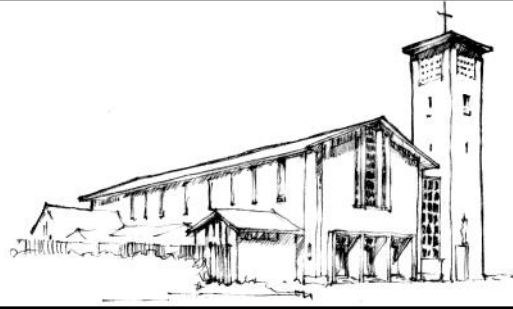


Welcome

# St Joan of Arc Parish Haberfield



**THIRTIETH SUNDAY IN ORDINARY TIME 27 October 2024 YEAR B**

## Parish Office:

97 Dalhousie St Haberfield NSW  
2045

P: 02 9798 6657

E: [admin@stjoanofarc.org.au](mailto:admin@stjoanofarc.org.au)

W: [www.stjoanofarc.org.au](http://www.stjoanofarc.org.au)

## Office hours:

Tues Wednesday Fri, 9am - 3pm

## Parish Priest:

Fr Thomas Kurunthanam  
[thomas.kurunthanam@sydneycatholic.org](mailto:thomas.kurunthanam@sydneycatholic.org)

## Parish Team:

Secretary: Antonella Pesci

## Parish Safeguarding Support Officer (PSSO):

Tony Mediati  
0413 481 039  
[PSSO@stjoanofarc.org.au](mailto: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



The Jacaranda with royal purple flowers in the streets of Sydney are announcing the advent of the spring season.



Spring represents the renewal of life after winter's death-like dormancy. It symbolizes rebirth, growth, and vitality. At the same time, paradoxically there are also sporadic symbols of mortality on house-fronts,

reminding the upcoming Halloween. Though etymologically Halloween means the 'Eve of All Hallows (saints)' in essence it has its origins in the ancient Celtic festival of Samhain, acknowledging the spirits of the dead. At this time last year, I was in a part of Texas, USA, full of Mexican and street parties marked Halloween. Their narratives linked to pre-Christian Mexican rituals of spirit worship and remembrance of the dead.

Both spring and Halloween represent transitions. Spring marks the transition from death (winter) to life (renewal). Just as plants die in winter and are resurrected in spring, death in mythological and religious contexts is often seen as a prelude to renewal or resurrection. Halloween's ancient focus on death, spirits, and the afterlife can be understood as part of the broader human need to process and ritualize death, much like spring celebrates life and renewal. The "cult of death," whether spiritual, mythical, or symbolic, speaks to the human need to understand mortality, with the hope of eventual renewal, much like the cyclical renewal.

Christian calendar nominates the whole month of November to remember the deceased members of our families and the community. Unlike Halloween. Candle lighting and Mass offering takes the place of skulls and skeletons in our observance of the day (or month) of the dead. Morning Mass (9.15am) on Friday 1 November will celebrate the memory of all saints (Hallows). The following day, Saturday Mass at 5pm will have opportunity for parishioners to light a candle for the dear departed souls. Then the tradition of Mass offering for the dead will continue till the end of November. For us the memory of the dead is not limited to one day.

## 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 5813 or [safeguardingenquiries@sydneycatholic.org](mailto: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** *Jeremiah 31:7-9*

***I shall lead them back in mercy - both the blind and the lame.***

The Lord says this:  
Shout with joy for Jacob!  
Hail the chief of nations!  
Proclaim! Praise! Shout!  
'The Lord has saved his people,  
the remnant of Israel!'  
See, I will bring them back  
from the land of the North  
and gather them from the far ends of earth;  
all of them: the blind and the lame,  
women with child, women in labour:  
a great company returning here.  
They had left in tears,  
I will comfort them as I lead them back;  
I will guide them to streams of water,  
by a smooth path where they will not stumble.  
For I am a father to Israel, and Ephraim is my  
First-born son.

