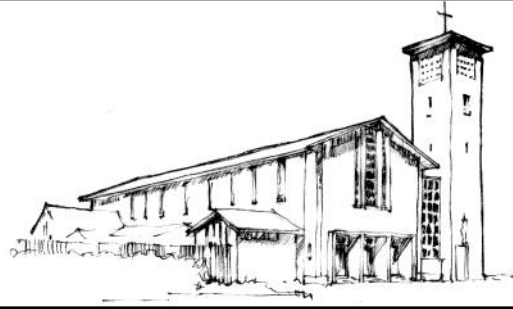


Welcome

St Joan of Arc Parish Haberfield



TWENTY-FIRST SUNDAY in Ordinary Time 25 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 (Vigil): 5.00pm

Sunday: 9.00am & 6.00pm

(Check for changes on special
Feast Days)

Weekdays:

Wednesday 9.00am

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

Truth and Peace

This weekend, I am visiting Wilcannia Parish. The collection for the Op Shop Wilcannia has been overwhelming. Thank you for your generosity. Whatever I can fit in my car, I am transporting. But another two or three carloads are to be transported, which Margaret Cassidy will organise.

This weekend is Social Justice Sunday. The underlying spirit of it is to see each other as family. A tangible expression of our familial spirit is what I see in our connection with Wilcannia Parish. I shall pass on your greetings and well wishes to Sr Elizabeth Young RSM, the Parish Life Coordinator.

The Social Justice Statement for 2024, by the Australian Catholic Bishops Conference is titled "*Truth and Peace: A Gospel Word in a Violent World*". It expresses the hope that, even though we see an increasingly violent and polarized world around us, peace is achievable through a commitment to truth, dialogue, and action. That which does not help peace includes misinformation and the distortion of truth, which fuel conflict and distrust. We as Christians need to work together for a renewed commitment to truth in public life as a foundation for peace. Words alone are insufficient.

A familial approach in this year's Statement is nothing new. The teachings of Pope St. John XXIII and Pope Francis advocated a "culture of encounter" where dialogue at all levels is valued, and everyone is seen as a brother or sister, fostering mutual understanding and reconciliation. It may not be easily achieved. Yet the Church does not want to dilute the goal. In fact, there is a greater urgency to set our eyes on the great Christian truth now in light of ongoing violence in Australia and globally. All people of goodwill are called by the bishops to collaborate in building a realistic path to lasting peace, rooted in truth and trust. By linking peace with truth and actionable steps, the bishops provide a clear and practical approach to addressing the complex issues of our time. You can find the Bishops' statement online by googling, *The Social Justice Statement 2024 by Australian Catholic Bishops Conference*. It is worth reading.

I shall tell you about my Wilcannia Experience next weekend.



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.

TWENTY-FIRST SUNDAY in Ordinary Time 25 August 2024 (Year B)

First reading Joshua 24:1-2. 15-18

We will serve the Lord God, because he is our God.

Joshua gathered all the tribes of Israel together at Shechem; then he called the elders, leaders, judges and scribes of Israel, and they presented themselves before God. Then Joshua said to all the people: 'If you will not serve the Lord, choose today whom you wish to serve, whether the gods that your ancestors served beyond the River, or the gods of the Amorites in whose land you are now living. As for me and my House, we will serve the Lord.'

The people answered, 'We have no intention of deserting the Lord and serving other gods! Was it not the Lord our God who brought us and our ancestors out of the land of Egypt, the house of slavery, who worked those great wonders before our eyes and preserved us all along the way we travelled and among all the peoples through whom we journeyed. We too will serve the Lord, for he is our God.'

The word of the Lord.

Thanks be to God

Responsorial Psalm 33:2-3. 16-20.

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**

The Lord turns his face against the wicked
to destroy their remembrance from the earth.
The Lord turns his eyes to the just
and his ears to their appeal. **R**

They call and the Lord hears
and rescues them in all their distress.
The Lord is close to the broken-hearted;
those whose spirit is crushed he will save. **R**

Many are the trials of the just man
but from them all the Lord will rescue him.
He will keep guard over all his bones,
not one of his bones shall be broken. **R**

Evil brings death to the wicked;
those who hate the good are doomed.
The Lord ransoms the souls of his servants.
Those who hide in him shall not be condemned. **R**

2nd Reading Ephesians 5:21-32

This is the great mystery, it applies to Christ and the Church.

