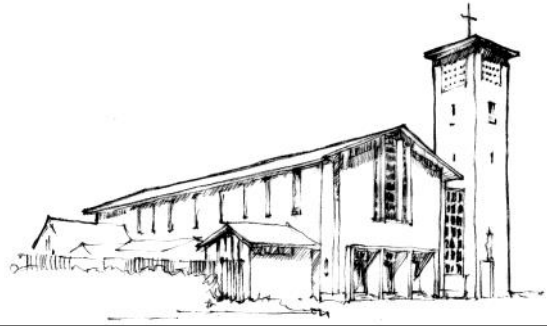


Welcome to

St Joan of Arc Parish Haberfield



ELEVENTH SUNDAY in Ordinary Time

16 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

AMBO

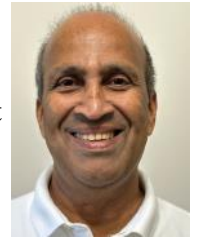
Could you imagine anyone who has been frequenting St Joan of Arc Church getting excited to have a tour of the Church? Interesting enough, at the guided tour of the church over last two Thursdays, there was a lot of curiosity and awe feelings expressed. Familiarity breeds contempt is a saying. But for the people who attended the tour of the Church it was anything but. They saw the church not just a functional building but a pointer to the mystery of Christ.

When I started speaking about the movements the beautiful building generates and the orientation it prompts, the participants could see how it draws the congregation into the mystery of Christ at a deeper level. The legacy of Christian Church is related to Jewish religion. Consequently, there are aspects of Jerusalem Temple reflected in the design of the church. Yet there are significant differences highlighting how Jesus' teachings differed from that of Sadducees (Jews).

The one and only Temple of Jerusalem represented more than the monotheism of the Hebrew people. It was the result of about five centuries of effort of re-building the Jewish religion starting with Ezra. We read in the Book of Nehemiah how the Jews re-founded their religion after they had lost the first temple and Jerusalem city to the Babylonian king in 587 BC. After returning about 50 years after the deportation, Ezra read the Law of Moses to the people from morning till evening. This was part of the strategy to re-establish the Hebrews as the People of God and to revive their religion. To do the reading, Ezra stood on a raised platform. After the pattern of Ezra's reading platform, later the synagogues also established similar platforms (*Bema*) for scripture reading. Ambo in our churches is modelled after this pattern. Ambo is an important part of the Sanctuary. But unlike bema in a synagogue, the ambo in the church is not at the centre of the sanctuary. It is not the Ambo, but the Altar takes the central position in a sanctuary.

Altar is important because, through the Blessed Sacrament, the person of Jesus Christ is manifested on It. Thus, the Altar represents the person of Jesus. The Scripture, especially the Gospel, is incensed and kissed evoking gestures of extending personal greeting to Jesus. For us, the Gospel is much more than a collection of good religious teachings. Jesus said, "I am the way, the truth, and the life". He did not say, I shall show you the way, I shall teach you truth, I can provide life. Unlike Ezra who taught the Law of Moses to re-establish the Jewish religion, Jesus invites us to make personal relationship with Him. More than moral teachings of the Bible, the person of Jesus Himself is the foundation of Catholic Church. If the *Bema* in the synagogue reminds of the importance of the Law of Moses, the Ambo and the Altar direct our focus on to the person of Jesus. This is a substantial difference.

I will be giving a talk on the foundation of the Church on 27 June. It will be free of charge and open to all.



First reading: Ezekiel 17: 22-24*I will plant a shoot on the high mountain of Israel.*

The Lord says this: 'From the top of the cedar, from the highest branch I will take a shoot and plant it myself on a very high mountain. I will plant it on the high mountain of Israel. It will sprout branches and bear fruit, and become a noble cedar. Every kind of bird will live beneath it, every winged creature rest in the shade of its branches. And every tree of the field will learn that I, the Lord, am the one who stunts tall trees and makes the low ones grow, who withers green trees and makes the withered green. I, the Lord, have spoken, and I will do it.'

