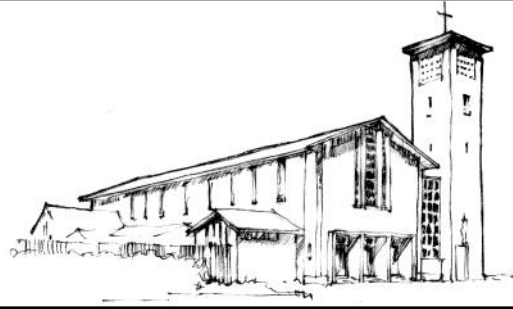


Welcome to

St Joan of Arc Parish Haberfield



NINETEENTH SUNDAY in Ordinary Time 11 August 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, 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 9.00am

Thursday: 9.15am

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

The Feast of the Assumption



On Thursday, 15 August we celebrate the Feast of the Assumption of Virgin Mary. Other than Sundays, Assumption and Christmas are the only two days of obligation to attend Mass. Such is the importance the Church gives to this Marian feast. How did it come about?

When Pope Pius XII defined the dogma of the Assumption on November 1, 1950, in the apostolic constitution *Munificentissimus Deus*, it was the fruit of a long-held belief by the faithful. The Assumption of Mary, though not explicitly detailed in the New Testament, was a belief prevalent in both Eastern and Western Christianity from the early centuries. Early Church Fathers and writers, such as St. John Damascene and St. Gregory of Tours, referenced the belief in Mary's Assumption. By the Middle Ages, the Assumption was a widely accepted belief, reflected in liturgical practices and theological writings. The increasing popularity of Marian apparitions and the widespread practice of Marian devotions in the 19th and early 20th centuries contributed to the momentum for defining the dogma. In 1946, Pope Pius XII sent a letter to all bishops, titled *Deiparae Virginis Mariae*, asking whether they thought the Assumption should be defined as a dogma and whether their clergy and people desired it. The response was overwhelmingly positive. Accordingly, the declaration of 1950 came in the aftermath of World War II, a time when the world was seeking peace and hope. The Assumption of Mary, symbolizing victory over death and the promise of eternal life, provided a hopeful message.

Mary is a compassionate mother who intercedes for her children, which is comforting. She is a perfect disciple, and her life is a model of faith, obedience, and closeness to Christ. Our devotion to Mary is particularly maintained through Rosary Prayer after weekday Masses, at homes, and as individuals. On the day of the Feast, Thursday, there will be two Masses, 9.15 am and 7.30 pm.

Mary, Mother of God, pray for us.



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.

First reading: 1 Kings 19: 4-8

The angel gives Elijah food to reach the mountain of God

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

The word of the Lord.

Thanks be to God

Responsorial Psalm 33 (34) 2-9

R. Taste and see the goodness of the Lord

I will bless the Lord at all times,
His praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. **R**

Glorify the Lord with me.
Together let us praise His name.
I sought the Lord and He answered me;
From all my terrors He set me free. **R**

Look towards Him and be radiant;
Let your faces not be abashed.
This poor man called; the Lord answered him
And rescued him from all his distress. **R**

The angel of the Lord is an encamped
Around those who revere Him, to rescue them.
Taste and see the Lord is good.
He is happy who seeks refuge in Him. **R**

2nd Reading Ephesians 4:30-5:2

Forgive each other as readily as God forgave you

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

Try, then, to imitate God as children of His that He loves and follow Christ loving as He loved you, giving Himself up in our place as a fragrant offering and a sacrifice to God.

The word of the Lord. Thanks be to God.

Gospel Acclamation John 6:51

Alleluia, alleluia! I Am the living bread from heaven, says the Lord; whoever eats This Bread will live forever *Alleluia!*

Gospel John 6:41-51

Anyone who eats this bread will live forever

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

'No one can come to Me unless he is drawn by the Father who sent Me, and I will raise him up at the last day. It is written in the prophets: They will all be taught by God, and to hear the teaching of the Father, and learn from it, is to come to Me. Not that anybody has seen the Father, except the One who comes from God: He has seen the Father. I tell you most solemnly, everybody who believes has eternal life. 'I am the bread of life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that a man may eat it and not die.

