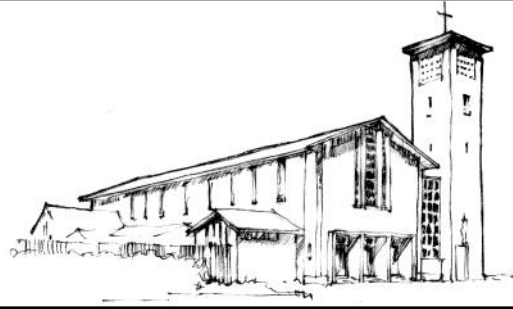


Welcome to

St Joan of Arc Parish Haberfield



SEVENTEENTH SUNDAY in Ordinary Time **28 July 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, Fri, 9am - 3pm

Parish Priest:

Fr Thomas Kurunthanam
thomas.kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

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

Fast Cars and Soaring Kites

Fast Cars need not be the craze for everyone. But no one wants to be sluggish on the road. We all want to drive fast and get there as quickly as we can. To drive fast, what do you need? You may have the most powerful engine and the best of the additional safety features in your car; but if the brake system fails, nothing of that is any good. Ironically you rely on the braking system, more than anything else, to drive safely to your destination. Everything else is secondary. Such is life.

Even with great qualifications, wonderful training, and a resourceful heritage, life does not get anywhere without the proper braking system – discipline. The civil disciplines are enforced on for the society to move on. If you want your destination to be more than the flow of the society, you require spiritual discipline to reach the destination safe and sound. Because the secular society, for all its goodness, does not provide meaning and purpose of life, which your inner self is constantly seeking.

The string attached to it lets the kite fly high and stay high. The kite cannot soar the heights without the kite runner controlling it with an attached string. Snap the string for greater freedom, disaster and undignified descend will be the result. Therefore, ironically, the string that holds back the kite is what helps it to soar high and stay high. Moral discipline and religious practices are the string that helps you soar the heights and stay high. Life, as colourful it is, soars high with God the kite runner.



Mass of Anointing

A Mass of anointing fits in with Holy Father's Jubilee intention for this month: Pastoral Care of the Sick. The Sacrament of the Anointing of the Sick is open also to the elderly and the frail.

**A special Mass of Anointing
at 10.30 am on
Saturday, 3 August.**

Morning Tea to follow, organised
by the Welcome and Events
Committee.



First reading: 2 Kings 4: 42-44

They will eat and have some left over.

A man came from Baal-shalishah, bringing Elisha, the man of God, bread from the first-fruits, twenty barley loaves and fresh grain in the ear.' 'Give it to the people to eat', Elisha said. But his servant replied, 'How can I serve this to a hundred men?' 'Give it to the people to eat' he insisted 'for the Lord says this, "They will eat and have some left over."' He served them; they ate and had some left over, as the Lord had said.

The word of the Lord.

Thanks be to God

Responsorial Psalm 144 (145):10-11, 15-18

R. The hand of the Lord feeds us; He answers all our needs.

All Your creatures shall thank You, O Lord, and Your friends shall repeat their blessing. They shall speak of the glory of Your reign and declare Your might, O God. **R**

The eyes of all creatures look to You and You give them their food in due time. You open wide Your hand, grant the desires of all who live. **R**

The Lord is just in all His ways and loving in all His deeds. He is close to all who call Him, who call on Him from their hearts. **R**

2nd Reading - Ephesians 4:1-6

One Body, One Spirit, One Lord, one faith, one baptism, One God.

I, the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all.

Thanks be to God.

Gospel Acclamation cf. Jn6:63,68

Alleluia, alleluia! Your words are spirit, Lord, and they are life; You have the message of eternal life.
Alleluia!

Gospel John 6:1-15

The feeding of the five thousand

Jesus went off to the other side of the Sea of Galilee – or of Tiberias – and a large crowd followed Him, impressed by the signs He gave by curing the sick. Jesus climbed the hillside, and sat down there with His disciples. It was shortly before the Jewish feast of Passover.

