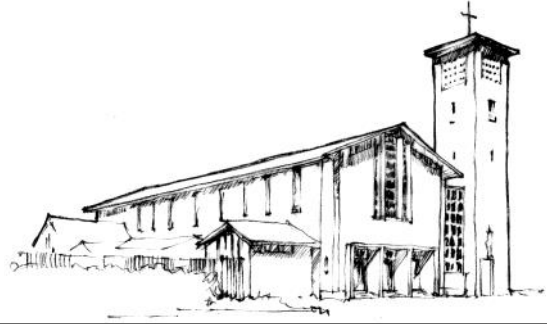


Welcome to

St Joan of Arc Parish Haberfield



TENTH SUNDAY in Ordinary Time

9 June 2024

(Year B)

Parish Office:

97 Dalhousie St Haberfield NSW 2045

P: 02 9798 6657

E: admin@stjoanofarc.org.au

W: www.stjoanofarc.org.au

Office hours:

Tues, Wed, Thurs, 9am - 3pm

Parish Priest: Fr Thomas Kurunthanam
Thomas.Kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

Pastoral Associate:

Alf Tornatore

Pastoral.Associate@stjoanofarc.org.au

**Parish Safeguarding Support Officer
(PSSO):**

Tony Mediati

0413 481 039

PSSO@stjoanofarc.org.au

Eucharist:

Weekend:

Saturday evening: 5.00pm

Sunday: 9.00am & 6.00pm

(Check for changes on special
Feast Days)

Weekdays:

Wednesday & Thursday: 9.00am

Friday: 9.15am

Reconciliation:

Saturday: 4:30pm - 4.50pm

Schools:

SJOA Primary:

Principal: Amanda Gahan

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133

From the Pastor

Criticism

Criticism is nothing new. Jesus was criticised despite His popularity as a preacher. Even His own family started doubting His sanity. The audience was so demanding that Jesus could not even eat His lunch in peace. *“When His relatives heard of this, they set out to take charge of Him, convinced He was out of His mind.”* (Mark 3:20). Most times the criticism we must bear are not familial like Jesus had to bear from His relatives.

Jesus had the religious elite, the Scribes, also accusing Him of collaborating with Beelzebul the Satan. It is very similar to people saying, *“I am spiritual but not religious”* or *“I want God, but not Christianity and the churches”*. Going by the 2021 census data, we may say our parish is majority of catholic demography. But the climate is somewhat anti-Christian and anti-Church. Focusing on inconsistencies, faults, and historical sins inside the Church, it is fashionable to bash the Church and sometimes Christianity at large. Though many of these criticisms are not a major concern for the Church, they can be irritating. Yet criticism does us good.

There is a healthy part to the present criticism of the Church. It is humbling us and compelling us to courageously work on internal purification. The outcome will be a Church more founded on Jesus. Therefore, our task is to absorb this criticism, painful though it can be, gently point to its unfairness, but resist every temptation to be overly defensive. Through a history of two thousand years of doctrinal and other developments we are empowered to do so. We are not afraid or depressed; we rely on the promise of Christ that He is with us always, till the end of time (Cf. Matthew 28:20)

Also we cannot forget the fact that the church does not exist for its own sake or to ensure its own survival. When Jesus says, *My flesh is food for the life of the world* (Cf. John 6:51), He is telling us that the major task of the church is not to defend itself, but be a mission for the world. Church exists for the sake of the world. We as a parochial Church constantly think of how we can be Christ to our local community.

In essence the Gospel is, despite the criticisms, it to nurture the positive experience of being part of the faith family intended on doing the will of the Father. Jesus said *“Here are My mother and My brothers. Anyone who does the will of God, that person is My brother and sister and mother.”* (Mark 3:35)



First reading: Genesis 3: 9-15*I was afraid because I was naked, and I hid'*

The Lord God called to the man after he had eaten from the tree. . 'Where are you?' he asked. 'I heard the sound of you in the garden;' he replied 'I was afraid because I was naked, so I hid.' 'Who told you that you were naked?' he asked 'Have you been eating of the tree I forbade you to eat?' The man replied, 'It was the woman you put with me; she gave me the fruit, and I ate it.' Then the Lord God asked the woman, 'What is this you have done?' The woman replied, 'The serpent tempted me and I ate.' Then the Lord God said to the serpent, 'Because you have done this, 'Be accursed beyond all cattle, all wild beasts. You shall crawl on your belly and eat dust every day of your life. I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel.'

