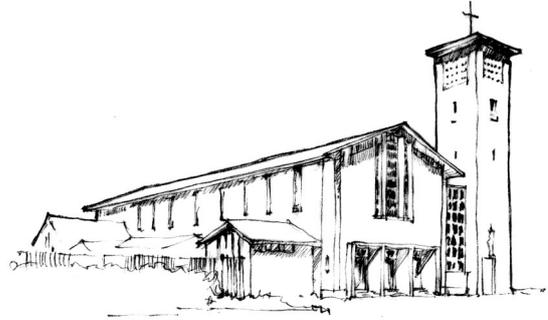


Welcome to

St Joan of Arc Parish Haberfield



THIRTIETH SUNDAY IN ORDINARY TIME - YEAR C - 23 OCT 2022

Parish Office:

97 Dalhousie St Haberfield NSW 2045

P: 02 9798 6657

E: admin@stjoanofarc.org.au

W: www.stjoanofarc.org.au

Office hours:

Tues, Wed, Thurs 9am - 3pm

Parish Priest: Fr Phillip Zadro

Parish Team:

Secretary:

Antonella Pesci

Pastoral Associate:

Maria Condello

Pastoral.Associate@stjoanofarc.org.au

PSSO:

Tony Mediati

0413 481 039

PSSO@stjoanofarc.org.au

Eucharist:

Weekend:

Saturday evening: 5.00pm

Sunday: 9.00am & 6.00pm

*(Check for changes on special
Feast Days)*

Weekdays:

Wednesday & Thursday: 9.00am

Friday: 9.15am

*Tuesday evening may be available
for memorial Masses.*

Reconciliation:

Saturday: 4:30pm - 4.50pm

Schools:

SJOA Primary:

Principal: Des Fox

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133

Welcome and Events Committee

Our Christmas function this year will be held on Saturday 10 Dec with a bilingual Mass at 5pm followed by dinner and Carols in the Church. Santa will also make an appearance. This event is free to parishioners but we need to know numbers for catering.

Please place your name and number attending on the list in the front foyer of the Church.

If you are able to bring something sweet for dessert this would be welcomed.

NOVEMBER MASSES

Mass offerings for November Masses for the Faithful Departed can be placed in the **box** outside the sacristy.

Because a priest is limited to accepting one offering a day for Mass intentions, it isn't possible for me to offer all the Masses requested, so those I cannot offer I will forward either to the Archdiocese for distribution to priests who can offer them, or to missionary orders whose mission priests can benefit from the offering.



Pope Francis has called for 2025 to be a Jubilee Year.

The motto is **Pilgrims of Hope**. The official logo represents the people of God, taking up the cross to follow Christ. Christ is the anchor in the stormy seas we all encounter. The figures represent the four corners of the globe embracing in solidarity. The rainbow colours represent God's steadfast promise to protect us (Gen 9:14).

In preparation for the Jubilee Year, Pope Francis is calling on the Church in 2023 to focus on the four Constitutions of Vatican II - the documents on the Church, Divine Revelation, the Liturgy, and the Church in the Modern World.

2024 will be a year of prayer and spiritual preparation. The Jubilee Year itself is a time of pilgrimage, prayer, repentance and acts of mercy. Jubilee means rest, forgiveness and renewal.

SAVE THE DATE - Parish General Meeting

Thursday 10 November - 7pm

Please mark in your diaries - more information to follow.

Weddings in St Joan of Arc Church

23 Oct—Vanessa Camilleri & David Murray 5 Nov—John Da Silva & Rosanna Ligato

26 Nov— Christopher Fiorini & Stefania Mirarchi

Our Vision as presented in our Strategic Plan

"...a welcoming and modern Catholic community grounded in faith and spirituality, we want to engage with and build a broader community, particularly among the young and with the families of our local Catholic school as well as providing pastoral outreach to those in need within our Haberfield community and also reach out to deliver broader social justice in our community, our nation and beyond."

A Prayer for Stillness

Be still and know that I am God. Scripture assures us that if we are still we will come to know God, but arriving at stillness is easier said than done. As Blaise Pascal once stated, "All the miseries of the human person come from the fact that no one can sit still for one hour." Achieving stillness seems beyond us and this leaves us with a certain dilemma, we need stillness to find God, but we need God's help to find stillness. With this in mind, I offer a prayer for stillness.