I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is My flesh, for the life of the world.'

The Gospel of the Lord.

Praise to You, Lord Jesus Christ

**Holy Father's Monthly
Prayer Intentions**

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."

September: For the Cry of the Earth

Let us pray that each of us hears with the heart the cry of the Earth and victims of natural disasters and climate change, personally committing to care for the world we inhabit."



Siamo noi a cercare Dio o e lui a cercare noi? Ancora prima che noi cominciamo a cercarlo consapevolmente, egli ci attira a sé, come un innamorato, tramite Cristo. La reazione giusta da parte nostra è di essere pienamente disposti ad ascoltare e ad imparare: “Chiunque ha udito il

Padre e ha imparato da lui, viene a me”. Ciò significa seguire Cristo, poiché “solo colui che viene da Dio ha visto il Padre” e quindi solo lui può conoscere perfettamente la volontà del Padre e rivelarla. La vita eterna che noi tutti desideriamo dipende dalla fede in Cristo, da una fiducia e da un impegno costanti, che faranno cominciare la vita-risurrezione qui ed ora, garantendo la risurrezione dei corpi alla vita immortale. In attesa, i fedeli si nutrono del suo Corpo e del suo Sangue nella santa Eucaristia, costituendo a poco a poco in loro stessi una “riserva” di vita immortale. Se Elia o gli Ebrei dell’Esodo mangiarono del pane prezioso, noi mangiamo qualcosa di molto più prezioso: “Il pane che io darò è la mia carne”.

Prima lettura 1 Re 19, 4-8

Con la forza di quel cibo camminò fino al monte di Dio.

In quei giorni, Elia s’inoltrò nel deserto una giornata di cammino e andò a sedersi sotto una ginestra. Desideroso di morire, disse: «Ora basta, Signore! Prendi la mia vita, perché io non sono migliore dei miei padri». Si coricò e si addormentò sotto la ginestra.

Ma ecco che un angelo lo toccò e gli disse: «Alzati, mangia!». Egli guardò e vide vicino alla sua testa una focaccia, cotta su pietre roventi, e un orcio d’acqua. Mangiò e bevve, quindi di nuovo si coricò.

Tornò per la seconda volta l’angelo del Signore, lo toccò e gli disse: «Alzati, mangia, perché è troppo lungo per te il cammino». Si alzò, mangiò e bevve. Con la forza di quel cibo camminò per quaranta giorni e quaranta notti fino al monte di Dio, l’Oreb.

Parola di Dio. Rendiamo grazie al Signore.

Salmo Responsoriale (Sal.33)

R Gustate e vedete com’è buono il Signore.

Benedirò il Signore in ogni tempo, sulla mia bocca sempre la sua lode.

Io mi glorio nel Signore:
i poveri ascoltino e si rallegriano. **R**

Magnificate con me il Signore,
esaltiamo insieme il suo nome.

Ho cercato il Signore: mi ha risposto
e da ogni mia paura mi ha liberato. **R**

Guardate a lui e sarete raggianti,
i vostri volti non dovranno arrossire.

Questo povero grida e il Signore lo ascolta,
lo salva da tutte le sue angosce. **R**

L’angelo del Signore si accampa attorno a quelli che lo temono, e li libera. Gustate e vedete com’è buono il Signore; beato l’uomo che in lui si rifugia. **R**

Seconda lettera Ef 4,30-5,2

Camminate nella carità come Cristo.

Fratelli, non vogliate rattristare lo Spirito Santo di Dio, con il quale foste segnati per il giorno della redenzione.