*The word of the Lord.***Thanks be to God****Responsorial Psalm 129(130)***R. With the Lord there is mercy and fullness of redemption*

Out of the depths I cry to you, O Lord,
Lord hear my voice!

O let your ears be attentive

To the voice of my pleading. **R**

If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness: for this we revere you. **R**

My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than
watchman for daybreak. (Let the watchman count
on daybreak and Israel on the Lord.) **R**

Because with the Lord there is mercy and fullness of redemption, Israel indeed he will redeem from all its iniquity. **R**

2nd Reading**2 Corinthians 4:13-5:1***We are being trained to carry the weight of eternal glory.*

As we have the same spirit of faith that is mentioned in scripture – I believed, and therefore I spoke – we too believe and therefore we too speak, knowing that he who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by his side and you with us. You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be, to the glory of God. That is why there is no weakening on our part, and instead, though this outer man of ours may be falling into decay, the inner man is renewed day by

day. Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal. For we know that when the tent that we live in on earth is folded up, there is a house built by God for us, an everlasting home not made by human hands, in the heavens.

Thanks be to God.**Gospel Acclamation John 12:31, 32****Alleluia, Alleluia!**

Alleluia, alleluia! The prince of this world will now be cast out, and when I am lifted from the earth I will draw all to Myself, says the Lord.! **Alleluia**

Gospel Mark 3:20-35*A kingdom divided against itself cannot stand*

A kingdom divided against itself cannot stand Jesus went home with his disciples, and such a crowd collected that they could not even have a meal. When his relatives heard of this, they set out to take charge of him, convinced he was out of his mind. The scribes who had come down from Jerusalem were saying, 'Beelzebul is in him' and, 'It is through the prince of devils that he casts devils out.' So he called them to him and spoke to them in parables, 'How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot last. And if a household is divided against itself, that household can never stand. Now if Satan has rebelled against himself and is divided, he cannot stand either – it is the end of him. But no one can make his way into a strong man's house and burgle his property unless he has tied up the strong man first. Only then can he burgle his house. 'I tell you solemnly, all men's sins will be forgiven, and all their blasphemies; but let anyone blaspheme against the Holy Spirit and he will never have forgiveness: he is guilty of an eternal sin.' This was because they were saying, 'An unclean spirit is in him.' His mother and brothers now arrived and, standing outside, sent in a message asking for him. A crowd was sitting round him at the time the message was passed to him, 'Your mother and brothers and sisters are outside asking for you.' He replied, 'Who are my mother and my brothers?' And looking round at those sitting in a circle about him, he said, 'Here are my mother and my brothers. Anyone who does the will of God, that person is my brother and sister and mother.'

*The Gospel of the Lord.***Praise to You, Lord Jesus**



Gli scribi, accecati nella loro opposizione al Signore, diffondono la voce che Gesù ha potere sui demoni perché egli è sottomesso a Beelzebul. Davanti a tali dicerie, il Signore vuole insegnare ai suoi discepoli l'importanza della comunione: il regno che è venuto a stabilire sulla terra non vacillerà e non perderà la sua virtù, se essi rimarranno uniti.