God of stillness and of quiet ...

- *Still the restlessness of my youth: still that hunger that would have me be everywhere, that hunger to be connected to everyone, that wants to see and taste all that is, that robs me of peace on a Friday night. Quiet those grandiose dreams that want me to stand out, to be special. Give me the grace to live more contentedly inside my own skin.*
- *Still the fever I inhale from all the energy that surrounds me, that makes my life feel small. Let me know that my own life is enough, that I need not make an assertion of myself, even as the whole world beckons this of me from a million electronic screens. Give me the grace to sit at peace inside my own life.*
- *Still my sexuality, order my promiscuous desires, my lusts, my polymorphous aching, my relentless need for more intimacy. Quiet and order my earthy desires without taking them away. Give me the grace to see others without a selfish sexual color.*
- *Still my anxiety, my heartaches, my worries, and stop me from always being outside the present moment. Let each day's worries be sufficient unto themselves. Give me the grace to know that you have pronounced my name in love, that my name written in heaven, that I am free to live without anxiety.*
- *Still my unrelenting need to be busy all the time, to occupy myself, to be always planning for tomorrow, to fill every minute with some activity, to seek distraction rather than quiet. Give me themes with age. Soothe the unacknowledged anger I feel from not achieving much of what I've wanted in life, the failure that I feel in the face of all that I've left untried and unfinished. Still in me the bitterness that comes from failure. Save me from the jealousy that comes unbidden as I begrudgingly accept the limits of my life. Give me the grace to accept what circumstance and failure have dealt me.*
- *Still in me the fear of my own shadow, the fear I feel in the face of the powerful, dark forces that unconsciously threaten me. Give me the courage to face my darkness as well as my luminosity. Give me the grace to not be fearful before my own complexity.*
- *Still in me the congenital fear that I'm unloved, that I'm*

unlovable, that love has to be earned, that I need to be more worthy. Silence in me the nagging suspicion that I'm forever missing out, that I'm odd, an outsider, that things are unfair, and that I'm not being respected and recognized for who I am. Give me the grace to know that I'm a beloved child of a God whose love need not be earned.

- *Still in me my false fear of you, my propensity for a misguided piety, my need to treat you like a distant and feared dignitary rather than as a warm friend. Give me the grace to relate to you in a robust way, as a trusted friend with whom I can jest, wrestle, and relate to in humor and intimacy.*
- *Still my unforgiving thoughts, the grudges I nurse from my past, from the betrayals I've suffered, from the negativity and abuses I've been subject to. Quiet in me the guilt I carry from my own betrayals. Still in me all that's wounded, unresolved, bitter, and unforgiving. Give the quiet that comes from forgiveness.*
- *Still in me my doubts, my anxieties about your existence, about your concern, and about your fidelity. Calm inside me the compulsion to leave a mark, to plant a tree, to have a child, to write a book, to create some form of immortality for myself. Give me the grace to trust, even in darkness and doubt, that you will give me immortality.*

Still my heart so that I may know that you are God, that I may know that you create and sustain my every breath, that you breathe the whole universe into existence every second, that everyone, myself no less than everyone else, is your beloved, that you want our lives to flourish, that you desire our happiness, that nothing falls outside your love and care, and that everything and everybody is safe in your gentle, caring hands, in this world and the next.

Used with permission of the author, Oblate Father Ron Rolheiser. He can be contacted through his website, www.ronrolheiser.com. Now on Facebook www.facebook.com/ronrolheiser

Note: As from next weekend, there will be EFTPOS machines at the doors of the Church as is the case in St Mary's Cathedral and other Churches elsewhere. This will allow those who prefer to use credit cards to make donations to the parish to do so easily.

Please note several conditions:

There are no refunds

There are no receipts issued

Funds received each week in this way will be allocated to either First or Second collections in proportion to the average ratio of these collections to one another over the last three months.

Alpha at St Joan of Arc

Our third Alpha course continues this Wednesday.



If you become interested in what it's all about, it's worth noting that Alpha, as its name suggests, is a beginning. It isn't about any specific Christian church or denomination but rather about the

foundations of all Christianity.