*The word of the Lord.*

**Thanks be to God**

**Responsorial Psalm** *Ps 125*

***R. The Lord has done great things for us;  
we are filled with joy.***

When the Lord delivered Zion from bondage,  
it seemed like a dream.  
Then was our mouth filled with laughter,  
on our lips there were songs. **R**

The heathens themselves said: 'What marvels  
the Lord worked for them!'  
What marvels the Lord worked for us!  
Indeed we were glad. **R**

Deliver us, O Lord, from our bondage  
as streams in dry land.  
Those who are sowing in tears  
will sing when they reap. **R**

They go out, they go out, full of tears,  
carrying seed for the sowing:  
they come back, they come back, full of song,  
carrying their sheaves. **R**

**2nd Reading** *Hebrews 5:1-6*

***You are a priest forever, in the line of  
Melchizedek.***

Every high priest has been taken out of mankind  
and is appointed to act for men in their relations

with God, to offer gifts and sacrifices for sins;  
and so he can sympathise with those who are  
ignorant or uncertain because he too lives in the  
limitations of weakness. That is why he has to  
make sin offerings for himself as well as for the  
people. No one takes this honour on himself, but  
each one is called by God, as Aaron was. Nor did  
Christ give himself the glory of becoming high  
priest, but he had it from the one who said to  
him: You are my son, today I have become your  
father, and in another text: You are a priest of the  
order of Melchizedek, and for ever.

*The word of the Lord.*

**Thanks be to God.**

**Gospel Acclamation** *2 Timothy 1:10*

***Alleluia, alleluia!***

***Our Saviour Jesus Christ has done away with  
death,  
and brought us life through his gospel.  
Alleluia!***

**Gospel** *Mark 10:46-52*

***Master, grant that I may see.***

As Jesus left Jericho with his disciples and a  
large crowd, Bartimaeus (that is, the son of  
Timaeus), a blind beggar, was sitting at the side  
of the road. When he heard that it was Jesus of  
Nazareth, he began to shout and to say, 'Son of  
David, Jesus, have pity on me.' And many of  
them scolded him and told him to keep quiet, but  
he only shouted all the louder, 'Son of David,  
have pity on me.' Jesus stopped and said, 'Call  
him here.' So they called the blind man.  
'Courage,' they said 'get up; he is calling you.' So  
throwing off his cloak, he jumped up and went to  
Jesus. Then Jesus spoke, 'What do you want me  
to do for you?' 'Rabbuni,' the blind man said to  
him 'Master, let me see again.' Jesus said to him,  
'Go; your faith has saved you.' And immediately  
his sight returned and he followed him along the  
road.

*The Gospel of the Lord.*

**Praise to You, Lord Jesus Christ**

**November Mass envelopes are available  
in the Foyer. Alternatively, you may use  
ordinary Mass Intention envelopes.**



L'evangelista Marco che ascoltiamo quest'anno ci presenta le azioni e le parole di Gesù durante il suo viaggio a Gerusalemme. Questa strada che Gesù percorre con entusiasmo - "Gesù li precedeva" - e dove i discepoli lo seguono con diffidenza o inquietudine - "essi erano spaventati, e coloro che seguivano erano anche timorosi" qui arriva al termine. Ecco il contesto della lettura sulla quale meditiamo oggi. Al termine del cammino, oggi incontriamo un cieco. In lui c'è oscurità, tenebre, e assenza. E attorno a lui c'è soltanto il rigetto: "Molti lo sgridavano per farlo tacere". Gesù chiama il cieco, ascolta la sua preghiera, e la esaudisce. È nel momento in cui termina il viaggio di Gesù a Gerusalemme (e dove termina il ciclo liturgico), che un mendicante cieco celebra Gesù e lo riconosce come "Figlio di Davide", o Messia; e questo mendicante riacquista la vista e "segue Gesù per la strada". Chiediamo al Signore che ci dia la luce della fede e il vigore, affinché lo seguiamo come il cieco di Gerico.

**Prima lettura** *Ger 31,7-9*

**Reporterò tra le consolazioni il cieco e lo zoppo.**

Così dice il Signore:

«Innalzate canti di gioia per Giacobbe, esultate per la prima delle nazioni, fate udire la vostra lode e dite: "Il Signore ha salvato il suo popolo, il resto d'Israele".

Ecco, li riconduco dalla terra del settentrione e li raduno dalle estremità della terra; fra loro sono il cieco e lo zoppo, la donna incinta e la partoriente: ritorneranno qui in gran folla. Erano partiti nel pianto, io li riporterò tra le consolazioni; li ricondurrò a fiumi ricchi d'acqua per una strada dritta in cui non inciampiranno, perché io sono un padre per Israele, Efraim è il mio primogenito».

*Parola di Dio.*

**Rendiamo grazie al Signore.**

**Salmo Responsoriale** *Sal 32*

**R Grandi cose ha fatto il Signore per noi.**

Quando il Signore ristabilì la sorte di Sion, ci sembrava di sognare.