Scompaiano da voi ogni asprezza, sdegno, ira, grida e maldicenze con ogni sorta di malignità. Siate invece benevoli gli uni verso gli altri, misericordiosi, perdonandovi a vicenda come Dio ha perdonato a voi in Cristo.

Fatevi dunque imitatori di Dio, quali figli carissimi, e camminate nella carità, nel modo in cui anche Cristo ci ha amato e ha dato se stesso per noi, offrendosi a Dio in sacrificio di soave odore.

Parola di Dio

Canto al Vangelo Gv 6, 51

Alleluia, alleluia. Io sono il pane vivo, disceso dal cielo, dice il Signore, se uno mangia di questo pane vivrà in eterno. .

Alleluia

† Dal Vangelo Gv 6, 41-51

Io sono il pane vivo, disceso dal cielo.

In quel tempo, i Giudei si misero a mormorare contro Gesù perché aveva detto: «Io sono il pane disceso dal cielo». E dicevano: «Costui non è forse Gesù, il figlio di Giuseppe? Di lui non conosciamo il padre e la madre? Come dunque può dire: “Sono disceso dal cielo”?».

Gesù rispose loro: «Non mormorate tra voi. Nessuno può venire a me, se non lo attira il Padre che mi ha mandato; e io lo risusciterò nell’ultimo giorno. Sta scritto nei profeti: “E tutti saranno istruiti da Dio”. Chiunque ha ascoltato il Padre e ha imparato da lui, viene a me. Non perché qualcuno abbia visto il Padre; solo colui che viene da Dio ha visto il Padre. In verità, in verità io vi dico: chi crede ha la vita eterna. Io sono il pane della vita. I vostri padri hanno mangiato la manna nel deserto e sono morti; questo è il pane che discende dal cielo, perché chi ne mangia non muoia.

Io sono il pane vivo, disceso dal cielo. Se uno mangia di questo pane vivrà in eterno e il pane che io darò è la mia carne per la vita del mondo».

Parola del Signore. Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

From the dialogue On Divine Providence by Saint Catherine of Siena, virgin and doctor
The bonds of Love

My sweet Lord, look with mercy upon Your people and especially upon the mystical body of Your Church. Greater glory is given to Your name for pardoning a multitude of Your creatures than if I alone were pardoned for my great sins against Your majesty. It would be no consolation for me to enjoy Your life if Your holy people stood in death. For I see that sin darkens the life of Your bride the Church – my sin and the sins of others.

It is a special grace I ask for, this pardon for the creatures You have made in Your image and likeness. When You created man, You were moved by love to make him in Your own image. Surely only love could so dignify Your creatures. But I know very well that man lost the dignity You gave him; he deserved to lose it, since he had committed sin.

Moved by love and wishing to reconcile the human race to Yourself, You gave us Your only-begotten Son. He became our Mediator and our justice by taking on all our injustice and sin out of obedience to Your will, eternal Father, just as You willed that He take on our human nature. What an immeasurably profound love! Your Son went down from the heights of his divinity to the depths of our humanity. Can anyone's heart remain closed and hardened after this?

We image Your divinity, but You image our humanity in that union of the two which You have worked in a man. You have veiled the Godhead in a cloud, in the clay of our humanity. Only Your love could so dignify the flesh of Adam. And so by reason of this immeasurable love I beg, with all the strength of my soul, that You freely extend your mercy to all Your lowly creatures.

Reflection on Gospel 6: 41-51

Historical Context – The Jews

It might strike the reader as a little odd that this Gospel passage begins with 'The Jews were complaining to each other about Jesus'. Surely, Jesus and His disciples were also Jews, so why the derogatory use of 'the Jews'? At the time that this Gospel was being written (probably in the last decade of the 1st Century) the Christians were firmly at odds with the Jewish community and were in fact banned from attending Jewish synagogues. This conflict is reflected in the way the Jews are portrayed throughout the Gospel of John.

Scriptural context – Who is Jesus?