Approfittiamo di questo insegnamento per esaminare il nostro atteggiamento di fronte alle azioni del prossimo, e in particolare se si tratta di membri della Chiesa. Pensiamo per esempio che i giudizi inutili - e talvolta temerari -, i dubbi senza motivo o i commenti negativi sulle intenzioni degli altri infrangono l'unità e la comunione della Chiesa. Noi dobbiamo avere, al contrario, un grande amore per l'unità, nella diversità legittima che si riscontra nel popolo di Dio. Anche se siamo tutti molto diversi, il nostro amore per la Chiesa saprà passare sopra questa diversità. Se ci orientiamo veramente verso la santità, lottando nel cammino che Dio stabilisce per ognuno di noi, perché non dovremmo essere uniti? E, se vediamo dei difetti negli altri, il nostro atteggiamento sarà di comprensione piena di misericordia, cercando di aiutarli a superarli. Abbiamo quindi bisogno di una grande rettitudine e umiltà, per evitare la posizione di coloro che - come quelli che accusano il Signore di essere posseduto da uno spirito immondo - interpretano male l'opera degli altri e rifiutano per principio di riconoscere l'azione di Dio nelle iniziative altrui.

Prima lettura

Gen 3,9-15

Porrò inimicizia tra la tua stirpe e la stirpe della donna.

Dopo che l'uomo ebbe mangiato del frutto dell'albero,] il Signore Dio lo chiamò e gli disse: «Dove sei?».

Rispose: «Ho udito la tua voce nel giardino: ho avuto paura, perché sono nudo, e mi sono nascosto». Riprese: «Chi ti ha fatto sapere che sei nudo? Hai forse mangiato dell'albero di cui ti avevo comandato di non mangiare?». Rispose l'uomo: «La donna che tu mi hai posta accanto mi ha dato dell'albero e io ne ho mangiato». Il Signore Dio disse alla donna: «Che hai fatto?». Rispose la donna: «Il serpente mi ha ingannata e io ho mangiato». Allora il Signore Dio disse al serpente: «Poiché hai fatto questo, maledetto tu fra tutto il bestiame e fra tutti gli animali selvatici! Sul tuo ventre camminerai e polvere mangerai per tutti i giorni della tua vita. Io porrò inimicizia fra te e la donna, fra la tua stirpe e la sua stirpe: questa ti schiaccerà la testa e tu le insidierai il calcagno»

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale (Sal.129)

R Il Signore è bontà e misericordia..

Dal profondo a te grido, o Signore;
Signore, ascolta la mia voce.
Siano i tuoi orecchi attenti
alla voce della mia supplica. **R**

Se consideri le colpe, Signore,
Signore, chi ti può resistere?
Ma con te è il perdono:
così avremo il tuo timore. **R**

Io spero, Signore;
spera l'anima mia,
attendo la sua parola.
L'anima mia è rivolta al Signore
più che le sentinelle all'aurora. **R**

Più che le sentinelle l'aurora,
Israele attenda il Signore,
perché con il Signore è la misericordia
e grande è con lui la redenzione.

Egli redimerà Israele
da tutte le sue colpe. **R**

Seconda lettera 2Cor 4,13-5,1

Crediamo, perciò parliamo.

Fratelli, animati da quello stesso spirito di fede di cui sta scritto: «Ho creduto, perciò ho parlato», anche noi crediamo e perciò parliamo, convinti che colui che ha risuscitato il Signore Gesù, risusciterà anche noi con Gesù e ci porrà accanto a lui insieme con voi. Tutto infatti è per voi, perché la grazia, accresciuta a opera di molti, faccia abbondare l'inno di ringraziamento, per la gloria di Dio. Per questo non ci scoraggiamo, ma, se anche il nostro uomo esteriore si va disfacendo, quello interiore invece si rinnova di giorno in giorno. Infatti il momentaneo, leggero peso della nostra tribolazione ci procura una quantità smisurata ed eterna di gloria: noi non fissiamo lo sguardo sulle cose visibili, ma su quelle invisibili, perché le cose visibili sono di un momento, quelle invisibili invece sono eterne. Sappiamo infatti che, quando sarà distrutta la nostra dimora terrena, che è come una tenda, riceveremo da Dio un'abitazione, una dimora non costruita da mani d'uomo, eterna, nei cieli.

Parola di Dio Rendiamo grazie al Signore.

Canto al Vangelo (Gv 12,31.32)

Alleluia, alleluia. Ora il principe di questo mondo sarà gettato fuori. E io, quando sarò innalzato da terra, attirerò tutti a me. **Alleluia**

† Dal Vangelo secondo Giovanni (Mc 3,20-35)

Satana è finito.

