

Welcome

St Joan of Arc Parish Haberfield



TWENTIETH SUNDAY in Ordinary Time 18 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

Shekinah, Ashram, and Church

Shekinah is the Jewish understanding of God's presence in the world. *Ashram* is a Hindu (and Buddhist) term referring to a place or a state of life whereby individuals seek and experience God's presence. Church relates to Christian understanding of God's presence to the humanity. Though all three traditions are about the indwelling of God, they differ substantially in the understanding of it. Islam is all about absolute transcendence of God and there is no concept of indwelling God.

During the exodus, God resided in the Ark of the Covenant. "Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle...." (Exodus 40:34). As the Hebrews settled down in the Promised Land, they built a temple for God to reside. (Cf 1 Kings chapters 5-8). The divine presence which filled the Tabernacle in the wilderness, later dwelled in the Holy of Holies in the Temple. Thus, the presence of God was localised. After the destruction of the Jerusalem Temple in 70 AD, the Rabbinic teachings had a shift in the understanding of the indwelling of God. Thereafter God's presence (*Shekinah*) in righteous individuals, not geographically localized, was highlighted.

According to the Hindu and Buddhist traditions, a part of God (*Atman*) is present in individual beings. That indwelling *Atman* is part of the ultimate reality of God. Realising that relation between the indwelling God of individuals with the transcendental God is to be the spiritual goal. People may practise meditations and perform prayer rituals in a community (*Ashram*), but the God experience has to be personal.

We Christians know that God communicates with individuals through the Blessed Sacrament. Having received the Sacrament, as Christ bearers, we collectively make the Body of Christ, the Church. Through the Church, God is present to the whole world, not just to any particular group of people. God's presence is experienced through love, kindness, charity, fairness, and all that can make life fully lived. Jesus said, "I have come so that you may have, and have it abundantly" (John 10:10). Christian experience of God is always related to the whole humankind, not just your own group, and never self-centred. Christians cannot speak of the indwelling God without referring to the humanity at large. Welfare of the humanity at large is at the heart of Christian discernment of the Indwelling God.



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

safeguarding.enquiries@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 Proverbs 9:1-6

Come and eat my bread; drink the wine I have prepared.

Wisdom has built herself a house,
she has erected her seven pillars,
she has slaughtered her beasts, prepared her wine,
she has laid her table.

She has despatched her maidservants
and proclaimed from the city's heights:
'Who is ignorant? Let him step this way.'

To the fool she says,
'Come and eat my bread,
drink the wine I have prepared!
Leave your folly and you will live,
walk in the ways of perception.'

The word of the Lord.

Thanks be to God

Responsorial Psalm 33:2-3. 10-15.

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**

Revere the Lord, you His saints.
They lack nothing, those who revere Him.
Strong lions suffer want and go hungry
but those who seek the Lord lack no blessing. **R**

Come children, and hear me
that I may teach you the fear of the Lord.
Who is he who longs for life
and many days, to enjoy his prosperity? **R**

Then keep your tongue from evil
and your lips from speaking deceit.
Turn aside from evil and do good;
seek and strive after peace. **R**

2nd Reading Ephesians 5:15-20

Be watchful that you may know the will of God.

Be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it. And do not be thoughtless but recognise what is the will of the Lord. Do not drug yourselves with wine, this is simply dissipation; be filled with the Spirit. Sing the words and tunes of the psalms and hymns when you are together, and go on singing and chanting to the Lord in your hearts, so that always and everywhere you are giving thanks to God who is our Father in the name of our Lord Jesus Christ.

The word of the Lord.

Thanks be to God.

Gospel Acclamation John 6:56

Alleluia, alleluia! All who eat my flesh and drink my blood live in me and I in them, says the Lord.
Alleluia!

Gospel John 6:51-58

My flesh is real food and my blood is real drink.

Jesus said to the crowd:

'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.'

Then the Jews started arguing with one another: 'How can this man give us his flesh to eat?' they said. Jesus replied:

'I tell you most solemnly,
if you do not eat the flesh of the Son of Man and drink his blood,
you will not have life in you.