One of the great concerns of the Gospel of John is to convey an understanding of who Jesus is. This powerful message is conveyed through a number of significant discourses – with Nicodemus, with the Samaritan woman, with the Jews etc. The Gospel contains some of the 'great' images that we have for Jesus: living water; living bread; light for the world; the good shepherd; the way, the truth and the life. As opposed to the more narrative synoptic gospels, this gospel can be seen as a gospel rich in imagery and theological perceptions.

Gospel Focus – Living Bread

There is an obvious connection between this week's reading and the sacramental celebration of Eucharist. Jesus describes Himself as living bread and then says whoever eats this living bread will live forever. These words capture the essence of the Church teaching about the real presence of Jesus in the Eucharist. Jesus is present in several ways at the celebration of Eucharist, particularly present in the bread and wine that become His Body and Blood. Through our celebration of the Eucharist, Jesus offers us His continuing, enduring presence.

REFLECTION NINETEENTH SUNDAY in Ordinary Time Year B

Get yourself a life coach says an online ad and you can ‘turn the ordinary into the extraordinary.’ At some point in our lives, it may serve a purpose but contrast it with a local parish which decided to have a weekly meal for anyone who wished to come along.

On the first occasion they had nine guests and eleven helpers, and they responded to this potential embarrassment by everyone eating together. “It was coming together and a blessing I felt,” said one of the organisers.

We can see here how the ordinary stuff of our lives, eating together, can be the context for something quite unexpected to happen. The life coach ad invites us to take control of our lives and make it happen, whereas in the parish setting, something else happened.

It relates to what we hear in the first reading. The prophet Elijah is in a dark place, alone and hungry, wanting to die. In the midst of his desolation, he is fed by an angel, and comes to understand God is present in what he’s living through. In doing so he discovers a renewed purpose. The food he’s given enables him to make the long journey to Mt Horeb (Sinai), the holy mountain, where God speaks to him. Desolation, the gift of food, the long journey – in the ordinariness of our lives, quite unexpectedly, we may come to discover the presence of God.

Again, in Paul’s letter to the Ephesians, he speaks of our daily commitment to loving one another as Jesus loves us; learning to befriend each other whatever our differences; avoiding the petty behaviours which bring us undone. Our learning to love in this way is enabled by the Holy Spirit, who reveals the unending love of the Father and Son. We’re slowly learning to open ourselves to a God who loves us, come what may.

In the Gospel, when Jesus says, “I am the bread from heaven,” the authorities are shocked. They insist He’s not from heaven, He’s a local boy, we know His father. In other words, He’s too ordinary. Then, amid their complaints, Jesus speaks of His divine origins and reminds us, this is Gods’ initiative, to which we’re invited to respond.

We’re asked to let go of our securities and our prejudices and open ourselves to a bigger God, a loving God. A little like the moment at the parish meal when they decided to eat together. This is the God who draws us into Christ and into unending life, through our eating together with

Him. Jesus gives us His life and invites us to do the same – to give of our lives.

Before the parish meal, with everyone’s agreement, they prayed, and concluded their prayer with these words: ‘Thank you Lord for the blessings You have given us in our lives, especially one another. Amen.’ Often, we may yearn for a special experience of God, only to miss the presence of God here, in our lives.

Damian Coleridge
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An Orientation to the Bible

Next talk will be on Fall and Redemption.

When: 7 pm – 8 pm, Wednesday, 21 August

Where: St Joan of Arc Church

Fee: Free

All Welcome



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.