If you would like more details please click on the link www.alpha.org.au/try

Please continue to **keep in your prayers** those leading and participating in the current Alpha program.



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, 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.

FIFTH PLENARY COUNCIL OF AUSTRALIA

COMMUNION IN GRACE: SACRAMENT TO THE WORLD



1. The Church is “like a sacrament”, a sign and instrument of union with God and the unity of the whole human race. (Vatican II, *Lumen Gentium*, 21 November 1964, n. 1) We know that the Church was founded by Christ and that our vocation is to be the sacrament of communion with God and of unity among all people (*Lumen Gentium*, nn. 1, 8). The Church’s receptivity to sacramental grace deepens our spiritual connections with each other, making visible our sacramental nature. The multicultural nature of our Church community has generated a variety of liturgical and spiritual experiences for Catholics in Australia. New ecclesial movements and communities have also helped many faithful to rediscover the beauty of the Christian vocation. The Council hopes that, drawing on the charisms of religious orders and of ecclesial movements, a rich national network might flourish, providing opportunities for Catholics to be enriched by the spiritual and mystical traditions which have nourished the Church through the centuries.
2. “Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ” (1 Corinthians 12:12). Members of the Church are diverse, and their vocations are complementary. Some are laypeople, some are in consecrated life, and some are ordained as deacon, priest, or bishop. Lay Catholics may be single or married; they may participate in ecclesial movements; they may be connected with religious communities. The Church desires to foster vocations in every aspect of Church life, knowing that disciples can serve Christ’s mission according to their unique gifts. In recent times, the universal Church has broadened criteria for admission to the ministries of Lector and Acolyte. With the recognition of the Ministry of Catechist, we are witnessing a wider range of formal ministry opportunities in the Church. Throughout its phases, the Plenary Council has also heard a call for the renewal of preaching, which is another acknowledgment of the importance of faith formation, rooted in Scripture, for the mission of the Church.
3. Through ordination, priests, who are already baptised disciples, enter into a new relationship with the ecclesial community. Called and consecrated by the Church, through the ministry of the bishop, they are to gather the community, proclaim the Gospel and preside at the liturgy, in order to sanctify the entire community of faith for its mission in the world. As disciples, ordained priests are themselves to be formed by the Word and sacraments they celebrate, so that their discipleship is manifest in their way of life and in their relationships, which are to reflect the Spirit of Jesus, the one who serves.
4. The diversity and unity of the Church are mirrored in the diverse practices of prayer and the ecclesial/ liturgical families of the Catholic communion (the Eastern Catholic Churches and the Latin Church). These can all help to build up strong communities of faith, to enable the active and effective participation of all the baptised, to create opportunities for ongoing formation in faith and to draw all believers deeper into the mission of the Gospel. In Australia, the Eastern Catholic Churches provide a vibrancy to complement the Western Catholic Church in proclaiming the Christian message. The Eastern Churches are flourishing and have an important ongoing contribution to make to the Catholic Church in Australia and to the wider Australian community. By preserving their ancient liturgical, disciplinary and spiritual traditions, the Eastern Churches offer witness to the diversity in unity which adds to the beauty of Christ’s Church. The Eastern Churches, who have a diverse expression of liturgy and spirituality even amongst themselves, have an important and unique contribution to make to mission, formation, liturgy, issues relating to children, young people, women and men, ecumenical and interfaith relations, ecology and conversion.