Looking up, Jesus saw the crowds approaching and said to Philip, 'Where can we buy some bread for these people to eat?' He only said this to test Philip; He Himself knew exactly what He was going to do. Philip answered, 'Two hundred denarii would only buy enough to give them a small piece each.' One of His disciples, Andrew, Simon Peter's brother, said, 'There is a small boy here with five barley loaves and two fish; but what is that between so many?' Jesus said to them, 'Make the people sit down.' There was plenty of grass there, and as many as five thousand men sat down. Then Jesus took the loaves, gave thanks, and gave them out to all who were sitting ready; He then did the same with the fish, giving out as much as was wanted. When they had eaten enough He said to the disciples, 'Pick up the pieces left over, so that nothing gets wasted.' So they picked them up, and filled twelve hampers with scraps left over from the meal of five barley loaves. The people, seeing this sign that He had given, said, 'This really is the prophet who is to come into the world.' Jesus, who could see they were about to come and take Him by force and make Him king, escaped back to the hills by Himself.

**Holy Father's Monthly
Prayer Intentions**

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."

August: For Political Leaders

That political leaders may serve their people, work for comprehensive human development and the common good, attending to those who have lost their jobs and prioritizing the poorest."



Tutti gli evangelisti ci riportano il racconto del miracolo della moltiplicazione dei pani. Si tratta di nutrire una grande folla di persone e di seguaci di Gesù, radunati sulla riva nord-est del lago di Tiberiade (cf. Mt 14,13-21; Mc 6,32-44; Lc 9,10b-17). Come dimostra l'atteggiamento dei partecipanti, essi interpretano questo pasto come un segno messianico. La tradizione ebraica voleva che il Messia rinnovasse i miracoli compiuti da Mosè durante la traversata del deserto. Ecco perché, secondo questa attesa messianica, si chiamava "profeta" il futuro Salvatore, cioè "l'ultimo Mosè". Infatti, secondo il Deuteronomio, Dio aveva promesso a Mosè prima della sua morte: "Io susciterò loro un profeta in mezzo ai loro fratelli e gli porrò in bocca le mie parole ed egli dirà loro quanto io gli comanderò" (Dt 18,18). Ecco perché le persone che sono presenti durante la moltiplicazione dei pani cercano di proclamare re Gesù. Ma Gesù si rifiuta, perché la sua missione non è politica, ma religiosa. Se la Chiesa riporta questo episodio nella celebrazione liturgica è perché essa ha la convinzione che Gesù Cristo risuscitato nutre con il suo miracolo, durante l'Eucaristia, il nuovo popolo di Dio. E che gli dà le forze per continuare la sua strada lungo la storia. Egli precede il suo popolo per mostrargli la via grazie alla sua parola. Coloro che attraversano la storia in compagnia della Chiesa raggiungeranno la meta di tutte le vie, l'eredità eterna di Dio (cf. Gv 14,1-7).

Prima lettura 2Re 4:42-44

Ne mangeranno e ne faranno avanzare.

In quei giorni, da Baal Salisà venne un uomo, che portò pane di primizie all'uomo di Dio: venti pani d'orzo e grano novello che aveva nella bisaccia. Eliseo disse: «Dallo da mangiare alla gente». Ma il suo servitore disse: «Come posso mettere questo davanti a cento persone?». Egli replicò: «Dallo da mangiare alla gente. Poiché così dice il Signore: "Ne mangeranno e ne faranno avanzare"».

Lo pose davanti a quelli, che mangiarono e ne fecero avanzare, secondo la parola del Signore.

Parola di Dio. Rendiamo grazie al Signore.

Salmo Responsoriale (Sal.144)

R Apri la tua mano, Signore, e sazia ogni vivente.