Anyone who does eat my flesh and drink my blood has eternal life,
and I shall raise him up on the last day.

For my flesh is real food
and my blood is real drink.

He who eats my flesh and drinks my blood lives in me
and I live in him.

As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate: they are dead, but anyone who eats this bread will live for ever.'

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.



In natura, non ci può essere vita senza nutrimento. Il cibo, di origine vegetale o animale, di cui ci nutriamo, è stato vivente prima di essere consumato per mantenere in vita un altro essere, cioè noi.

Oggi, nel brano del Vangelo secondo Giovanni, Gesù affronta questo dato

di fatto essenziale della nostra condizione umana, rovesciandone l'ambito di applicazione: noi dobbiamo nutrirci di lui stesso, della sua carne e del suo sangue, se vogliamo cominciare a conoscere la pienezza della vita. Mangiando la sua carne e bevendo il suo sangue, noi ci nutriamo come non si potrebbe fare nell'ambito fisico.

Noi viviamo così per sempre: il cibo è diverso, così come diversa è la vita che esso ci dà. Questo nuovo tipo di cibo ha, sul credente, un effetto immediato ("ha la vita eterna") ed è, nello stesso tempo, una promessa per il futuro ("e io lo risusciterò nell'ultimo giorno").

Quando ci nutriamo del cibo naturale, siamo integrati nel ciclo biologico; per mezzo della trasformazione delle leggi biologiche, invece, riceviamo la vita divina, siamo introdotti nella vita stessa di Dio. Come ciò che mangiamo e beviamo, assimilato, diventa parte di noi, così, ricevendo nel sacramento la carne e il sangue di Cristo, veniamo "incorporati" in lui.

Prima lettura Pr 9, 1-6

Mangiate il mio pane, bevete il vino che vi ho preparato.

La sapienza si è costruita la sua casa,
ha intagliato le sue sette colonne.
Ha ucciso il suo bestiame, ha preparato il suo vino
e ha imbandito la sua tavola.
Ha mandato le sue ancelle a proclamare
sui punti più alti della città:
«Chi è inesperto venga qui!».
A chi è privo di senno ella dice:
«Venite, mangiate il mio pane,
bevete il vino che io ho preparato.
Abbandonate l'inesperienza e vivrete,
andate diritti per la via dell'intelligenza».

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 rallegrino. **R**

Temete il Signore, suoi santi:
nulla manca a coloro che lo temono.
I leoni sono miseri e affamati,

ma a chi cerca il Signore non manca alcun bene. **R**

Venite, figli, ascoltate:
vi insegnerò il timore del Signore.
Chi è l'uomo che desidera la vita
e ama i giorni in cui vedere il bene? **R**

Custodisci la lingua dal male,
le labbra da parole di menzogna.
Sta' lontano dal male e fa' il bene,
cerca e persegui la pace. **R**

Seconda lettera Ef 5, 15-20

Sappiate comprendere qual è la volontà del Signore.

Fratelli, fate molta attenzione al vostro modo di vivere, comportandovi non da stolti ma da saggi, facendo buon uso del tempo, perché i giorni sono cattivi. Non siate perciò sconsiderati, ma sappiate comprendere qual è la volontà del Signore. E non ubriacatevi di vino, che fa perdere il controllo di sé; siate invece ricolmi dello Spirito, intrattenendovi fra voi con salmi, inni, canti ispirati, cantando e inneggiando al Signore con il vostro cuore, rendendo continuamente grazie per ogni cosa a Dio Padre, nel nome del Signore nostro Gesù Cristo.

Parola di Dio

Rendiamo grazie al Signore.

Canto al Vangelo Gv 6, 56

Alleluia, alleluia. Chi mangia la mia carne e beve il mio sangue, dice il Signore, rimane in me e io in lui.
Alleluia

† Dal Vangelo Gv 6, 51-58

La mia carne è vero cibo e il mio sangue vera bevanda.