5. All members of the Church are called to help Christ's Church breathe with both lungs (John Paul II, *Ut Unum Sint*, 25 May 1995, n. 54) – East and West – especially in the formation of its teachers; in the religious education curricula of Catholic schools and catechetical materials, including diocesan, independent, religious institute and ministerial public juridic persons' schools; in Catholic universities, and in other institutions of Catholic higher education. Eastern Catholics must always have a place as active participants and leaders in whole Church gatherings. Special care must be taken to include those without an ordinary or diocese of their own rite in Australia.
6. The Plenary Council reaffirms the pre-eminent role of liturgical worship in the life of the Church. As Vatican II teaches, "the liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font from which all her power flows." (Vatican II, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 4 December 1963, n. 10) Renewal of its celebration is needed to ensure the faithful are properly nourished at the table of the Lord's Word and Sacrament. This will be reflected in the formation of Christian faith and life, and the consequent need for a renewal of how the faith is communicated, both in the celebration of the Eucharist and in other occasions of common prayer. The way that we worship informs how we believe (*lex orandi, lex credendi*). Our communal worship witnesses to unity and hope in a fractured world increasingly hostile to public acknowledgement of God. Through sacramental grace and our experience of worship, the celebration of the sacraments and other rites, powerfully forms us. Worship opens the human heart to ongoing conversion to Christ, for the celebration of the liturgy is "an action of Christ and his body the Church" (*Sacrosanctum concilium*, n. 7) The yearning for such conversion and healing has been evident at each moment of discernment for the Plenary Council.
7. We rejoice when Catholics come to receive the sacraments at key moments in their lives. The Church welcomes these opportunities for accompaniment and dialogue as we celebrate God's role in our individual and communal life. Nonetheless, the discernment process of the Council has highlighted that, in Australia today, sacramental celebrations are sometimes approached more as a cultural milestone than a moment in ongoing faith formation that unites us with Christ and with each other. It can be more a process of certification than incorporation. Parents and caregivers who desire for their children to be baptised often have little ongoing involvement in the life of the parish. The Church needs to attend to this challenge and seek to understand better the reasons behind this lack of engagement. A parish's first response to these approaches must always be to welcome and encourage what is positive in a family's request, warmly inviting them to move further on their journey towards a personal relationship with Christ, lived out in the Christian community. This situation calls for the continued formation of all in a renewed understanding of the centrality of sacramental and parish life. The Church recognises that the ideal model for the formation, preparation and celebration for the sacraments of initiation for children is family-centred and parish-based, drawing on the assistance of Catholic schools and catechists.
8. The Rite of Christian Initiation of Adults continues to be a source of renewed vitality and new membership for parish communities and the Church as a whole. This journey of initiation, conversion, welcome and acceptance requires considerable community and practical resourcing to celebrate well the various stages of growth and maturing into faith. This can often stretch the capacity of communities, particularly small and isolated ones, to offer a deep and fruitful period of preparation. In addition, and as with children's initiation, parish communities sometimes struggle to maintain contact with neophytes after the celebration of the sacraments of initiation. The experience of welcoming new members into the Church through the Rite of Christian Initiation of Adults offers communities opportunities to collaborate and share resources with other communities, and to foster commitment to discipleship in those who seek to be initiated into the life of the Church.
9. The Church professes the Eucharist to be the source and summit of all sacramental life (*Lumen Gentium*, n. 11). Thus, celebration of the Eucharist, and formation for participation in the celebration according to the call for liturgical reform of the Second Vatican Council, offers

opportunities for spiritual growth. The Plenary Council acknowledges the need for renewal in catechesis, formation, and devotion to this Sacrament. To support this, the Australian Catholic Bishops Conference has requested that the 2028 International Eucharistic Congress take place in Australia. This would provide a time of prayerful preparation for the People of God. The Plenary Council hopes that dioceses will commit to planning and promoting communal public events that focus on the Eucharist, in service of forming Catholic belief, culture and identity. These might include feast day celebrations, Eucharistic processions and adoration, and the development and performance of music well-suited to worship.