Allora la nostra bocca si riempì di sorriso, la nostra lingua di gioia. **R**

Allora si diceva tra le genti:

«Il Signore ha fatto grandi cose per loro». Grandi cose ha fatto il Signore per noi: eravamo pieni di gioia. **R**

Ristabilisci, Signore, la nostra sorte, come i torrenti del Negheb.

Chi semina nelle lacrime mieterà nella gioia. **R**

Nell'andare, se ne va piangendo, portando la semente da gettare, ma nel tornare, viene con gioia, portando i suoi covoni. **R**

**Seconda lettera** *Eb 5,1-6*

**Tu sei sacerdote per sempre, secondo l'ordine di Melchisedek.**

Ogni sommo sacerdote è scelto fra gli uomini e per gli uomini viene costituito tale nelle cose che riguardano Dio, per offrire doni e sacrifici per i peccati. Egli è in grado di sentire giusta compassione per quelli che sono nell'ignoranza e nell'errore, essendo anche lui rivestito di debolezza. A causa di questa egli deve offrire sacrifici per i peccati anche per se stesso, come fa per il popolo.

Nessuno attribuisce a se stesso questo onore, se non chi è chiamato da Dio, come Aronne. Nello stesso modo Cristo non attribuì a se stesso la gloria di sommo sacerdote, ma colui che gli disse: «Tu sei mio figlio, oggi ti ho generato», gliela conferì come è detto in un altro passo:

«Tu sei sacerdote per sempre, secondo l'ordine di Melchisedek».

*Parola di Dio*

**Rendiamo grazie al Signore.**

**Canto al Vangelo** *Mc 10,45*

**Alleluia, alleluia.**

Il salvatore nostro Cristo Gesù ha vinto la morte e ha fatto risplendere la vita per mezzo del Vangelo.

**Alleluia**

† **Dal Vangelo** *Mc 10,35-45*

**Il Figlio dell'uomo è venuto per dare la propria vita in riscatto per molti.**

In quel tempo, mentre Gesù partiva da Gerico insieme ai suoi discepoli e a molta folla, il figlio di Timèo, Bartimèo, che era cieco, sedeva lungo la strada a mendicare.

Sentendo che era Gesù Nazareno, cominciò a gridare e a dire: «Figlio di Davide, Gesù, abbi pietà di me!». Molti lo rimproveravano perché tacesse, ma egli gridava ancora più forte: «Figlio di Davide, abbi pietà di me!».

Gesù si fermò e disse: «Chiamatelo!». Chiamarono il cieco, dicendogli: «Coraggio! Alzati, ti chiama!». Egli, gettato via il suo mantello, balzò in piedi e venne da Gesù.

Allora Gesù gli disse: «Che cosa vuoi che io faccia per te?». E il cieco gli rispose: «Rabbunì, che io veda di nuovo!». E Gesù gli disse: «Va', la tua fede ti ha salvato». E subito vide di nuovo e lo seguiva lungo la strada.

*Parola del Signore.*

**Lode a te, Signore Gesù Cristo**

## Writings by the Fathers of the Church

### *In his goodness to all, God gives order and harmony to the world From a letter of Pope St Clement I to the Corinthians*

Let us fix our gaze on the Father and Creator of the whole world, and let us hold on to his peace and blessings, his splendid and surpassing gifts. Let us contemplate him in our thoughts and with our mind's eye reflect upon the peaceful and restrained unfolding of his plan; let us consider the care with which he provides for the whole of his creation.

By his direction the heavens are in motion, and they are subject to him in peace. Day and night fulfil the course he has established without interfering with each other. The sun, the moon and the choirs of stars revolve in harmony at his command in their appointed paths without deviation. By his will the earth blossoms in the proper seasons and produces abundant food for men and animals and all the living things on it without reluctance and without any violation of what he has arranged.

Yet unexplored regions of the abysses and inexpressible realms of the deep are subject to his laws. The mass of the boundless sea, joined together by his ordinance in a single expanse, does

not overflow its prescribed limits but flows as he commanded it. For he said: Thus far shall you come, and your waves will be halted here. The ocean, impassable for men, and the worlds beyond it are governed by the same edicts of the Lord.

The seasons, spring, summer, autumn and winter, follow one another in harmony. The quarters from which the winds blow function in due season without the least deviation. And the ever-flowing springs, created for our health as well as our enjoyment, unfailingly offer their breasts to sustain human life. The tiniest of living creatures meet together in harmony and peace. The great Creator and Lord of the universe commanded all these things to be established in peace and harmony, in his goodness to all, and in overflowing measure to us who seek refuge in his mercies through our Lord Jesus Christ; to him be glory and majesty for ever and ever. Amen.