Ti lodino, Signore, tutte le tue opere
e ti benedicano i tuoi fedeli.
Dicano la gloria del tuo regno
e parlino della tua potenza. **R**

Gli occhi di tutti a te sono rivolti in attesa
e tu dai loro il cibo a tempo opportuno.
Tu apri la tua mano
e sazi il desiderio di ogni vivente. **R**

Giusto è il Signore in tutte le sue vie
e buono in tutte le sue opere.
Il Signore è vicino a chiunque lo invoca,
a quanti lo invocano con sincerità. **R**

Seconda lettera Ef 4,1-6

Un solo corpo, un solo Signore, una sola fede, un solo battesimo

Fratelli, io, prigioniero a motivo del Signore, vi esorto: comportatevi in maniera degna della chiamata che avete ricevuto, con ogni umiltà, dolcezza e magnanimità, sopportandovi a vicenda nell'amore, avendo a cuore di conservare l'unità dello spirito per mezzo del vincolo della pace. Un solo corpo e un solo spirito, come una sola è la speranza alla quale siete stati chiamati, quella della vostra vocazione; un solo Signore, una sola fede, un solo battesimo. Un solo Dio e Padre di tutti, che è al di sopra di tutti, opera per mezzo di tutti ed è presente in tutti.

Parola di Dio Rendiamo grazie al Signore.

Canto al Vangelo (Lc 7, 16)

Alleluia, alleluia. Un grande profeta è sorto tra noi, e Dio ha visitato il suo popolo. **Alleluia**

† Dal Vangelo (Gv 6, 1-15)

Distribui a quelli che erano seduti quanto ne volevano.

In quel tempo, Gesù passò all'altra riva del mare di Galilea, cioè di Tiberiade, e lo seguiva una grande folla, perché vedeva i segni che compiva sugli infermi. Gesù salì sul monte e là si pose a sedere con i suoi discepoli. Era vicina la Pasqua, la festa dei Giudei.

Allora Gesù, alzati gli occhi, vide che una grande folla veniva da lui e disse a Filippo: «Dove potremo comprare il pane perché costoro abbiano da mangiare?». Diceva così per metterlo alla prova; egli infatti sapeva quello che stava per compiere. Gli rispose Filippo: «Duecento denari di pane non sono sufficienti neppure perché ognuno possa riceverne un pezzo».

Gli disse allora uno dei suoi discepoli, Andrea, fratello di Simon Pietro: «C'è qui un ragazzo che ha cinque pani d'orzo e due pesci; ma che cos'è questo per tanta gente?». Rispose Gesù: «Fateli sedere». C'era molta erba in quel luogo. Si misero dunque a sedere ed erano circa cinquemila uomini.

Allora Gesù prese i pani e, dopo aver reso grazie, li diede a quelli che erano seduti, e lo stesso fece dei pesci, quanto ne volevano.

E quando furono saziati, disse ai suoi discepoli: «Raccogliete i pezzi avanzati, perché nulla vada perduto». Li raccolsero e riempirono dodici canestri con i pezzi dei cinque pani d'orzo, avanzati a coloro che avevano mangiato.

Allora la gente, visto il segno che egli aveva compiuto, diceva: «Questi è davvero il profeta, colui che viene nel mondo!». Ma Gesù, sapendo che venivano a prenderlo per farlo re, si ritirò di nuovo sul monte, lui da solo.

Parola del Signore. Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

From a homily on the 2nd letter to the Corinthians by Saint John Chrysostom, bishop

I rejoice exceedingly in all my tribulations

Again Paul turns to speak of love, softening the harshness of his rebuke. For after convicting and reproaching them for not loving him as he had loved them, breaking away from his love and attaching themselves to troublemakers, he again takes the edge off the reproach by saying: Open your hearts to us, that is, love us. He asks for a favour which will be no burden to them but will be more profitable to the giver than to the receiver. And he did not use the word “love” but said, more appealingly: *Open your hearts to us.*

Who, he said, has cast us out of your minds, thrust us from your hearts? How is it that you feel constraint with us? For, since he has said earlier: *You are restricted in your own affection*, he now declares himself more openly and says: *Open your heart to us*, thus once more drawing them to him. For nothing so much wins love as the knowledge that one’s lover desires most of all to be himself loved.

