through faith, of the immense benefits we have received from God’s grace long before any good work or virtuous action on our part, our Christian service must primarily be an expression of faith and be motivated by abiding gratitude for all God has already done for us. The God revealed by Jesus will not deal with us on an ‘employer-employee’ basis, as though we could or needed to earn approval.

The complete picture emerging from these readings, including Paul’s advice to Timothy in the **Second** (2 Tim 1:6-8, 13-14), is that of a God to whose power, faithfulness and superabundant generosity faith can commit itself absolutely.

From LiturgyHelp



Twenty-Seventh Sunday in Ordinary Time

“If you have faith the size of a mustard seed, you would say to this mulberry tree: ‘Be uprooted and planted in the sea,’ and it would obey you...When you have done all you have been commanded, say: ‘We are unprofitable servants; we have done what we have been obliged to do’.” Luke 17: 5-10



In Shakespeare's tragedy *King Lear*, the aging king, on the edge of dotage, set out to judge which one of his three daughters loved him the most. Somehow or other, he had come to think that love was something like a substance that could be measured or quantified. So, when Lear asked his youngest daughter, Cordelia, how much she loved him her reply rightly expressed her filial love, explaining that such love is not easily put into words: “Unhappy that I am, I cannot heave

My heart into my mouth. I love your majesty
According to my bond, no more nor less.” Act 1 Sc. 1

In today's gospel-reading, the request from the disciples to Jesus to increase their faith suggests that they saw faith as something measurable to which more could be added. Rather, like love, it is an intangible aspect of relationship. Faith, then, belongs to the feeling, emotional, relational part of our lives. We recognise the presence of both love and faith when we see them in action in the lives of real people relating to others, including God. The faith we have in God, the relationship we have with Jesus draw us into a vision of God's dream for our world in which we are invited to work to make peace and justice real. Yet the very thought of that can daunt us, and leave us longing for something more comfortable, something which we can more easily grasp. In this context, I suggest that the following story, which I have borrowed from the scripture commentator Jay Cormier, is a good illustration of what I'm struggling to explain. The members of a Catholic University admissions committee were hard at work assessing enrolment applications from high-school graduates. The applicants were expected to write a few paragraphs on why they might be given a place in the faculty of their choice. Committee members found themselves dealing with an endless list of submissions from young people who had visions of themselves as having the qualifications to become medical practitioners, politicians, research scientists and lawyers. But one application grabbed their attention for its surprising lack of pretence. This is part of what the applicant wrote:

“I'm neither a high-performing student nor a leader. You could say that I am average. I work very hard to get pass marks in all my subjects. However, over the school holidays during the last three years I have worked as a volunteer at camps for children with cancer. At the beginning, I was terrified that I would say something insensitive or do something stupid that would add to some child's pain. But it wasn't long before I became surprised at how much I really enjoyed working with these kids. I've been even more surprised at everything I have learned from them about life and death, coping with illness and setbacks, about what is really good and important.

Eventually, I would like to work with children who are chronically ill and physically challenged. I hope to pursue a degree in education and psychology so that one day I might be able to offer these children something of what they have given me.”

That application found its way to the top of the *Admit Pile*.

When we come to appreciate in humility that the faith we have is pure gift from God not earned, we begin to realise that, like every other gift we have, it works only when it is shared. Like the mustard seed it becomes a source of abundance in the lives of others when it is patiently nurtured.

While Jesus seems to be quantifying faith in his response to the disciples when he says: “If you had faith the size of a mustard seed, you could say to this mulberry tree: ‘Be uprooted and planted in the sea’, and it would obey you” (Luke 17: 6), he is gracious enough not to launch into a discussion about whether faith is quantifiable or not. With the word “size” he uses a quantifying word that matches the language of the disciples. However, he twists it. The disciples seem to think that more is better, that they would be better equipped to follow him if they had more insight, more knowledge, more understanding, deeper faith. Jesus' reply is a bit like a shock tactic. Effectively, he tells them that, if they had any faith at all, they would be able to do the impossible, like uprooting fruit trees and planting them in the ocean. “Any faith at all” implies that they really have no faith worth speaking of, at all.