*The word of the Lord.***Thanks be to God****Responsorial Psalm 91 (92): 2-3, 13-16***R. Lord, it is good to give thanks to You.*

It is good to give thanks to the Lord, to make music to Your Name, O Most High, to proclaim your love in the morning and Your truth in the watches of the night. **R**

The just will flourish like the palm tree and grow like a Lebanon cedar. **R**

Planted in the house of the Lord they will flourish in the courts of our God, still bearing fruit when they are old, still full of sap, still green, to proclaim that the Lord is just. In Him, my rock, there is no wrong. **R**

2nd Reading**2 Corinthians 5:6-10***We want to be exiled from the body and make our home with the Lord.*

We are always full of confidence when we remember that to live in the body means to be exiled from the Lord, going as we do by faith and not by sight – we are full of confidence, I say, and actually want to be exiled from the body and make our home with the Lord. Whether we are living in the body or exiled from it, we are intent on pleasing Him. For all the truth about us will be brought out in the law court of Christ, and each of us will get what he deserves for the things he did in the body, good or bad

*Thanks be to God.***Gospel Acclamation John 15:15****Alleluia, Alleluia!**

Alleluia, alleluia! The seed is the Word of God, Christ is the Sewer; all who come to Him will live forever. *Alleluia*

Gospel Mark 4:26-34*The kingdom of God is a mustard seed growing into the biggest shrub of all.*

Jesus said to the crowds: 'This is what the kingdom of God is like. A man throws seed on the land. Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. Of its own accord the land produces first the shoot, then the ear, then the full grain in the ear. And when the crop is ready, he loses no time: he starts to reap because the harvest has come.' He also said, 'What can we say the kingdom of God is like? What parable can we find for it? It is like a mustard seed which at the time of its sowing in the soil is the smallest of all the seeds on earth; yet once it is sown it grows into the biggest shrub of them all and puts out big branches so that the birds of the air can shelter in its shade.' Using many parables like these, He spoke the word to them, so far as they were capable of understanding it. He would not speak to them except in parables, but He explained everything to His disciples when they were alone.

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

Liturgy Committee on Communion under both species

Communion under both species
was one of the agenda of the
recent Liturgy Committee meeting.

After some discussion, it was
decided that it is better to wait till
after the winter season to consider
Communion under both species.

Winter is not the healthiest time
for many.



Una volta seminato nel cuore dell'uomo, il regno di Dio cresce da sé. È una meraviglia di Dio tanto grande e tanto bella quanto grande e bella è la crescita delle piante, e tanto misteriosa quanto misteriosa è la trasformazione di un bambino che cresce e diventa uomo. Così la crescita del regno di Dio non dipende dalle forze umane; essa

supera le capacità umane poiché ha in sé un proprio dinamismo.

Questo messaggio è un messaggio di speranza, poiché, adottando una prospettiva umana, potremmo dubitare del trionfo del regno di Dio. Esso si scontra con tanti ostacoli. Esso è qui rifiutato, là respinto, o, in molti luoghi, sconosciuto del tutto. Noi stessi costituiamo un ostacolo alla realizzazione del regno di Dio con la nostra cattiva volontà e con i nostri peccati. È bene dunque che sappiamo che, a poco a poco con una logica che non è quella umana, con un ritmo che a noi sembra troppo lento, il regno di Dio cresce. San Paolo, che era ispirato, percepiva già i gemiti di tale crescita (Rm 8,19-22). Bisogna conservare la speranza (Eb 3,6b). Bisogna ripetere ogni giorno: "Venga il tuo regno!". Bisogna coltivare la pazienza, quella del seminatore che non può affrettare l'ora della mietitura (Gc 5,7-8). Bisogna soprattutto non dubitare della realtà dell'azione di Dio nel mondo e nei nostri cuori. Gesù ci dice questo poiché sa che il pericolo più grande per noi è quello di perdere la pazienza, di scoraggiarci, di abbandonare la via e di fermarci. Noi non conosciamo né il giorno né l'ora del nostro ingresso nel regno o del ritorno di Cristo. La mietitura ci sembra ancora molto lontana, ma il tempo passa in fretta: la mietitura è forse per domani.