For I said before, he tells them, that you are in our hearts to die together or live together. This is love at its height, that even though in disfavor, he wishes both to die and to live with them. For you are in our hearts, not just somehow or other, but in the way I have said. It is possible to love and yet to

draw back when danger threatens; but my love is not like that.

I am filled with consolation. What consolation? That which comes from you because you, being changed for the better, have consoled me by what you have done. It is natural for a lover both to complain that he is not loved in return and to fear that he may cause distress by complaining too much. Therefore, he says: *I am filled with consolation, I rejoice exceedingly.*

It is as if he said, I was much grieved on your account, but you have made it up for me in full measure and given me comfort; for you have not only removed the cause for any grief but filled me with a richer joy.

Then he shows the greatness of that joy by saying not only *I rejoice exceedingly* but also the words which follow: *in all my tribulations*. So great, he says, was the delight that you gave me that it was not even dimmed by so much tribulation, but overcame by its strength and keenness all those sorrows which had invaded my heart, and took away from me all awareness of them.

Reflection on Gospel John 6:1-15

Living the Gospel – Plenty for all

The feeding of the multitude is a profoundly political statement. Quite simply, there is sufficient food in our world to ensure that no one should ever be hungry. Sadly, the distribution of that food is such that there are some in our world whose bellies are expanding from an excess of food while others’ are distended from the lack of it. We can easily feed the entire world. It is the responsibility of those of us in the developed world with more than we need to bring about a more equitable distribution with those who don’t even have enough to live.

Different View – A miracle of sharing

Some scripture scholars suggest that the real miracle of the feeding of the multitude was not so much a multiplication of meagre resources by Jesus but rather a personal response by individuals within the crowd. It is suggested that upon seeing the willingness of Jesus (and the small boy whose food it was) to share the small amount of food available, everyone dug into their pockets and pulled out the small amount of food they also had and shared it with one another. The miracle was a breaking through from selfishness and isolation to a spirit of sharing and community.

Gospel Focus – Messiah

At the time of Jesus there was a heightened expectation that the Messiah – the anointed one of God – would come and once again set the people of Israel free. However, there was great conjecture about what sort of person the Messiah would be. Some thought he would be a warrior king; others a wise priestly leader; others thought a shepherd-king in the image of David. Confounding all these expectations, Jesus’ model of Messianic leadership was that of the servant leader; a leader who was one with the people, offering hope and meaning in the midst of their everyday suffering and struggling.

St Jerome said: “Ignorance of Scripture is ignorance of Christ.” On the back cover of my Bible, this famous line is printed beneath an image of the fourth-century hermit-saint in his study. Scriptures in Hebrew, Greek, and Latin are open on desks behind him. He seems to be taking a break from his translation project to pull the thorn out of the lion’s paw.

One thing Jerome meant is that understanding the New Testament requires deep familiarity with the Old Testament, the original Scriptures. The New is contextualized by the Old. The Evangelists wrote in such a way as to embed the story of Jesus in the biblical horizon. We could therefore elaborate on Jerome’s words and say: Ignorance of the Old Testament makes the New Testament opaque.

The story of Christ’s feeding of the five thousand is an example of Jerome’s principle. Having John 6 set beside the story of Elisha’s miraculous feeding from 2 Kings 4 is useful. We can see that the gospel author emphasises parallels between Jesus and Elisha. Barley loaves are used in both miracles; incredulous disciples in both stories are commanded to feed the people; and there are plenty of leftovers in each.

The first part of Elisha’s wider story chronicles seven key miracles; and John organises the first part of his story of Jesus with seven miraculous “signs.” Elisha and Jesus both cure the blind, heal lepers, and raise the dead. Both are betrayed by the love of money. Even their names are similar in Hebrew: Elisha means “God is salvation,” and Jesus means “Yahweh is salvation.”