But Jesus didn't stop there. He added a comment that, on the surface, looks a little bewildering: “Who among you would say to your slave who has just come in from ploughing or tending sheep in the field: ‘Come here at once and take your place at the table’? Would you not rather say to him: ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink?’” (Luke 17: 7-8). I suggest that the point he is making is that faith, like lots of other things, develops into maturity by living it. One does not grow in faith by asking for it to be doled out. The only way for faith to grow and mature is to practice it, to live it. So, be wary of thinking it's going to grow by practicing it just once. It's a life-long process.

Luke views faith not as a list of theological notions or dogmas to which we are expected to give our assent, but rather in terms of giving our allegiance to the person of Jesus Christ. Faith in Jesus is committing ourselves to live in imitation of him. Many of us can remember a time when we described our Christian faith in terms of what we were expected to believe in order to qualify as Christians. I believe that there has been a shift from what we believe to being devoted to the one in whom we believe, to embracing Jesus Christ as our brother and embodying his Gospel in our living.

We know that we all struggle at times to live faithful to Jesus and his Gospel. We know, too, that there are times when the struggles we encounter in life - life-threatening illness, loss of employment, break-up of family, sudden death of a loved one - lead us to question the very existence of God. There are times, too, when we encounter people who are do intensely attached to doctrinal correctness that their living seems devoid of compassion, mercy, tolerance and peace of mind and heart.

So, let's not forget that God's presence in our world is radiated through creation and in and through the people around us, in the people beside whom we sit when we come to worship. When we live faithful to Jesus, God's presence becomes visible. The responsibility of all who are part of the people of God is to reveal something of the goodness, love and compassion of God to our world. When we can manage that, we are living in faith. Moreover, our lives will be enriched, as the young man who worked with kids with cancer found his life enriched.

Julian McDonald cfc.AO

Youth Group!

We will be having our HSC mass on Sunday October 9th 6pm, you are encouraged to wear your year 12 Jerseys

If you have any questions or concerns please contact Kim on 0407 773 174, or send an email through to youth@parishofbaulkhamhills.org.au



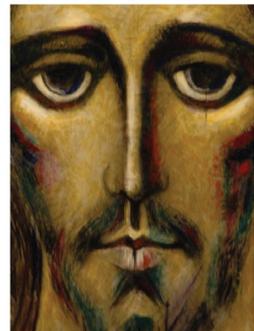
STAY FOR A CUPPA!

Our next morning tea hosted by the Alpha team will be **SUNDAY 16th OCTOBER** after 10am mass.

We'd love you to stay and have a chat, while the kids play on the grass outside (supervision provided – kids are welcome to bring their own balls/games). Morning tea will be served at the side entrance of the church.

No cost involved. No need to RSVP. ALL ARE WELCOME

Can I help too? Many people have asked whether they can assist with the morning teas and the answer is yes! You don't need to be a member of the Alpha team to be involved. Helping out is easy and we are a very friendly bunch. 😊 We have a roster that you simply put your name on with whatever job you love to do – whether it be baking, bringing the milk, or helping with pack up. There's something for everyone! Email Emma Baker at alphateam2153@gmail.com for more info.



REJOICE!

Jesus Christ is found in the most unlikely places and wants to find you no matter who you are or what your situation is.

Talks for Adults (ages 13+) from October 10 Every Monday and Thursday 7.30pm

Come and listen to a word of hope that can help you find peace and joy in your heart, regardless of the events surrounding you every day.

Life is beautiful and is worth living in fullness.

1 Chapel Ln, Baulkham Hills (Downey Room underneath St Michaels parish office)

If you require transport or babysitting, Contact Lucas 0428 813 256



PASTORAL FORMATION MARRIAGE AND NATURAL FERTILITY SHORT COURSE: THURSDAY 20 OCTOBER

Preparing for marriage? Searching for a conversation space where mutuality, intimacy and wholeness in your relationship can be nurtured?

Karin Abrams and Catherine Bourne invite you to Thursday 20 October for a workshop on marriage & natural fertility.