In quel tempo, Gesù entrò in una casa e di nuovo si radunò una folla, tanto che non potevano neppure mangiare. Allora i suoi, sentito questo, uscirono per andare a prenderlo; dicevano infatti: «È fuori di sé». Gli scribi, che erano scesi da Gerusalemme, dicevano: «Costui è posseduto da Beelzebul e scaccia i demòni per mezzo del capo dei demòni». Ma egli li chiamò e con parabole diceva loro: «Come può Satana scacciare Satana? Se un regno è diviso in se stesso, quel regno non potrà restare in piedi; se una casa è divisa in se stessa, quella casa non potrà restare in piedi. Anche Satana, se si ribella contro se stesso ed è diviso, non può restare in piedi, ma è finito. Nessuno può entrare nella casa di un uomo forte e rapire i suoi beni, se prima non lo lega. Soltanto allora potrà saccheggiargli la casa. In verità io vi dico: tutto sarà perdonato ai figli degli uomini, i peccati e anche tutte le bestemmie che diranno; ma chi avrà bestemmiato contro lo Spirito Santo non sarà perdonato in eterno: è reo di colpa eterna». Poiché dicevano: «È posseduto da uno spirito impuro». Giunsero sua madre e i suoi fratelli e, stando fuori, mandarono a chiamarlo. Attorno a lui era seduta una folla, e gli dissero: «Ecco, tua madre, i tuoi fratelli e le tue sorelle stanno fuori e ti cercano». Ma egli rispose loro: «Chi è mia madre e chi sono i miei fratelli?». Girando lo sguardo su quelli che erano seduti attorno a lui, disse: «Ecco mia madre e i miei fratelli! Perché chi fa la volontà di Dio, costui per me è fratello, sorella e madre».

Parola del Signore. Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

From St Ignatius of Antioch's letter to the Romans

I do not try to please men, but God.

From Ignatius, who is also called Theophorus, to the Church which has obtained mercy through the majesty of the Most High Father and of Jesus Christ, his only Son; to the Church which is beloved and enlightened by the will of him who wills all things that are, according to the love of Jesus Christ our God; to the Church which has precedence in the lands of the Romans; to the Church which is worthy of God, worthy of honour, worthy of the blessing, worthy of praise, worthy of success, worthy in its holiness, pre-eminent in love, named after Christ, named after the Father. I greet that Church in the name of Jesus Christ, the Son of the Father. To those who are united in flesh and spirit to every one of his commandments, filled with the grace of God without wavering and filtered clear from every foreign stain, abundant greeting in Jesus Christ, our God, in blamelessness.

I have prayed to the Lord to see your godly faces and I have persevered in prayer until I have been granted this — for I hope to greet you, as a prisoner in Christ Jesus, if only I am found worthy to reach the end of my journey. Things have

begun well and all now depends on my receiving the grace to reach my goal and receive my inheritance unhindered. But I fear your love for me and I fear the harm it can do me: it is so easy for you to do what you want and so hard for me to reach God if you do not spare me your help.

You habitually do what pleases God: do what pleases him now and not what pleases men. I shall never have a better opportunity of reaching God, and you will never have the opportunity of performing a better act than now, by keeping silence. If you remain silent, I shall become the word of God; but if your love of my physical life makes you speak, I shall be nothing but a meaningless cry.

Grant me nothing more than this: that I should be poured out to God, while an altar is still ready for me. Form yourselves into a chorus of love and sing praise to the Father in Christ Jesus for permitting this bishop of Syria to be summoned from the place of the sun's rising to the sunset lands. Just as the sun sets only to rise again, how good it is to set to this world, to set and then to

Reflection on Gospel Mark 3:20-35

Gospel Focus – Binding the strong man

The incarnation of Jesus in the world – God becoming fully human and physically present in the world – was an act of supreme love for the world. The image of binding the strong man echoes this act of love. The image is reminiscent of a bully or tyrant who is wreaking havoc and terrorising a community. Before justice can be restored and the victims/survivors lifted up, the 'strong man' must be restrained and subdued. To bring about the loving act of God in the world, the power of evil must be resisted and bound up.