Prima lettura

Ez 17, 22-24

Io innalzo l'albero basso

Così dice il Signore Dio:

«Un ramoscello io prenderò dalla cima del cedro, dalle punte dei suoi rami lo coglierò e lo planterò sopra un monte alto, imponente; lo planterò sul monte alto d'Israele. Metterà rami e farà frutti e diventerà un cedro magnifico. Sotto di lui tutti gli uccelli dimoreranno, ogni volatile all'ombra dei suoi rami riposerà. Sapranno tutti gli alberi della foresta che io sono il Signore, che umilio l'albero alto e innalzo l'albero basso, faccio seccare l'albero verde e germogliare l'albero secco. Io, il Signore, ho parlato e lo farò».

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale (Sal.91)

R È bello rendere grazie al Signore.

È bello rendere grazie al Signore e cantare al tuo nome, o Altissimo, annunciare al mattino il tuo amore, la tua fedeltà lungo la notte. **R**

Il giusto fiorirà come palma, crescerà come cedro del Libano; piantati nella casa del Signore, fioriranno negli atri del nostro Dio. **R**

Nella vecchiaia daranno ancora frutti, saranno verdi e rigogliosi, per annunciare quanto è retto il Signore, mia roccia: in lui non c'è malvagità. **R**

Seconda lettera 2Cor 5, 6-10

Sia abitando nel corpo sia andando in esilio, ci sforziamo di essere graditi al Signore

Fratelli, sempre pieni di fiducia e sapendo che siamo in esilio lontano dal Signore finché abitiamo nel corpo – camminiamo infatti nella fede e non nella visione –, siamo pieni di fiducia e preferiamo andare in esilio dal corpo e abitare presso il Signore. Perciò, sia abitando nel corpo sia andando in esilio, ci sforziamo di essere a lui graditi. Tutti infatti dobbiamo comparire davanti al tribunale di Cristo, per ricevere ciascuno la ricompensa delle opere compiute quando era nel corpo, sia in bene che in male.

Parola di Dio Rendiamo grazie al Signore.

Canto al Vangelo (GMc 4, 30)

Alleluia, alleluia. Il seme è la parola di Dio, il seminatore è Cristo: chiunque trova lui, ha la vita eterna. **Alleluia**

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

È il più piccolo di tutti i semi, ma diventa più grande di tutte le piante dell'orto.

In quel tempo, Gesù diceva [alla folla]: «Così è il regno di Dio: come un uomo che getta il seme sul terreno; dorma o vegli, di notte o di giorno, il seme germoglia e cresce. Come, egli stesso non lo sa. Il terreno produce spontaneamente prima lo stelo, poi la spiga, poi il chicco pieno nella spiga; e quando il frutto è maturo, subito egli manda la falce, perché è arrivata la mietitura».

Diceva: «A che cosa possiamo paragonare il regno di Dio o con quale parabola possiamo descriverlo? È come un granello di senape che, quando viene seminato sul terreno, è il più piccolo di tutti i semi che sono sul terreno; ma, quando viene seminato, cresce e diventa più grande di tutte le piante dell'orto e fa rami così grandi che gli uccelli del cielo possono fare il nido alla sua ombra».

Con molte parabole dello stesso genere annunciava loro la Parola, come potevano intendere. Senza parabole non parlava loro ma, in privato, ai suoi discepoli spiegava ogni cosa.

Parola del Signore. Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

From St Cyprian's treatise on the Lord's Prayer

Prayer comes from a humble heart.