When you see the similarities, the differences between the stories become more important: Elisha feeds one hundred with food enough for twenty; Jesus feeds five thousand with a lot less. Elisha feeds with bread; Jesus feeds with bread and fish; Elisha’s story says “there was some left over;” Jesus’ story says there were “twelve basketfuls” in excess, an incredible amount of abundance from out of such a small beginning.

And the people fed by Jesus realise how much more he is than a miracle working prophet: he is “the Prophet,” they exclaim, the savior-king whom Moses told them to wait for. They even try to make him king by force.

Elisha’s prophetic role was to hold unfaithful kings of Israel accountable to God for their abject failure in administering justice and steering God’s people away from idolatry. Elisha apparently failed: the story shows Israel falling into greater and greater apostasy that culminates in national disaster. Yet the suffering of Israel becomes the seedbed of their salvation.

The gospel story intensifies the role of the miracle-working prophet, Jesus, to the point of something truly new: the prophet is himself the expected king, and yet his kingship is unexpected. John portrays Jesus’ elevation on the cross as his enthronement! An apparent failure that is actually victory. Jesus embodies the story of Israel and transforms it.

W Chris Hackett
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The National Centre for Pastoral Research.

The Australian Catholic Bishops Conference is undertaking research project aimed at investigating why some Catholics do not participate in regular weekly Sunday Mass (Sunday Mass includes the Saturday Vigil). The project will provide in-depth information about contemporary religious practices and beliefs of Catholics in Australia. The insights would enable parishes, movements, and school communities to respond to the trends in participation in the Church, update the Church’s awareness and understanding of the present-day context, and enable responses and collaboration around the underlying factors for non/disengagement.

The survey is online and can be found at: <https://bit.ly/AbsentFromTheTableSurvey>. Parishioners may bring this to attention of their Catholic friends and family members who do not attend Sunday/Saturday Vigil Mass regularly. This will be an anonymous survey and it will close on 20 August.



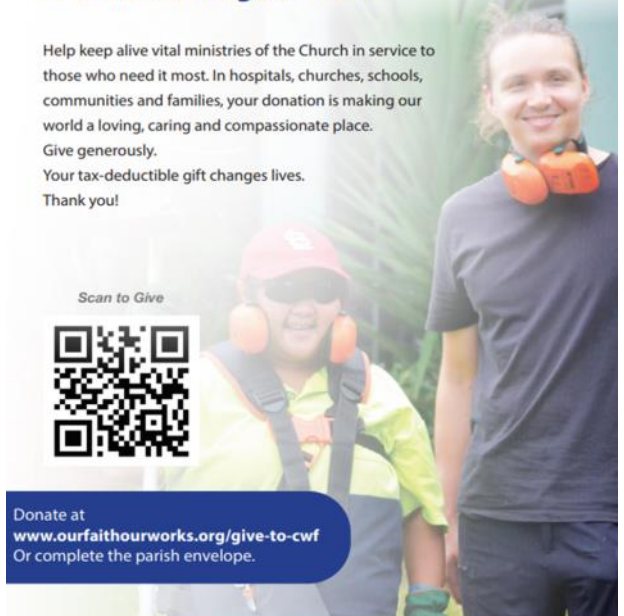
Donate to the Charitable Works Fund Appeal
3rd and 4th August 2024.

Help keep alive vital ministries of the Church in service to those who need it most. In hospitals, churches, schools, communities and families, your donation is making our world a loving, caring and compassionate place. Give generously. Your tax-deductible gift changes lives. Thank you!

Scan to Give



Donate at www.ourfaithourworks.org/give-to-cwf
Or complete the parish envelope.



Recently Deceased: Oreste Piccolo, Salvatore Bananno, Desiterata Evelina D'Onofrio, Maria Marino, Gianni Femia, Giuseppe Talarico, Carmelo Sultana.

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

Anniversary: Lucy The, Antonio Cardillo's, Pietro Banno, Joseph Natoli, Luigino De Domeneghi, Helen Bedirian & Elisabeth Papalia, Salvatore Antonio Giarratano, Luigino De Domeneghi,

Rest in Peace: Lattari & Avesa Family, Joe Di Marti, Prino Vaccher, Francesco Giannini, Conte 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: Maggie Moa, 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

Sacramental Coordinator

Applications to the position of Sacramental Coordinator invited now.