Living the Gospel – Who is my mother or brother?

At the end of the today's gospel passage, Jesus states, 'Whoever does the will of God is my brother and sister and mother.' Family bonds were critically important in First Century Palestine. Jesus does not deny his family kinship, but expands it to include anyone who does the will of God. All those who work to bring about the Kingdom or Reign of God share a bond with Jesus, they share a familial link with him. Whenever we act to bring about God's dream for this world, we join our efforts with those of our brother, Jesus.

Scriptural context – Mark's Messiah

Throughout the Gospel of Mark, the author explores the question of who people believe Jesus to be. Whilst his disciples have a less than perfect understanding of the question, 'Who do you say I am?', those whose faith reveals the truth of Jesus are quickly sworn to secrecy. In today's gospel, the misunderstanding of Jesus' family and the misunderstanding of the Scribes show their incomplete grasp of who Jesus is. Whilst the language about Satan, evil and unclean spirits is unfamiliar language today, the gospel writer uses this imagery to further his point that Jesus is the Messiah, the one who saves the world.

When people hear the word ‘myth’, they often think ‘fiction’ or ‘untrue’. However, in ancient times, myths – stories rich in symbols, expressions, and characters that were easily recognisable and familiar to audiences – were the primary way for people to ponder and talk about events and experiences that were important to them, but beyond their understanding.

In the Jewish-Christian tradition, the Book of Genesis uses a mythic story to portray the origin of sin. In today’s first reading, we’re invited to imagine a garden where there’s complete harmony between man and woman, between humans and nature, and between humans and God. Peace and union are the hallmarks of this garden.

However, eating from the tree that gives full knowledge is forbidden. Despite God’s warning, the woman and man know better! Tempted and seduced by the serpent, the woman eats the forbidden fruit and shares it with the man who also eats. Both think they can act independently of God and follow their own desires without proper discernment. Both fail to grasp the reality that human beings must live within limits.

Their eyes are opened, but rather than becoming like God, they become estranged and naked, fully exposed and vulnerable; which neither can handle. Afraid of God and ashamed of themselves, they sew fig leaves together to hide from each other and from God. Concealment, cover-up and discord are now the hallmarks of this garden.

This mythic story teaches us a fundamental truth about sin: that our lives and relationships become fractured and disconnected, and we’re unable to face ourselves, God and others honestly and openly.

Thankfully, God doesn’t abandon humanity in its shame and sinfulness. God takes the initiative and is portrayed walking in the garden seeking and searching for the fearful and hiding couple, who are unable to face the consequences of their choices. God asks, “Where are you?” It’s not a threat, but a

question from someone who cares deeply.

Like so many of us, rather than accept their fault, the woman and man look for excuses and try to justify themselves by blaming each other. The man blames: “the woman you (God) gave me.” Of course, he doesn’t blame the woman alone; he also indirectly blames God who had generously blessed him with a partner. On the other hand, the woman blames: “the serpent that tempted me.” Neither of them says, I’m sorry, I’m wrong, it’s my fault or please forgive me.

God created humanity with a capacity for freedom and self-determination, and at times we make wrong choices and poor decisions. By acknowledging our mistakes and wrong doing we maturely take the first step in accepting responsibility for our lives and choices, rather than blaming God or others.

Wherever we find ourselves in life and whatever struggles we’re carrying, God is with us. Listen attentively to God’s personal and loving question to each one of us today: “Where are you?”

David J Hore CSsR

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MONTHLY

YOUTH MASS OF
CELEBRATION &
THANKSGIVING

At St Joan of Arc

*Singers and Musicians
required*



St Vincent de Paul Society

NSW

good works

VINNIES WINTER APPEAL 22-23 JUNE 2024

The Haberfield Conference of St Vincent de Paul will hold its annual Winter Appeal on 22-23 June.