## Reflection on Gospel Mark 10: 35-45

### **Living the Gospel**

This passage from the Gospel of Mark draws to a close a significant section of the gospel. It stretches from 8:22 to this passage, 10:52. Like other examples in the Gospel of Mark, the stories at the beginning and end of the section are related and shed light on what they surround. Like this passage, the event at the beginning of the section is an account of the healing of a blind man. Contained within the two healings of blindness, as we have seen over the last six weeks, is an extended lesson on discipleship. Within this section, Jesus speaks about his upcoming death on three occasions and each time the disciples display their own form of blindness when they fail to understand what Jesus is trying to tell them quite explicitly. In this section, we have heard that discipleship involves suffering and hardship; it means placing one's own needs last and the needs of others first; and that discipleship is all about faith.

### **Have you thought? On the side of the road ...**

When Jesus encounters Bartimaeus he is sitting by the side of the road – a reject of society sitting off to the side as the world passes him by. There are times in all of our lives when we feel like this: hurt; ashamed; unloved; rejected; cast aside. It is at these moments in our lives that Jesus really wants to 'break through' into our experience. If we allow ourselves to hear his voice calling us to him, then we too can 'throw off our cloak' – our old life – and join him on the road.

### **Scriptural context – Mark's Gospel -Bartimaeus, a model?**

Bartimaeus is a man who has almost nothing in life. His blindness has made him outcast and he is reduced to begging on the side of the road. When he is called to Jesus he jumps up and casts off what may well be his only real possession – his cloak. Yet what he does have in abundance is faith and hope. When asked what he wants Jesus to do, his answer may seem obvious, but his desire to see goes beyond physical sight. He asks for the sight of one who truly believes and to whom the truth of Jesus is revealed. In this way, he is a model to all who would be disciples.

Greg Sunter

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## REFLECTION THIRTIETH SUNDAY IN ORDINARY TIME YEAR B

Jesus is on his way to Jerusalem and, on the journey, he has been emphasising what it means to be his disciple. Peter does not get it, refusing to accept that Jesus must die on the cross. The rich young man does not get it, turning away because the cost of discipleship is too high.

The sons of Zebedee, James and John, do not get it, asking Jesus to be at his right and left when Jesus comes into his kingdom.

Jesus arrives in Jericho, the last stage on his journey to Jerusalem, and he encounters someone who does get it. Now Jesus has performed many miracles to this point in the gospel, healing a deaf-mute, a blind-man, a lame-man, as well as the demon-possessed, but none are named, except this blind-beggar: he is Bartimaeus, son of Timaeus.

For Mark, the significance of Bartimaeus is that he demonstrates the characteristics of a real disciple. The twelve do not comprehend the mission of Jesus and they vie for power. The rich young man chooses to keep his money rather than give it away and follow Jesus. It is a wonderful irony that the sighted do not see, but the blind beggar sees and follows the Lord into Jerusalem.

In the time of Jesus, those with a disability had to resort to begging to make a living, but it worked moderately well as it brought together their need to make a living and the need for law-abiding Jews to give alms.

There is a crowd around Jesus and Bartimaeus

senses this is his moment. He begins yelling at the top of his voice, “Son of David, Jesus, have pity on me.” Everyone tells him to keep quiet as it is embarrassing to hear the cries of a beggar when a distinguished person comes to town.

Like many cities and towns in our own day, the homeless and indigent are rounded up and kept away when community leaders want to make a good impression on important visitors. Sadly, we often want to make the needy invisible.

Jesus hears the voice of Bartimaeus and says to his followers, “Call him here.” When he comes forward, Jesus asks him “What do you want me to do for you?” Jesus may be wondering if he wants material assistance.

However, the blind-beggar comes forward, boldly knowing that Jesus is his only hope. His response is, “Rabbuni, Master, let me see again.”

Jesus responds, “Go; your faith has saved you.” Instead of disappearing, he follows Jesus along the road.

Mercy is the gift of God; it calls us to a deepened insight into who Jesus is, a capacity to recognise our deepest needs, the faith to turn in our need to the Lord for mercy, and the compassion to reach out to the needy in our world.