The role is to serve as an active member of the Parish Pastoral Team, working closely with the Parish Priest and the Parish Team to prepare, implement and manage the parish programs for Sacraments of First Holy Communion, Confirmation, Confirmation, and Baptism preparation of primary school aged candidates.

It is a position for 15 hours a week during school terms. A detailed job description will be provided upon request. Enquiries and application by Email: thomas.kurunthanam@sydneycatholic.org within three weeks.

Morning Tea
for Cancer Council to
raise funds for Research

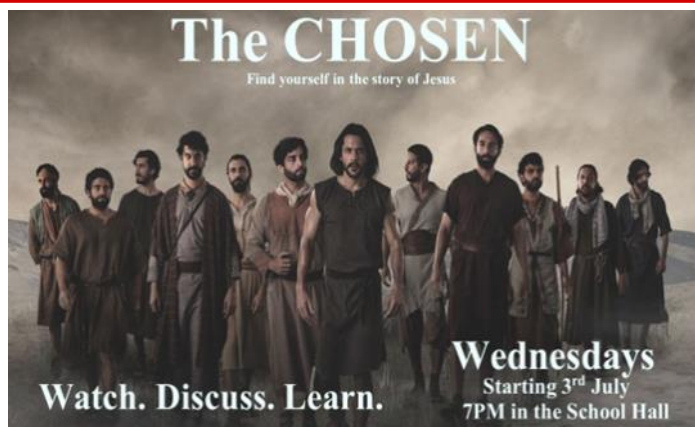
Sunday August 11th

after the 9am Mass,
in the Mother Teresa Courtyard.

Donations by Credit Card, can be made after
5pm Mass (10th August) & after 6 p.m.

Mass (11th August) at the Piety Store, as well as
on Sunday 11th at the Morning Tea.

There will also be leaving collections at the
Church Doors after Masses on 10 & 11th.



**Join us for the last screening
of the
The Chosen
Wednesday, 31st July 2024.**

St Vincent de Paul Society Winter Appeal

Dear Parishioners,

The recent St Vincent de Paul Winter Appeal raised a total of \$2190.00 Thank you for your generous support which will assist the Society in its work to support the poor and marginalised in our community.

For anyone who missed out the Haberfield Conference keeps envelopes in the church foyer. If at any-time you wish to make a donation you can use one of the envelopes and place on the collection plate. You can also make an online donation at <https://www.vinnies.org.au/nsw>

Again many thanks for your continuing support of the Society.

The Haberfield Conference of St Vincent de Paul



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 Safeguarding and Ministerial Integrity Office at (02) 9390 5810 or safeguardingenquiries@sydneycatholic.org.

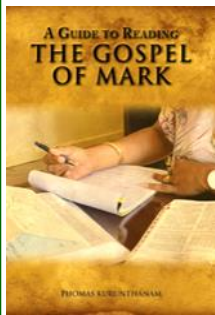
You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

An Orientation to Bible

An Orientation to Bible by Fr Thomas is an introduction to the make-up and the themes of the Bible.

Three more talks are to be given on this subject on the following (fortnightly) Wednesdays.

July 7 & 21; August 7 & 21.



Bible Study – The Gospel of Mark

In the following month, September, Fr Thomas will be leading a Bible study on the Gospel of Mark. It will be on **Wednesdays of September (4,11,18,25)**

You can register for the Bible Study on Mark by emailing your full name to the parish Office admin@stjoanofarc.org.au

New OOSH

Our Parish school is in need of an OOSH. Amanda Gahan has been working on establishing a before and after school care. I will be signing a deed to that effect this week. The OOSH is to commence at the beginning of term four. Catholic formation of the children is one of the priorities of the parish.