In quel tempo, Gesù disse alla folla: «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».

Allora i Giudei si misero a discutere aspramente fra loro: «Come può costui darci la sua carne da mangiare?».

Gesù disse loro: «In verità, in verità io vi dico: se non mangiate la carne del Figlio dell'uomo e non bevete il suo sangue, non avete in voi la vita. Chi mangia la mia carne e beve il mio sangue ha la vita eterna e io lo risusciterò nell'ultimo giorno. Perché la mia carne è vero cibo e il mio sangue vera bevanda.

Chi mangia la mia carne e beve il mio sangue rimane in me e io in lui. Come il Padre, che ha la vita, ha mandato me e io vivo per il Padre, così anche colui che mangia me vivrà per me.

Questo è il pane disceso dal cielo; non è come quello che mangiarono i padri e morirono. Chi mangia questo pane vivrà in eterno».

Parola del Signore.

Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

Salt of the earth and light of the world

From a homily on Matthew by St John Chrysostom, bishop

You are the salt of the earth. It is not for your own sake, he says, but for the world's sake that the word is entrusted to you. I am not sending you only into two cities or only into ten or twenty, not to a single nation, as I sent the prophets of old, but across land and sea, to the whole world. And that world is in a miserable state. For when he says: You are the salt of the earth, he is indicating that all mankind had lost its savour and had been corrupted by sin. Therefore, he requires of these men those virtues which are especially useful and even necessary if they are to bear the burdens of many. For the man who is kindly, modest, merciful and just will not keep his good works to himself but will see to it that these admirable fountains send out their streams for the good of others. Again, the man who is clean of heart, a peacemaker and ardent for truth will order his life so as to contribute to the common good.

Do not think, he says, that you are destined for easy struggles or unimportant tasks. You are the salt of the earth. What do these words imply? Did the disciples restore what had already turned rotten? Not at all. Salt cannot help what is already corrupted. That is not what they did. But what had first been renewed and freed from corruption and then turned over to them, they salted and preserved in the newness the Lord had bestowed. It took the power of Christ to free men from the corruption caused by sin; it was the task of the apostles through strenuous labour to keep that corruption from returning.

Have you noticed how, bit by bit, Christ shows them to be superior to the prophets? He says they are to be teachers not simply for Palestine but for the whole world. Do not be surprised, then, he says, that I address you apart from the others and involve you in such a dangerous enterprise. Consider the numerous and extensive cities, peoples and nations I will be sending you to govern. For this reason I would have you make others prudent, as well as being

prudent yourselves. For unless you can do that, you will not be able to sustain even yourselves.

If others lose their savour, then your ministry will help them regain it. But if you yourselves suffer that loss, you will drag others down with you. Therefore, the greater the undertakings put into your hands, the more zealous you must be. For this reason he says: But if the salt becomes tasteless, how can its flavour be restored? It is good for nothing now, but to be thrown out and trampled by men's feet.

When they hear the words: When they curse you and persecute you and accuse you of every evil, they may be afraid to come forward. Therefore he says: "Unless you are prepared for that sort of thing, it is in vain that I have chosen you. Curses shall necessarily be your lot but they shall not harm you and will simply be a testimony to your constancy. If through fear, however, you fail to show the forcefulness your mission demands, your lot will be much worse, for all will speak evil of you and despise you. That is what being trampled by men's feet means."

Then he passes on to a more exalted comparison: You are the light of the world. Once again, "of the world": not of one nation or twenty cities, but of the whole world. The light he means is an intelligible light, far superior to the rays of the sun we see, just as the salt is a spiritual salt. First salt, then light, so that you may learn how profitable sharp words may be and how useful serious doctrine. Such teaching holds in check and prevents dissipation; it leads to virtue and sharpens the mind's eye. A city set on a hill cannot be hidden; nor do men light a lamp and put it under a basket. Here again he is urging them to a careful manner of life and teaching them to be watchful, for they live under the eyes of all and have the whole world for the arena of their struggles.