Give way to one another in obedience to Christ.
Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and

saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is his body – and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and the Church.

The word of the Lord.

Thanks be to God.

Gospel Acclamation John 6:63. 68

Alleluia, alleluia!

Your words, Lord, are spirit and life:
you have the words of everlasting life.

Alleluia!

Gospel John 6:60-69

Lord, whom shall we go to? You have the words of everlasting life.

After hearing his doctrine many of the followers of Jesus said, 'This is intolerable language. How could anyone accept it?' Jesus was aware that his followers were complaining about it and said, 'Does this upset you? What if you should see the Son of Man ascend to where he was before?'

'It is the spirit that gives life,
the flesh has nothing to offer.

The words I have spoken to you are spirit
and they are life.

'But there are some of you who do not believe.' For Jesus knew from the outset those who did not believe, and who it was that would betray him. He went on, 'This is why I told you that no one could come to me unless the Father allows him.' After this, many of his disciples left him and stopped going with him.

Then Jesus said to the Twelve, 'What about you, do you want to go away too?' Simon Peter answered, 'Lord, who shall we go to? You have the message of eternal life, and we believe; we know that you are the Holy One of God.'

The Gospel of the Lord.

Praise to You, Lord Jesus Christ



Non è facile credere nel nostro mondo d'oggi. La verità che ci è rivelata da Dio in Gesù Cristo, agli uomini e alle donne del nostro tempo appare spesso un "discorso insostenibile", a cui non si può chiedere a nessuno dei nostri sapienti contemporanei di credere. Così è, per esempio, per la dottrina

della presenza reale del corpo e del sangue del Signore nella santa Eucaristia. Essa sembra essere una sfida al buon senso, alla ragione, alla scienza. Noi diciamo: "Vedere per credere", esattamente quello che disse san Tommaso: "Se non vedo... e non metto la mia mano, non crederò". Gesù ci ricorda che il corpo di cui parla è il suo corpo risorto e salito al cielo, liberatosi, nella risurrezione, dai limiti dello spazio e del tempo, riempito e trasformato dallo Spirito Santo. Questo corpo non è meno reale del suo corpo in carne ed ossa, anzi lo è di più. Questo corpo risorto può essere toccato e afferrato personalmente da ogni uomo e donna di ogni tempo e luogo, perché lo Spirito si estende, potente, da un'estremità all'altra.

In Gesù Cristo e tramite Gesù Cristo, credere significa vedere e toccare: un modo di vedere più profondo, più vero e più sicuro di quello degli occhi; un modo di toccare più in profondità e un modo di afferrare con una stretta più salda di quanto si possa fare con le mani. Credere significa vedere la realtà al di là del visibile; significa toccare la verità eterna. In questa fede e grazie ad essa, possiamo dire con Pietro: "Signore, da chi andremo? Tu hai parole di vita eterna".

Prima lettura Gs 24, 1-2. 15-17. 18

Serviremo il Signore, perché egli è il nostro Dio.

In quei giorni, Giosuè radunò tutte le tribù d'Israele a Sichem e convocò gli anziani d'Israele, i capi, i giudici e gli scribi, ed essi si presentarono davanti a Dio.

Giosuè disse a tutto il popolo: «Se sembra male ai vostri occhi servire il Signore, sceglietevi oggi chi servire: se gli dèi che i vostri padri hanno servito oltre il Fiume oppure gli dèi degli Amorrèi, nel cui territorio abitate. Quanto a me e alla mia casa, serviremo il Signore».

Il popolo rispose: «Lontano da noi abbandonare il Signore per servire altri dèi! Poiché è il Signore, nostro Dio, che ha fatto salire noi e i padri nostri dalla terra d'Egitto, dalla condizione servile; egli ha compiuto quei grandi segni dinanzi ai nostri occhi e ci ha custodito per tutto il cammino che abbiamo percorso e in mezzo a tutti i popoli fra i quali siamo passati. Perciò anche noi serviremo il Signore, perché egli è il nostro Dio».