10. The Liturgy of the Word is crucial to the celebration of the Eucharist. According to the Second Vatican Council, “to achieve the restoration, progress and adaptation of the sacred liturgy, it is essential to promote that warm and living love for Scripture to which the venerable tradition of both eastern and western rites give testimony” (*Sacrosanctum Concilium*, n. 24). Opening up the Word together in prayer, we invite God into our lives. In our listening and discernment, concern has been voiced about the state of preaching in the Church in Australia. Supporting and promoting excellent faithful preaching reflects the importance of the homily in the celebration of the Eucharist: “By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year” (*Sacrosanctum Concilium*, n. 52).
11. The Plenary Council recognises the importance of the language used in the liturgy. Translations of prayers and Scripture passages for use in the liturgy need to be both faithful to the original text and sensitive to the call for language that communicates clearly and includes all in the assembly.
12. The People of God in Australia have voiced a desire to be formed in the sacrament of reconciliation. Some have advocated for use of the third form of the Rite of Penance, and a wish for more formation in the first and second forms has also been voiced.
13. In a society that sees the Catholic understanding of marriage as “outdated and irrelevant”, there is an urgent and clear need for a renewed catechesis on marriage. At the same time, there is a great pastoral need to care for all married couples, including those who struggle to accept the Church’s teachings about the sacrament of matrimony. This sacrament is at the heart of the Church’s understanding of the sanctity of human life, from conception until natural death. The Plenary Council affirms the need for an ongoing catechumenate of life, as part of the catechumenate for marriage, supported by local diocesan Offices for Life and Family and the Bishops Commission for Life, Family and Public Engagement (Francis, *Amoris Laetitia*, Chapter 6; Francis, Address to the Roman Rota, 21 January 2017; John Paul II, *Familiaris Consortio*, 22 November 1981, n.66; “The Vocation and Mission of the Family in the Church and in the Contemporary World: The Final Report of the Synod of Bishops, 2015”, nn. 57-58). Such catechumenates support those who are most vulnerable in our society. At the same time, they affirm the unique contributions of mothers and fathers to a healthy society. In these ways the Council affirms the union between Christ and the Church, and a call for unity between men and women in a world marked both by sin and by Christ’s redemptive grace.
14. **THEREFORE**, this Plenary Council affirms the fundamental importance of a sacramental, joyful and spiritually rich prayer life that is transformed, transforming and inclusive:
 - a. To promote people’s fully conscious and active participation in the Church’s liturgy and sacraments, as well as spiritual nourishment through other forms of prayer, the Plenary Council urges renewal in liturgical catechesis and formation. The Council encourages the provision of liturgical and other prayer resources that enhance the dignified and reverent celebration of the liturgy and other opportunities for formation at the national and diocesan levels.
 - b. It commits the Catholic Church in Australia to breathing “with her two lungs,” (John Paul II,

Ut Unum Sint, n. 54) - East and West - respecting, fostering, and promoting the rich heritage of each tradition.

- c. It requests the Bishops Commission for Liturgy to prepare a new English translation of the Roman Missal that is both faithful to the original text and sensitive to the call for language that communicates clearly and includes all in the assembly.

DECREE

The Fifth Plenary Council decrees:

Article 1

That dioceses promote exercise of and formation for the ministries of Lector, Acolyte and Catechist.

Article 2

That in the light of the change in circumstances over the past twenty years, the Australian Catholic Bishops Conference review the provisions and guidelines it issued in May 2003 for lay people to participate in a formal ministry of Preaching in the Latin Church, as provided for in canon 766 of the Code of Canon Law.

Article 3

That the Bishops' Commission for Liturgy institute a sustained program of catechesis of the Sacrament of Penance to promote an understanding of the conditions for, and appropriate practice of, each of the three forms of the Rite of Penance.

Article 4

That the Plenary Council request that the Holy Father consider whether the Third Form of the Rite of Penance might have wider use on occasions when it is particularly appropriate, granted an understanding among the Faithful of its distinctive nature and requirements.

The Eastern Catholic Churches in Australia will interpret the decrees of the Fifth Plenary Council of Australia in accordance with the Code of Canons of the Eastern Churches and the traditions of each church *sui iuris*.

In accordance with canon 446 of the Code of Canon Law, this decree is not to be promulgated until it has been reviewed by the Apostolic See. It will be promulgated in *Australasian Catholic Record* and the website of the Australian Catholic Bishops Conference in accordance with its usual practice. The decrees will oblige six months after promulgation.

Signed:

Reflection

“God, be merciful to me.”

In 1975 Francis Xavier Nguyễn Văn Thuận, “apostle of hope” as he came to be known and Archbishop of Saigon, was imprisoned by the communist regime in Vietnam. He would remain in prison, often in solitary confinement, for the next fifteen years. Heartbroken to be taken away from his people, the day after his imprisonment he wrote, “My heart is torn to pieces for having been taken away from my people.”