Face-to-face from 6.30pm to 8.30pm at the Bishop Bede Heather Centre (1-5 Marion Street Blacktown). LIMITED SEATS. Register by October 10 via met@parracatholic.org OR via <https://pfparra.org.au/signup/>

Baptism

Congratulations to

- Grace Davidson
- Riley Ignacz
- Archie Knight
- Freddie Knight
- Lachlan Stanisavljevic
- Hugo Topal



who were baptised at St. Michael's Church during the week

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

Our Week

Tuesday 4 October

Memorial - St Francis of Assisi

Friday 7 October

Memorial - Our Lady of the Rosary

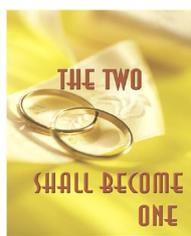


Anointing of the seriously sick

will take place on **Friday 7th October** during the 9.15am Mass

First Friday Morning Tea is back!

There will be a cup of tea in the Downey Room after morning Mass on Friday 7th October. **All are welcome!**



DIOCESE OF PARRAMATTA WEDDING ANNIVERSARY MASS: 30 OCTOBER

The annual Wedding Anniversary Mass will be held on Sunday 30th October at 11am at St Patrick's Cathedral, Parramatta. Bishop Vincent will celebrate Solemn Mass, followed by a light lunch at the Cathedral Hall. All couples celebrating a significant wedding anniversary will receive a certificate from Bishop Vincent.

Please register your name, years of marriage and numbers attending at marriage@parracatholic.org by 21 October. Family and friends are welcome.

POSITIONS VACANT:

- Personal Assistant – Sisters of Mercy Parramatta. Full-time position and based at Parramatta. Please contact Anthony Spata at REACH Human Resources for further information on 0402 210 055.
- Student Life and Alumni Officer – Campion College Australia. Full-time position and based at Toongabbie. Please contact Nevine Piperides at Reach Human Resources for further information on 0418 698 327.





MET
Marriage

MASTERCLASS

for Sponsor Married Couples

Friday **28 October 2022** | **7.30pm**
Bishop Bede Heather Centre, Blacktown



Are you available to accompany an engaged couple for between 4-9 weeks as they prepare for marriage? All resources supplied together with discussion questions. To book your attendance or to ask further questions, please email marriage@parracatholic.org or phone Marisa **8838 3460**.

Masterclass for Sponsor Married Couples: Friday 28 October

The Diocese is looking to more deeply accompany couples preparing to be married. Have you been married for more than 5 years? Committed to living the sacrament of Marriage? Willing to give time limited assistance to couples preparing for marriage?

Join us for a Masterclass on Friday 28 October at 7.30pm at the Bishop Bede Heather Centre, Blacktown, on Sponsoring engaged couples in your Parish using the SmartLoving Engaged Online program.

To book your attendance or to ask further questions, please email marriage@parracatholic.org or phone Marisa on (02) 8838 3460



DIOCESE of PARRAMATTA
LAUDATO SI'
ACTION CAMPAIGN

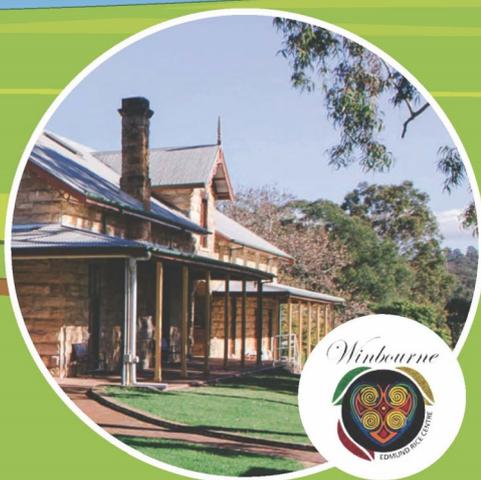
The Diocese of Parramatta's
Laudato Si' Action Team invites you to a

DIOCESAN **ECOLOGICAL** **SPIRITUALITY** **RETREAT DAY** **WITH TRISH HINDMARSH**



SATURDAY 8 OCTOBER, 9AM - 4PM

Please register at: parracatholic.org/PJEretreat



WINBOURNE RETREAT CENTRE, MULGOA

Cost: \$25 (incl. morning tea and lunch)

Limited availability. Registrations close 1 October.