Michael A Kelly CSsR  
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## Parish General Meeting

**Sunday, 3 November 2024**

**Commencing at 10.15am  
following 9am Mass**

This is your opportunity to hear from Fr Thomas and the Pastoral Council about what has happened in the parish over the last year and plans for the future.

The year in review will include an update about initiatives underway to build faith and spirituality and the current status of the building project.

### Mental Health Month October

In NSW, Mental Health Month is observed annually throughout October. This year’s theme, “Let’s Talk About It,” prompts us all to reflect on our mental health and overall wellbeing, irrespective of whether we’ve personally encountered mental illness. It emphasises the significance of maintaining good mental health in our daily lives and encourages a proactive approach to seeking help when necessary.

**For more information, please contact Tony Mediati - [pssso@stjoanofarc.org.au](mailto:pssso@stjoanofarc.org.au)**



**Recently Deceased:** Vicki MacDonald, Filippo Scardilli, Msgr. Vince Redden, Francesca Cutri, Francesco Trombetta, Silvio Di Girolamo, Giuseppe Raiti, Carmela Turnaturi, Msgr. John Usher, Margaret Payne, Francisco Ordonez, Colleen McQuillan.

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

**Anniversary:** Jose Antonio Probaos, Beniamino Di Pasquantonio, Joe Di Marti

**Rest in Peace:** Alberto Diaz Cubas, Caillia Lee, Alice Lou, Cosimo Caccamo, Giuseppe Mosceta.

**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:**

Silvana Cocilova, Vittoria Calantuono, 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

## Holy Father's Monthly Prayer Intentions

### October

#### For a shared mission

We pray that the Church continue to sustain in all ways a Synodal lifestyle, as a sign of co-responsibility, promoting the participation, the communion and the mission shared among priests, religious and lay people.

### November

#### For anyone who has lost a child

We pray that all parents who mourn the loss of a son or daughter find support in their community and



Register at [www.trybooking.com/CMGTS](http://www.trybooking.com/CMGTS)

## Weekly Diary

Date	Time	To note
Monday, 28 Ottobre	2:30 pm—3:00 pm	Rosary praying
Wednesday, 30 October	9:00 am	Mass
	9:00 am	Mass
Thursday, 31 October	2:00 pm—3:30 pm	Catholic Charismatic Renewal Prayer Group
	9:15 am	Mass
Friday, 1 November	12:45pm—1:15 pm	Reconciliation with Year 5 students
	4:30 pm –4:50 pm	Reconciliation
Saturday, 2 November	5:00 pm	Mass
	9:00 am	Mass
Sunday, 3 november	6:00 pm	Mass
	After 6:00 pm Mass	Exposition of the Blessed Sacrament



### Bible Diary

\$20 only.

Limited number of copies in the Piety Stall



### Charitable Works

#### Appeal (CWF)

will now be held on

**On weekends 26-27 Oct and 2-3 Nov**

# Acolytes Training 2025

As a parish with good liturgical celebrations, we can have more Acolytes and other Ministers of Liturgy. I am interested in recruiting and training a few new Acolytes. Now that Pope Francis has formally declared the Ministry of Acolytes proper to the laity, there is no need to exclude women from this ministry. Therefore, I am inviting all Extraordinary Ministers of Holy Communion to consider the Liturgical Ministry of Acolyte. If your EMHC (Extraordinary Minister of Holy Communion) training dates more than five years ago, then you will require to do a refresher course before starting training to be an Acolyte. Sydney Liturgy Office will be conducting the training programs at St Joseph Parish Enfield, which is not too far for us.

The planned dates are as follows: EMHC and Acolytes. **6th, 13th and 20th March 2025** and the extra sessions for **Acolytes 27th March, 3rd and 10th April 2025**. Please let me know of your interest by email: [admin@stjoanofarc.org.au](mailto:admin@stjoanofarc.org.au).

Fr Thomas.

## November Masses

It is customary to offer Mass for the dear departed souls in the month of November. To facilitate it, there are Mass envelopes available at the entrance (Foyer) of the Church.

You may write names on the envelope of all the deceased you are offering Mass for.

**Those names will be placed on the Altar during**

## Volunteers Welcome

**On Friday 15 November**, Archbishop Anthony Fisher will host a free luncheon for Sydney's homeless in the forecourt of St Mary's Cathedral from 12pm to 2pm.

A large number of guests are expected and volunteers from parishes are invited to help serve food and to sit and accompany guests during lunch. A great opportunity to show support and solidarity with fellow Sydneysiders experiencing homelessness. Register your interest at

<https://bit.ly/StreetFeast2024>



Welcoming into  
the Church  
through  
Baptism this  
weekend..