Parish Centre

It is important to separate the administration from the living space (house) of the priests. Such a separation enhances, not only the facilities of the parish, but also mental and physical wellbeing of your priests. Moreover, the Archdiocesan regulations also ask for it. Following the principles of the plan displayed in 2023, a more efficient and economic plan of developing a parish centre and a presbytery is prepared.

After having discussed it with Finance Committee, Pastoral Council, Director of Infrastructure Manager, Parish Support, and the Regional Bishop, I will be lodging an application to the Archbishop for his consultants to comment of the plan. I am much grateful to the building committee, Peter Doyle, Harry Stephens, and Rhonda Albani for their help with the project. A DA will be lodged with Inner West Council after receiving the Archbishop's permission to go ahead. The project is expected to be completed in the first half of 2026.

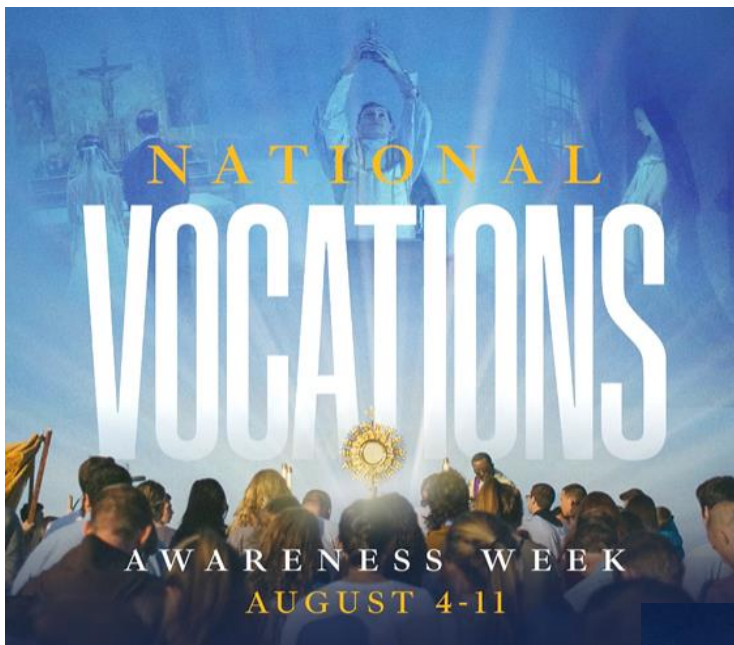
Planned Giving & 2023/2024 Receipts

New sets of envelopes for the next Financial Year are now available in the foyer of the church. If you are not a Planned Giver, you may like to join the program. You may ask the office to set up direct debit or request a set of Planned Giving Envelopes.

In any case write your name and contact details on the sheet provided in the foyer or by sending an email to the parish office.

Your contribution to the parish is your appreciation of the parish.

If you contributed last financial year. Your receipts are available for you to pick up in the sacristy



EVENTS AT ST. JOACHIM'S, LIDCOMBE

August 4th

10:00am Mass

(Presided by Bishop John Adams of Palmerston North, New Zealand)

BBQ + Children's activities

(concluding 1pm)

Launch of Sydney Vocations Priesthood Video

August 9-11th

40 Hours for Vocations

You're invited to pray with us at St Joachim's Lidcombe as the Archdiocese of Sydney dedicates **40 Hours of Adoration to pray for vocations**. 40 Hours includes Mass, Confession, communal and personal prayer, and guided reflections before the Blessed Sacrament.

During our 40 Hours of Eucharistic Adoration for Vocations, we need YOUR prayers to help young men and women answer God's call to a vocation to the priesthood or consecrated life!

Will you spend an hour with Jesus, asking for Him to bless our Diocese with many more vocations to the priesthood and consecrated life? Bring your family, friends, and someone who needs your invitation to discover their vocation

DATE: Friday 9 – 11 August 2024

WHERE: St Joachim's Lidcombe (2 Mills St, Lidcombe NSW 2141)

For more information, please contact us at vocations@sydneycatholic.org or 02 9307 8424