Please register at: parracatholic.org/PJEretreat



PARRAMATTA MARIST HIGH SCHOOL BICENTENNIAL CELEBRATION



Calling all PMH Old Boys!

Parra Marist warmly invites all Old Boys and former staff to join us on Friday 28th October 2022 at school from 6.30pm - 11pm to celebrate 200 years of continuous Catholic schooling.

Tickets are \$40pp and available at
www.parramarist.catholic.edu.au

FORTIOR ITO!



Parish of Baulkham Hills



PARISH STAFF

Parish Priest Father Wim Hoekstra
Assistant Priest Father Jessie Balorio
 Father Andrew Rooney
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 NEXT WEEK 02 OCTOBER 2022	SER VER	USH ERS	LECTORS NEXT WEEK 09 OCTOBER 2022	SER VER	USH ERS
Saturday 5.30 pm	R. Gosper, M. Boldt	A	9	G. Dequena, P. Eustace, F. Ritky	B	1
Sunday 8.00 am	D. Ison, M. Palmer-Burton, G. Machado, V. Vella	E	SR	M. Cameron, C. Worthington	SR	SR
Sunday 10.00 am	S. Butler, T. Dwyer, T. Reodique	G	11	J. Van Gend, M. Reefman	H	3
Sunday 6.00 pm	S. Stagnitta, R. Santos	K	12	Youth, Youth, Youth	SR	4
Mass Times	EXTRAORDINARY MINISTERS 02 OCTOBER 2022			EXTRAORDINARY MINISTERS 09 OCTOBER 2022		
Saturday 5.30 pm	G. Shin, A. Mascari, L. Karam, L. Domanillo			K. McElduff, R. Gosper, A. Mascari, W. Ng		
Sunday 8.00 am	B. Boguradzki, A. Lockwood, S. Espiritu, B. Smith			T. Barnes, M. Cameron, P & M Zammit, R. McGuinness		
Sunday 10.00 am	J. Banayos, M. Ignacz, C. Malinis			D. Warren, C. Malinis, S. Malinis		
Sunday 6.00 pm	J. Macey, R. Macey, S. Haskins, L. Dela Cruz			N. Redden, R. Santos		
ROSTERS:	WEEK BEGINNING 02.10.22			WEEK BEGINNING 09.10.22		
COUNTERS	Counters 02.10.22 : Team 1 : T. Checchia			Counters 09.10.22 : Team 2 : K. McElduff		
FLOWER MINISTRY	Saturday 08.10.22 : L. Laksana, N. Fernando			Saturday 15.10.22 : M. Mifsud, L. Laksana		
PROJECTOR	Weekend 08th/09th October 2022 - Masses: Sat 5pm: M. D'Souza Sun 8am: R. Baker 10am: M. Almeida 6pm: Y/T Menezes					



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

Recently Deceased:

Noel D'Silva, Simon Radanovic, Moira Devine, Michael Bradley, Thelma Wagner and victims of the Corona Virus pandemic in NSW and around the world and those who have died in the Ukraine

Anniversary:

Ib Petersen, Cynthia Dsouza, Caroline Franco, Anthony Franco

Sick:

Jamal Kairouz, Ocean Dumlao, Jess Banayos, Katrina Obeid, Grace Dequena, Debra Price, Marie Bolton, Cynthia Gomes, Mary Burns, Salma Lattouf, Jane Gibson, Ino Parisotto, Gizzella Gherm, Frank Jacobs, Jacinta Hollins, Bridgette Boldt, Joe Maroun, Sean Angeles, Catherine Hemmings, Patricia MacDonald, Hazel Clasquin, Richard Miranda, Baby William Merhi, Joseph MacDermid, Florgina Henry, Rev Dr. Richard Waugh QSM