Recently Deceased: Barry Winning, Maggie Moa, Oreste Piccolo, Salvatore Bananno, Desiterata Evalina 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: Olimpia & Domenico Spadaro, Lucy The, Pietro Banno, Joseph Natoli, Luigino De Domeneghi, Helen Bedirian & Elisabeth Papalia, Salvatore Antonio Giarratano, Luigino De Domeneghi,, Manuel Lourenco

Rest in Peace: Connie Calvisi, Angelo & Vincenzo Cusumano, Mario Zonta & Marcia Zonta Lattari & Avesa Family, Joe Di Marti, Prino Vaccher, Francesco Giannini, 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



Parish DINNER CLUB

FRIDAY 23RD AUGUST AT 7PM

LA DISFIDA 109 RAMSAY STREET HABERFIELD
\$60 SET MENU FOR ENTREE, PASTA, PIZZA AND
DESSERT

CONTACT THE PARISH OFFICE, MANDI, CARMEL
OR RHONDA TO SECURE YOUR PLACE



Weekly Diary

Date	Time	To note
Tuesday, 13 August	5:00pm	Vinnies meeting
	7:30pm	Liturgy meeting
Wednesday, 14 August	9:00am	Mass
Thursday, 15 August	9:15am	SJA School Mass
	7:30pm	Mass of the Assumption
Friday, 16 August	9:15am	Mass
	3:00pm	Mass @ St Vincent's Aged Care
Saturday, 17 August	5:00pm	Mass
Sunday, 18 August	9:00am	Mass
	10:00am	Reconciliation Class
	6:00pm	Mass

CWF Appeal

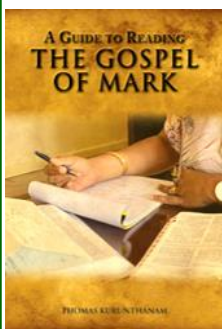
The CWF appeal continues this week. Though limited, there are envelopes on the pews.

Please use them or go online (Parish website) to make your donation contribution of \$2 and above are tax deductible.

Scan to Give



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



Bible Study – The Gospel of Mark

In the month of 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). 7pm - 8.30pm

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



Bakers and Jams for Scholarship

Hi to all you bakers and jam/preserve makers

We are holding another “sweet treats” stall on the weekend of the 14th & 15th September to add to our scholarship fund. We would love some donations to sell – everyone loves home made goodies.

If you can help us please contact Rhonda on 0411 122 641 – she will advise about what is needed, how to package and labelling. Looking forward to hearing from all of you.

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

Marian Celebration *on Sunday 8th September*

It is the birthday of Mary Mother of Jesus on Sunday 8 September. We are celebrating it with a Procession. After 9 am Mass we will have a procession around the church followed by a light lunch in the Mother Teresa courtyard beside the church. It will also be a family Mass for years 2 & 5 from the schools in the parish.

We are asking if all parishioners will dress in national dress, clothes representing their cultural background or carry small flags, to shown the cultural diversity here in our Haberfield parish. Prayers of the Faithful will be in various languages. Please join us.

Year 2 & 5 families will provide some food but anyone who would like to help by bringing a plate, please do so. We hope you will all join us for this wonderful celebration.



Collection for Wilcannia CatholicCare Op Shop

17-18 August 2024

Wilcannia is a remote town on the Darling River in the Far West of NSW, 200 km from the nearest town, Broken Hill. Over 50% of the local population of 735 people are Aboriginal. By far the largest faith in Wilcannia is Catholic.

Evidence of disadvantage for people living in Wilcannia includes low education levels, limited employment and the median weekly family income is half the NSW average and even lower for Aboriginal families. The town also suffers, like many small country towns, from the problems of distance and the nature of change. The population has reduced. Many shops are either unoccupied or derelict. Most people living in Wilcannia are poor and there are limited options for shopping.

Our parish supported the establishment of Sr Elizabeth Young as the Catholic Parish Life Coordinator in Wilcannia, Far Western NSW. Sr Elizabeth helps the CatholicCare OpShop, which is the only place in this remote town local residents can buy clothes, shoes and household goods.

CatholicCare Wilcannia are seeking donations of: **socks; blankets, sheets, doona covers, Curtains, men's clothing, and simple, practical shoes** (sneakers rather than high heels).



**Please
leave your
donations in the
Church foyer on
the weekend of
17-18th August.**