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**

Gli occhi del Signore sui giusti, i suoi orecchi al loro grido di aiuto. Il volto del Signore contro i malfattori, per eliminarne dalla terra il ricordo. **R**

Gridano e il Signore li ascolta, li libera da tutte le loro angosce.

Il Signore è vicino a chi ha il cuore spezzato, egli salva gli spiriti affranti. **R**

Molti sono i mali del giusto, ma da tutti lo libera il Signore.

Custodisce tutte le sue ossa: neppure uno sarà spezzato. **R**

Il male fa morire il malvagio e chi odia il giusto sarà condannato.

Il Signore riscatta la vita dei suoi servi; non sarà condannato chi in lui si rifugia. **R**

Seconda lettera Ef 5, 21-32

Questo mistero è grande: lo dico in riferimento a Cristo e alla Chiesa.

Fratelli, nel timore di Cristo, siate sottomessi gli uni agli altri: le mogli lo siano ai loro mariti, come al Signore; il marito infatti è capo della moglie, così come Cristo è capo della Chiesa, lui che è salvatore del corpo. E come la Chiesa è sottomessa a Cristo, così anche le mogli lo siano ai loro mariti in tutto.

E voi, mariti, amate le vostre mogli, come anche Cristo ha amato la Chiesa e ha dato se stesso per lei, per renderla santa, purificandola con il lavacro dell'acqua mediante la parola, e per presentare a se stesso la Chiesa tutta gloriosa, senza macchia né ruga o alcunché di simile, ma santa e immacolata. Così anche i mariti hanno il dovere di amare le mogli come il proprio corpo: chi ama la propria moglie, ama se stesso. Nessuno infatti ha mai odiato la propria carne, anzi la nutre e la cura, come anche Cristo fa con la Chiesa, poiché siamo membra del suo corpo.

Per questo l'uomo lascerà il padre e la madre e si unirà a sua moglie e i due diventeranno una sola carne.

Questo mistero è grande: io lo dico in riferimento a Cristo e alla Chiesa!

Parola di Dio

Rendiamo grazie al Signore.

Canto al Vangelo Gv 6, 63. 68

Alleluia, alleluia. Le tue parole, Signore, sono spirito e vita; tu hai parole di vita eterna. **Alleluia**

† Dal Vangelo Gv 6, 60-69

Da chi andremo? Tu hai parole di vita eterna.

In quel tempo, molti dei discepoli di Gesù, dopo aver ascoltato, dissero: «Questa parola è dura! Chi può ascoltarla?».

Gesù, sapendo dentro di sé che i suoi discepoli mormoravano riguardo a questo, disse loro: «Questo vi scandalizza? E se vedeste il Figlio dell'uomo salire là dov'era prima? È lo Spirito che dà la vita, la carne non giova a nulla; le parole che io vi ho detto sono spirito e sono vita. Ma tra voi vi sono alcuni che non credono». Gesù infatti sapeva fin da principio chi erano quelli che non credevano e chi era colui che lo avrebbe tradito. E diceva: «Per questo vi ho detto che nessuno può venire a me, se non gli è concesso dal Padre».

Da quel momento molti dei suoi discepoli tornarono indietro e non andavano più con lui.

Disse allora Gesù ai Dodici: «Volete andarvene anche voi?». Gli rispose Simon Pietro: «Signore, da chi andremo? Tu hai parole di vita eterna e noi abbiamo creduto e conosciuto che tu sei il Santo di Dio».

Parola del Signore.

Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

To each is given the manifestation of the Spirit for the common good

From the Catechesis of St Cyril of Jerusalem, Bishop

The Holy Spirit, although he is one and of one nature and indivisible, apportions his grace as he wills to each one. When the dry tree is watered it brings forth shoots. So too the soul in sin: when through penance it is made worthy of the grace of the Holy Spirit, it bears the fruit of justice. Though the Spirit is one in nature, yet by the will of God and in the name of Christ he brings about multiple effects of virtue.

He uses the tongue of one man for wisdom, he illumines the soul of another by prophecy, to another he imparts the power of driving out devils, to another the gift of interpreting the sacred scriptures; he strengthens the self-control of one man, teaches another the nature of almsgiving, another to fast and mortify himself, another to despise the things of the body; he prepares another man for martyrdom. He acts differently in different men while himself remaining unchanged, as it is written: 'To each is given the manifestation of the Spirit for the common good.'