Reflection on Gospel John 6: 41-51

Gospel Focus – Real Presence

The Real Presence of Christ in the Eucharist is a central doctrine of the Catholic faith. It is regarded as a revealed truth proved by both scripture and tradition. This week's gospel, indeed the entire 'Bread of Life' discourse (Jn 6:26-72), is an essential passage of scripture that supports the teaching of Christ present in the Eucharist. Along with scripture, the other proof of the doctrine is tradition. Since the first century, only a brief time after the death of Jesus, Christians linked their celebration of Eucharist with the words of Jesus at the last supper – they celebrated Eucharist as a memorial of Jesus.

Different View – Cannibalism?

One of the criticisms levelled against Catholicism since the days of the early Church – and continuing even today – is the claim that Catholics perform an act of cannibalism in the Eucharist! The critics seize on the 'body and blood of Christ' that are consumed in the Eucharist. Transubstantiation is a difficult concept for many people to comprehend (including many Catholics). Whilst the 'substance' of bread and wine – the essence of their bread-ness and wine-ness – are changed to the body and blood of Christ, the 'form' of the bread and wine remains the same.

Living the Gospel – You are what you eat

In a world that is obsessed with health and fitness and yet, ironically, also experiencing an ever-increasing overweight and obese population, what we eat has come under greater scrutiny than ever before. 'You are what you eat' has become a catchcry for healthy eating but Catholics have known the truth of this statement for centuries. When we participate in the Eucharist, we not only receive the body of Christ; we become the body of Christ. The people who make up the Church in the world are indeed the body of Christ. In the words of St Teresa, 'Christ has no body now but yours!'

REFLECTION TWENTIETH SUNDAY in Ordinary Time Year B

In the book of Exodus, God appeared to Moses asking him to free the Israelites who were enslaved by the Egyptians. Unsure of his ability to achieve this outcome, Moses asks God what he is to say to the Israelites.

God says to Moses, "I am who I am," and that he should answer their question by saying "I am has sent me to you."

When Jesus tells his followers, "I am the bread of life," his words confused his audience as they understood them literally. They also wondered if Jesus was making a claim about his identity. His followers understood the statement as an assertion that Jesus was identifying himself as God.

There are six more incidents in John's gospel where Jesus uses the words "I am," and each time an action accompanies his words. In this first saying, Jesus' claim follows the feeding of five thousand in the wilderness.

"I am the light of the world" is the second of the "I am" statements and comes after the healing of a man born blind. Jesus not only says he is the light, but he proves it, and in doing so echoes the words of Genesis where God said, "Let there be light and there was light."

"I am the door," and "I am the good shepherd" are both statements about the sheepfold, and the shepherd as the one who loves and cares for the flock even to the point of death. The title of good shepherd is unmistakably one of God's titles as we learn in the beloved twenty-third psalm.

Jesus states, "I am the resurrection and the life," after raising Lazarus from the dead. Again, his words are not empty rhetoric but substantiated by action. This gospel, written at a time when the followers of Jesus were being cast out of the synagogues, offers a definitive response to those who rejected them by asserting, "I am the way, and the truth and the life."

The final statement, "I am the true vine, and you are the branches," emphasises the sustaining power of Christ without whom we will not bear fruit in the Christian life.

There are two more "I am" statements in John's gospel, but they are not metaphors like the above seven instances but are instead declarations applied by Jesus to himself. "I tell you the truth," Jesus says, "before Abraham was born, I am." The final instance occurs in the Garden of Gethsemane when the mob comes to arrest Jesus and, when he asks them whom they seek, they say, "Jesus of Nazareth," and Jesus replies, "I am he."

All of these statements of Jesus make it abundantly clear that Jesus is God. Each day we are invited to accept the presence of Jesus in our lives and to walk faithfully in his way.

Michael A Kelly CSsR
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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, Giuseppe Sorrenti.

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

Anniversary: Giuseppe Vella.