Funds raised will support the most vulnerable in our community – those experiencing homelessness and insecure housing, unemployment, poverty and struggling with cost-of-living pressures. This now includes people in work but on low incomes. With the combined housing and cost of living crises increasing numbers of families are seeking assistance from Vinnies for the first time. We're also seeing a changing face of disadvantage emerging in NSW as people in jobs are experiencing poverty and disadvantage.

Please give generously. All donations over \$2 are tax deductible.

Seeking truth & meaning?

Learn more about the Catholic faith

Join Catholic Enquiry sessions with us



Contact Fr Thomas:
9798 6657
admin@stjoanofarc.org.au

**Thursday
13th & 27th
June
at
7pm - 8pm**

Recently Deceased: Monica Zadro, (Fr. Phil's sister in law) Lee & The Families, Frank Sibillin, Santo Talarico,

Please note: Names of **Recently Deceased** will remain for **1 month** period before being removed.

Anniversary: Maria Concetta, Rosario Aversa, Giuseppe Aversa, E Lucia Coruzzi, E K Minio, Pietro Giannone, Michael & Mary Kayrooz & Families, Francesco Giannini, Cesare Maresso, Mario Carlucci, Joe Di Marti, Rosario Daidone, Pietro & Anna Giarratano, Elisabetta Areana, Giuseppe Ciliberto,

Rest in Peace: Santo Talarico, Domenica Di Gregorio,

Please note: Names of **Anniversary and Rest in Peace** will remain for **2 weeks** period before being removed.

In your love and concern please pray for the following ill members of our community: Sam Taufa'ao, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, Glen Dixon, Venu Uthappa, Roberto Tramarin, Vittoria Lavecchia, Anna Attard, Rosa Santos, Elisha Lau, Aitken Family, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco,

In keeping with the Privacy Act names cannot be published in our Parish Bulletin without the permission of the persons themselves or their next of kin. Please specify on your Mass Envelope your intention to include the person's name in this Bulletin or contact the Parish Office on 9798 6657

Secretary wanted

Antonella, our parish secretary has been on leave since March 2024. She will not be returning till towards the end of October.

Meanwhile Veronika has been filling in for her. Veronika will not be available 15 August-27 September.

Days and Hours are Tuesday, Thursday & Friday, 9am—3pm.

Therefore, I would like to hear from volunteers willing to fill that time.

Fr. Thomas.

Professional Learning Seminar

THLS606 Celebrating Liturgy Today: Exploring the Ritual Enactment of Faith

Explores the nature of liturgy as an expression of faith focusing on the Eucharist .

**Details: 8, 9, 10, 11 July 2024,
9am-5pm Live Online via Zoom**

Cost: The cost of the Professional Learning Seminar is \$600 per person (for 12 contact hours over 8 sessions in total).

*For more information contact
CentreforLiturgy@acu.edu.au, 029701 4751*

Holy Father's Monthly Prayer Intentions

June *For migrants fleeing their homes*

We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.

July: *For Pastoral Care of the Sick*

The Holy Father asks "for the sacrament of the Anointing of the Sick to give strength from the Lord to those who receive it and their loved ones, becoming a visible sign of compassion and hope for everyone."

Mental Health First Aid Course

Course participants learn about the signs & symptoms of common mental health in adults, how to recognise & respond to an emerging or worsening mental health problem and the treatments & support available.

When: Saturday 22 & 29 June

Time: 9.30am—4.00pm

Where: St Joan of Arc School
88 Dalhousie St. Haberfield.
(Multi Purpose Centre)

Cost: \$25 donation for book (Lunch will be provided)

Contact: Sr. Ruth 0421 867 209
or e-mail ruth@maristsisters.org

Time to Register

for First Holy Communion

Google form for each Sacrament can be located on the parish website - <https://www.stjoanofarc.org.au/> under the tab "Sacraments 2024".

*If you have any further questions please email
Alfio Tornatore Pastoral.Associate@stjoanofarc.org.au*



A message from the Archdiocese of Sydney

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know have been abused, please contact the police. Alternatively, you can contact the Safe-guarding and Ministerial Integrity Office at (02) 9390 5810 or safe-guardingenquiries@sydneycatholic.org.

You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

St. Joan of Arc Feast Day Celebrations