His approach is gentle, his presence fragrant, his yoke very light; rays of light and knowledge shine forth before him as he comes. He comes with the heart of a true protector; he comes to save, to heal, to teach, to admonish, to strengthen, to console, to enlighten the mind, first of the man who receives him, then through him the minds of others also.

As a man previously in darkness, suddenly seeing the sun, receives his sight and sees clearly what he did not see before, so the man deemed worthy of the Holy Spirit is enlightened in soul and sees beyond the power of human sight what he did not know before. Although his body remains on the earth, his soul already contemplates heaven as in a mirror.

Reflection on Gospel John 6: 60-69

Historical Context – Christians and Jews

The first followers of Jesus and those who became followers in the years after the death of Jesus were faithful Jews. They saw the teachings of Jesus as a way of being a better Jew. They didn't think that they were beginning a new religion; just a new way of interpreting their faith. However, as the years passed and the followers of Jesus began to clarify their understandings and beliefs, it started to become obvious that their belief in Jesus as the Son of God was distancing them from their Jewish brothers and sisters. Gradually the term, Christian, came into use and their differences from Judaism became more apparent.

Gospel Focus – Peter's faith

Having laid out a fairly difficult teaching to the crowd, Jesus is faced with the fact that many of those who were following him couldn't cope with what he was saying and they walked away from him. Jesus turns on the Twelve and demands of them, 'What about you, do you want to go away too?' One can almost hear the frustration and weariness in his voice. Peter's response must have been a great relief to Jesus. Peter declares that Jesus has the message of eternal life and is the Holy One of God. He still hasn't quite got the full picture but it's something Jesus can continue to work with!

Living the Gospel – Message and Medium

We live in a world that is saturated by advertising and marketers trying to persuade us to think certain things, want certain things and even act in certain ways. At times the message and the medium of the message blur and it's not always clear where one stops and the other begins. For Christian people the medium – the person – IS the message (or at least should be!). We are called to live what we believe. That can be tough at times, especially in our modern world, but the challenge comes from the example Jesus gave.

Greg Sunter

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REFLECTION TWENTY-FIRST SUNDAY in Ordinary Time Year B

It must have been tough being a disciple of Jesus, an eloquent public speaker, who could sway large crowds with his rhetoric. He healed the sick, cast out demons, stilled a storm at sea, walked on water and raised the dead. Jesus appeared to bear all the hallmarks of the expected Messiah.

And yet, there were times when Jesus said and did things that made him look like he was demented or demon-possessed.

At one point in Mark's gospel, as we heard back on the Tenth Sunday of the Year, Jesus' family sought to "restrain him" because people were saying "He has gone out of his mind" (Mk 3:21).

The gospel presents us with another of these episodes where Jesus' claims proved a threat to the cohesion of his team of disciples. Last week, we heard how Jesus said he was "the bread of eternal life" whose "flesh is real food and [whose] blood is real drink" (Jn 6:55), and "anyone who eats [his] flesh and drink [his] blood has eternal life" (Jn 6:54).

This week, we learn that numerous members of Jesus' team found this teaching "intolerable" (Jn 6:60). But, instead of offering an explanation, Jesus chose to *up the ante* by making an even more outrageous claim about his pre-existence as a being come down from heaven.

The reaction of his teammates was perfectly understandable. Such claims were "intolerable" on purely rationalistic grounds. Jesus refused to compromise, saying, in effect, "take it or leave it". John tells us that "many" decided to "leave it". They turned aside from their commitment to Jesus; or, as we would say, "they took their ball and went home" (Jn 6:66).

By contrast, when challenged, the Twelve through their spokesperson, Peter, admitted that despite their confusion they were prepared to stick with Jesus, because Jesus alone "had the words of eternal life" (Jn 6:68).

In Peter and the Twelve, we find our models of discipleship – women and men who, despite doubts and dark moments of uncertainty, choose to stay in the game. Faith is not built entirely on reason – although it is far from completely irrational. It is built on a relationship with a personal God whom we have experienced as one who stays in the game with us. And so, like Peter we stay and say back to God, "To whom [else] can we go?" (Jn 6:68)

Every time I read this gospel story, I am reminded of these words from the prayer of Thomas Merton:

My Lord God, I have no idea where I am going. I

do not see the road ahead of me. I cannot know for certain where it will end...But I know you will lead me by the right road, though I may know nothing about it. Therefore, will I trust you always though I may seem to be lost and in the shadow of death.