Rest in Peace: Placido Veneziano, Manuel Lourenco, Connie Calvisi, Angelo & Vincenzo Cusumano, Mario Zonta & Marcia Zonta, Joe Di Marti, Gloria Carrasco, Maria Marino, Giuseppe Talarico

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, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, Glen Dixon, Venu Uthappa, Roberto Tramarin, Vittoria Lavecchia, Anna Attard, Rosa Santos, Elisha Lau, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco.

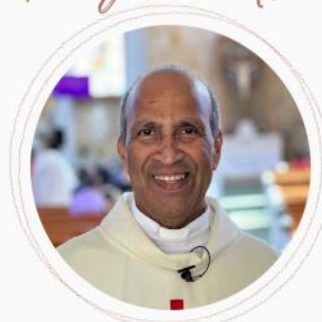


Parish
DINNER CLUB

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

You are invited to celebrate Fr Thomas Kurunthanam's

*40th anniversary of Ordination
to Holy Priesthood*



Mass will be celebrated at St Joan of Arc Church on
Friday 25th October at 6.30 PM

Dinner will be held afterwards at St Joan of Arc School

RSVP by Eventbrite for catering purposes



Cancer Council Daffodil Day Fundraiser

Thank you to all parishioners and others who donated so generously to last weekend's fundraiser for the Cancer Council. Together we raised \$1158.20 which of course will benefit those suffering the effects of Cancer in a variety of ways.

Many thanks also to the Welcome and Events Committee and the School Community for their organization of the wonderful Morning Tea provided as well as all who assisted with the collections after Masses.

Weekly Diary

Date	Time	To note
Wednesday, 21 August	9:00am	Mass
	7:00pm	An orientation to the Bible
Thursday, 22 August	9:15am	Mass
	10:00am - 4:00pm	Pastoral visitation
	2:00pm	Catholic Charismatic Renewal Prayer Group
Friday, 23 August	9:15am	Mass
	6:00pm	Parish Dinner
Saturday, 24 August	5:00pm	Mass
Sunday, 25 August	9:00am	Mass
	10:00am	Reconciliation Class
	6:00pm	Mass

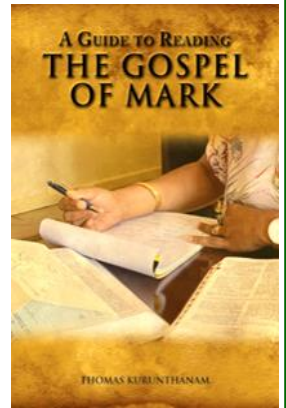
Bible Study – The Gospel of Mark

In the month of September, Fr Thomas will be leading a Bible study on the Gospel of Mark. It will be on:

- * Wednesday, 4 September
- * Thursday, 12 September
- * Wednesday, 18 September
- * Wednesday, 25 September

from 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



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 you what is needed, how to package and label. Looking forward to hearing from all of you.

A Faithful Promise: Catholic Marriage – Covenant and Calling

presented by Professor Clare Johnson, Director of the ACU Centre for Liturgy

This program would be of benefit to any in ministry to married or engaged couples and who those who work in marriage education/formation, but also to teachers, clergy, seminarians, liturgists, pastoral associates, parishioners and all who have an interest in Catholic sacraments.

Dates/Times: The course is offered over 4 Tuesday nights - 15, 22 and 29 October and 12 November 2024 - from 7 – 8:30pm AEDT (live via Zoom).

Overview of Content:

- Session 1: Biblical and Theological Foundations (15 October)
- Session 2: Marriage as Contract, Covenant, Sacrament (22 October)
- Session 3: Living the Sacrament of Marriage: Unity, Indissolubility and Openness to Life (29 October)
- Session 4: Theology of Marriage in the Order of Celebrating Matrimony (12 November)

Cost: \$100 (or \$25 per session)

Registration: www.acu.edu.au/marriage_short_course

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 wear something in blue colour (Mary's colour), 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. join us for this wonderful



We hope you will all 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.**