Let our speech and our petition be kept under discipline when we pray, and let us preserve quietness and modesty – for, remember, we are standing in God's sight. We must please God's eyes both with the movements of our body and with the way we use our voices. For just as a shameless man will be noisy with his cries, so it is fitting for the modest to pray in a moderate way. Furthermore, the Lord has taught us to pray in secret, in hidden and remote places, in our own bed-chambers – and this is most suitable for faith, since it shows us that God is everywhere and hears and sees everything, and in the fullness of His majesty is present even in hidden and secret places, as it is written *I am a God close at hand and not a God far off. If a man hides himself in secret places, will I not see him? Do I not fill the whole of heaven and earth?, and, again, The eyes of God are everywhere, they see good and evil alike.*

When we meet together with the brethren in one place, and celebrate divine sacrifices with God's priest, we should remember our modesty and discipline, not to broadcast our prayers at the tops of our voices, nor to throw before God, with undisciplined long-windedness, a petition that would be better made with more modesty: for after all God does not listen to the voice but to the heart, and He who sees our thoughts should not be pestered by our voices, as the Lord proves when He says: *Why do you think evil in your hearts?* – or

again, *All the churches shall know that it is I who test your motives and your thoughts.*

In the first book of the Kings, Hannah, who is a type of the Church, observes that she prays to God not with loud petitions but silently and modestly within the very recesses of her heart. She spoke with hidden prayer but with manifest faith. She spoke not with her voice but with her heart, because she knew that that is how God hears, and she received what she sought because she asked for it with belief. The Divine Scripture asserts this when it says: *She spoke in her heart, and her lips moved, and her voice was not audible; and God listened to her.* And we read in the Psalms: *Speak in your hearts and in your beds, and be pierced.* Again, the Holy Spirit teaches the same things through Jeremiah, saying: *But it is in the heart that you should be worshipped, O Lord.*

Beloved brethren, let the worshipper not forget how the publican prayed with the Pharisee in the temple – not with his eyes boldly raised up to heaven, nor with hands held up in pride; but beating his breast and confessing the sins within, he implored the help of the divine mercy. While the Pharisee was pleased with himself, it was the publican who deserved to be sanctified, since he placed his hope of salvation not in his confidence of innocence – since no-one is innocent – but he prayed, humbly confessing his sins, and He who pardons the humble heard His prayer.

Reflection on Gospel Mark 4 :26-34

Gospel Focus – The Kingdom of God

The references to the kingdom of God in the Gospels always carry a paradox. It exists in the present, yet is something to be achieved in the future. It is here, but not yet. If we live 'as if' we are living in the kingdom here and now then we hasten its coming. The kingdom of God is not a place but a way in which the world operates. It is a kingdom that is ruled by justice and gives precedence to those who are regarded as nothing in the world. It is a kingdom of promise and hope that inspires and calls all people to more than they currently are.

Scriptural context – Kingdom Parables

Jesus sought to describe the kingdom of God by comparison and analogy – 'The kingdom of God is like ... 'To what can we compare the kingdom of God?' He never gave a lecture about the kingdom, rather, He painted a picture in terms that were readily recognised by His audience but forced them to think differently about the image He used. It forced them to think about themselves and their world in a different way. Kingdom parables begin innocently enough with a familiar image but very quickly shift to a challenge about the way we normally perceive things. The kingdom is often portrayed as a contradiction.

Living the Gospel – Seed on the land

The first parable in the Gospel passage describes the unerring work of the kingdom. It is like the seed that almost magically transforms into a fully grown plant that may be harvested – apparently without any external forces. Of course, we know that plants need to be fed, watered, weeded and nurtured to ensure their proper growth. However, the kingdom of God works in our lives in a similar way – if we feed and nurture it, the kingdom will produce a great harvest. Even if we don't pay it attention, the kingdom is present and acting in our world.

Most things start small. Someone asks you to be part of a group and a few years later, on reflection, it turns out to have played a significant part in your life. You just kept turning up and something grew there almost unawares. Then, at a particular point, you may have come to understand God was present there and had been all along.

This is how parables work in today's gospel. They begin where we are, with the familiar, as Jesus speaks to the crowd about God's kingdom.