Ian J Elmer
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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.



A very big thank you to Lorena from Lorena's Boutique. She very generously donated many items to our collection for Wilcannia.

Please support her as a Haberfield local shop.

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



Recently Deceased: Grace Balfamo, Ramute Sofija Loughman, Kevin McCarthy, Barry Winning, Maggie Moa, Giuseppe Sorrenti.

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

Anniversary: Giuseppe Vella, Vincenzo Ippolito, Carmela Crupi, Francesca Castronovo

Rest in Peace: Placido Veneziano, Manuel Lourenco, Joe Di Marti, Gloria Carrasco, Maria Marino, Giuseppe Talarico, Salvatore Bonnano,

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.



Donate to the Priests' Retirement Foundation Father's Day appeal

1 September 2024

Our Fathers are there for us in our happy and sad times. When they are sick or retire to lesser duties, it is our responsibility to look after them.

You can show our Fathers they are not forgotten this Father's Day.

Donate generously now.

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



Long Term Volunteer Opportunities in the Australia-Pacific Region - The Cagliari Project, Salesians of Don Bosco

We are seeking long term (6-12 month) volunteers for departure in January 2025 to work with young people in our Salesian communities in Samoa, Cambodia, Timor Leste, Solomon Islands and Mongolia. Applications close October 31st, 2024. Send us an enquiry - www.cagliari.org.au or lhichaaba@salesians.org.au

Weekly Diary

Date	Time	To note
Tuesday, 27 August	5:00pm	Vinnies meeting
	7:00pm	Welcome and Events Committee
Wednesday, 28 August	9:00am	Mass
	9:45am - 10:45am	Faith Formation Team
Thursday, 29 August	9:00am	Mass
	2:00pm	Catholic Charismatic Renewal Prayer Group
Friday, 30 August	9:15am	Mass
Saturday, 31 August	5:00pm	Mass
Sunday, 1 September	9:00am	Mass
	10:00am	Reconciliation Class
	6:00pm	Mass

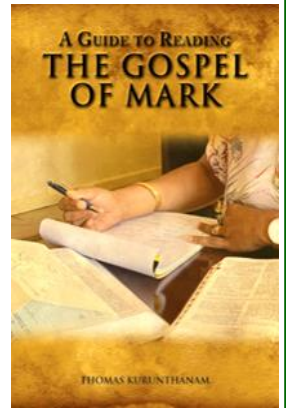
Bible Study – The Gospel of Mark

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.

Upcoming Big 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. We hope you will all join us for this wonderful celebration.



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

[A Faithful Promise: Catholic Marriage – Covenant and Calling](#)

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

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

Safeguarding Audit Report of Archdiocese of Sydney

St Joan of Arc was one of 34 parishes audited earlier this year. The audit was conducted from 31 January to 16 February 2024. Thirty- four parishes (25% of the total parishes) and two cultural chaplaincies were chosen for visits by **Australian Catholic Standards Limited (ACSL)** as part of the audit process. The report was completed in July 2024.



The parishes selected formed a fair and reasonable representation into how safeguarding practices are embedded in the Archdiocese.

The audit found that **91 per cent** of the **National Catholic Safeguarding Standards (NCSS)** indicators relevant to the Archdiocese of Sydney had either been fully embedded or substantially progressed at the time of audit.

Although parishes will not receive an individual report, the general feedback to our Parish was positive and very reassuring that the safeguarding implementation and the practices put in place are well developed.

It is reassuring to know that the safeguarding processes and practices are followed by our volunteers, helping make St Joan of Arc a safe parish.

You can find the media release and the full audit report on the ACSL website.

ACSL 16 August 2024 media release: <https://www.acsltd.org.au/news/media-releases/#>

View the Archdiocese of Sydney's full audit report:

<https://www.acsltd.org.au/about-us/publications-and-reports/>

For more information please contact Tony Mediati: pssso@stjoanofarc.org.au