**Charlotte Leigh Garrett**  
**James Dylan De Celis**  
**Zac Evan De Celis**  
**Erica Catrin De Celis**

**SYDNEY STREET FEAST**  
"A Response to Pope Francis"  
World Day of the Poor"

**FRIDAY 15TH NOVEMBER | 12-2PM**  
**ST MARY'S CATHEDRAL FORECOURT**

STREET FEAST 2024 IS HOSTED BY THE JUSTICE AND PEACE OFFICE OF THE ARCHDIOCESE OF SYDNEY

JUSTICE PEACE OFFICE | CATHOLIC ARCHDIOCESE OF SYDNEY | paynter dixon | PAYCE FOUNDATION | St. Merkourios Charity

Everyone is welcome to join us for a  
**Day of Prayer for Peace**

Drop in for as long or as short a time as you have

Join us for personal prayer and reflection

**8.00 am – 4.30 pm**

**Saturday 30 November**

## Heartfelt initiative

Please join Belinda on Tuesday the 29th of October to spare a thought for those that we have lost. In preparation for All Soul's Day, we will be creating Heartfelt Blue fabric hearts to help us and others in our community to cope with loss.

9am Tuesday **29** October

Miss Belinda's room at St Joan of Arc Primary school. Meet in the school office at 9am

Please RSVP to Belinda  
0421 669 752

family & faith | ST JOAN OF ARC PRIMARY SCHOOL

# DOMREMY COLLEGE



**ENROLMENTS  
NOW OPEN**



for  
**YEAR 7  
2027**

 [domremy.catholic.edu.au/enrolnow](http://domremy.catholic.edu.au/enrolnow)  
 9712 2133  
 [enrolments@domremy.catholic.edu.au](mailto:enrolments@domremy.catholic.edu.au)

**APPLY NOW**

**Cleaning Roster** : An updated roster for cleaning the church is now in the Sacristy for collection.

## Christmas at the Cathedral Performers Expression of Interest

Christmas at the Cathedral will take place from 12 December to 25 December 2024. The organisers are on a hunt for talented parish/school choirs, singers, or musical groups who would be interested in performing at the festivities as part of the live entertainment, which will be on display at St Mary's Cathedral forecourt. The performance slot is from 6.30 pm – 7.15 pm.

If you have a choir, singer or musical group that would be interested in performing, please **email Monica Bautista (Event Manager)** – [monica.bautista@sydneycatholic.org](mailto:monica.bautista@sydneycatholic.org).

Applications close **Friday, 25 October 2024**.

In your email, please include:

1. A short summary of who you are and why you would like to perform at Christmas at the Cathedral.
2. Submit a video/recording of a performance of you.
3. Please indicate if you are flexible with performing on any dates and/or indicate your unavailability.

If your application is successful, please note that we will require you to submit a song list for licensing purposes. The performer/performers will perform a minimum of 4 songs, subject to the approval of CAS. Songs chosen are to be upbeat, festive, and merry and must include three (3) Christmas-themed songs.



## World Day of the Poor 2024 Let's give to the Ignite Food Store



We invite you to donate non-perishable groceries to the Ignite Food Store, where you will make a difference to lives of individuals and families who are struggling at this time. We are asking for our annual donations for the JSS Ignite Food Store & Op Shop at the Holy Family Parish at Emerton, Mt Drunit on the weekend of 16 & 17 November.

The Ignite Food Store provides low cost healthy fresh food and other essentials to support local people in need. They offer customers a low cost hamper, which they add to with limited free produce. They rely on the support of donations to give ongoing value for money hampers for families in need. Items needed at the moment include:

- Breakfast Cereals
- Vegemite/Nutella/Peanut Butter & Jam
- Coffee/Tea/Milo
- Pasta/Pasta Sauce/Simmer Sauces
- Tinned salmon or tuna
- Soups
- Tinned spaghetti, baked beans
- Baby food & formula
- Nappies – all sizes
- Bathroom products - Soaps/Deodorants
- Personal hygiene products - Shampoo/Conditioner/Toothpaste/Toothbrush
- Women's & men's personal hygiene products
- Cleaning products/Laundry liquid/powder



**Please donate items in a shopping bag on the weekend of 16 & 17 November at St Joan of Arc church. You can also donate money to support this important work.**

**THANK YOU** for partnering in building a just society with Jesuit Social Services!