In the first parable, seed is planted which sprouts of its own accord and grows steadily until the time to harvest comes. We're involved in the planting and the harvesting, and may help to facilitate its growth, but ours is not the key role. This is a time of waiting – we wait upon God and God waits with us, and as we do we may recognise God is already present in our lives and the lives of others.

In the second parable Jesus could have mentioned a mighty cedar to suggest what the kingdom of God is like, instead he speaks of the nondescript mustard seed and the bush that emerges from it, 'the biggest shrub of all', where all nations and strangers may find shelter. From what seems insignificant to begin with, like turning up for the first time, there emerges what we could hardly have foreseen, in God's time.

Don't be concerned about the lack of dramatic signs in this time of waiting. It's not our job to make something happen, because it is growing, and it will flourish. So, be patient as Jesus is patient, not waiting passively by, but alive to the presence of God and each another.

In the first reading from the prophet Ezekiel the Lord's power is revealed when he speaks of a 'noble cedar', an image of his kingdom, which he'll plant on the mountain of Israel. It will provide shelter for every kind of bird, like the mustard bush. The growth of the cedar and other trees won't depend on us, but on the power of the Lord and 'he will do it.' This promise is a sign of hope to his people, after their conquest and exile.

In the second reading Paul speaks of the tension

between wanting to be with the Lord forever and his calling to live the good news of Jesus Christ. He recognises one depends upon the other. What we do in this life will be the response we make to Jesus in the life to come. So, we're called to live with confidence, walking by faith, doing what pleases him, until, in his presence, our lives will speak for us.

Keep turning up then, remain faithfully present to one another, and allow the seed that has been planted to come to fulfillment as God has promised. This is what the kingdom is like, and we are to be its agents: it's the mission entrusted to us.

Damian Coleridge

© Majellan Media 2024

MASS INTENTIONS

It is a great Catholic tradition to offer Holy Mass for various intentions, especially for the repose of the soul of the deceased members of our faith family. After the penitential rite (and gloria) I say, "Let us Pray" and then pause. It is a time to bring the special intention each of us has and present it before God. Later at the offertory each participant at the Mass offers her/his intention along with the Offertory. Intentions we pray in the Mass are heard and answered by God, in His great wisdom.

It is human nature to make an offering of money to confirm the intention, though Mass can be offered without money contribution. If you make a money offering along with a Mass intention, it is called stipend and that goes to the priest who offers the Mass, not to the Church.

The collections taken during Mass and other donations are different. The First Collection is for the maintenance of the Parish Priest (his living expenses). The Second Collection, including planned giving (envelopes and direct debit) is the money collected to run the parish office and other expenses. The money collected through eftpos machine is divided equally between first and second collections.



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

The Foundation Of The Church

Fr Thomas will be giving a talk on Pasch and the origins of the Church.

When: Thursday, 27 June

Time: 7pm -8pm

Venue: St Joan of Arc Church

Please register your name by an email or writing on the sheet at the main door of the church to receive printed material.

ALL WELCOME

Recently Deceased: Carmelo Sultana, Patrick Lee.

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

Anniversary: Lucy The, Giuseppa Vallelonga, Pasquale Ramirra, Maria Concetta, Rosario Aversa, Giuseppe Aversa, E Lucia Coruzzi, E K Minio, Pietro Giannone, Michael & Mario Carlucci, Joe Di Marti, Rosario Daidone, Pietro & Anna Giarratano,

Rest in Peace: Gaetano & Giovanna Cusumano, Conte Family, Ruwah family, 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 - 18 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.



Thank you!

Fashion Parade fundraising

A big thank you to everyone who assisted with or attended the Fashion Parade – models, Robyn/Rainbow Fashions, W&EC members, parishioners who helped set up/clean up and all of you who attended on such a dreadful, rainy day.

We raised \$926 for our student at John Berne School – a brilliant effort. Everyone enjoyed themselves despite the bad day and looking forward to our next one.

Thank you very much!!