Soon after being taken into custody, however, he vowed, “I am not going to wait. I will live each present moment, filling it to the brim with love.” Such an attitude of heart enabled him to bring Christ’s love to his fellow prisoners and to the prison warders. The love, gentleness and courtesy he showed to his captors led them to have a deep respect for him, though it did not lessen his ill treatment. Francis gave them a vision of what it means to serve God with one’s whole heart and soul, of how someone who carries the love and mercy of Christ within can be a light in a very dark place. Pope Francis named him among the “Venerable” in 2017, a step on the path towards canonisation.

Our first reading today does not shy away from the inequalities of our world, from the injustice of poverty, the plight of the orphan or the cry of the widow. It does, however, reassure us that, while the world may be deaf to the cries of those who suffer, God is not and in fact always responds to the prayers of those who are humble and suffering. St Paul in our second reading is looking back over his life’s journey. He is putting the struggles he has endured for his faith into perspective. Part of this perspective includes offering forgiveness to those who have not supported him in his mission for Christ. Paul has served the Lord with all his heart, and it is out of this love for Christ that his ability to forgive others and to meet the future with hope is born.

Our Gospel reading offers us the parable of the Pharisee and tax collector. There is a certain righteousness in the attitude of the Pharisee, who judges himself to be the ideal servant of God. His prayer reflects his high regard for himself and his disregard for the “rest of mankind”, and especially the tax collector. The tax collector, on the other hand, simply raises his eyes to heaven, acknowledges God’s presence and asks for God’s mercy. God recognises his humility and his openness of heart sets him at rights with God. In his poverty of heart, he receives the fullness of God’s merciful love. He goes home “at rights with God”. Once again, we see that God’s graciousness is not contingent on a person’s status or the observance of the law but on a heart that seeks to serve God with all that it possesses.

We can find many similarities between the world we live in and that of our readings today. In many parts of the world, poverty, hunger and death are a stark reminder of how powerful people treat those who are powerless. Sadly, our world does not put an equal value on every life. Even our own hearts can become hardened to the suffering of those around us and we can find ourselves tempted to a way of thinking that is like that of the Pharisee. We can offer the minimum required to fulfil the law of our Christian faith without touching the core of its meaning.

And yet, at the deepest level of our relationship with Christ, we want our hearts to be open, to be expanded, to envelop the needs of others and to fill the world with God’s love.

And the good news is that we can. We may not be in prison like St Paul or Archbishop Thuận, but there are other prisons from which we may need to be released. We might find ourselves in the prison of righteous judgement like the Pharisee or in the prison of unforgiveness or ingratitude. The tax collector in his honesty found the forgiveness of God to be more than he had hoped for. The tax collector went home with a heart that knew God’s love in its healing fullness and this same gift is ours for the asking. Armed with such loving hearts, we cannot help but be good news for all those we meet.

The Living Word

COVID RULES

While the danger of COVID-19 has subsided, let’s continue to carry with us the lessons we have learnt from it. This includes good hygiene, use of masks when necessary and greater care of each other. Refer <https://www.nsw.gov.au/covid-19> for more info.

Saints days/Coming Events

Friday	28th Oct - Sts Simon and Jude, apostles
Tuesday	1st November - All Saints (Mass 9am)
Wed	2nd November - All Souls (Mass 9am & 7:30pm)
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Sunday	6 Nov - Memorial Mass for deceased parishioners who have died in the last year with their families invited to attend. This will be followed by a parish morning tea in the Mother Teresa Courtyard.
Saturday	10 Dec - Parish Christmas celebration which commences at 6pm following the 5pm Bilingual Vigil Mass. <i>Please put this in your diary as we have been unable to have a Christmas celebration since 2019 and it will be a great opportunity for parishioners to come together for fine food, fellowship and carol singing.</i> <i>More details will be provided closer to the date.</i>

Recently Deceased:

Nunziata Merlo, Teresa Cascone, Maria Nicolosi, Mario Di Biase, Bruna Pagura, Nunzio Buttitta, Anna Cavallaro, Raul de Matos, Salvatore Giarratano, Robert Harrington, Carmela Raciti, Francesco Amore, Maria Sufferini, Melina Callegari, Giuseppe Gullo, Domenico Mirarchi, Maria Fedele, Giovanni Defina, Filippo Mattarelli, Teresa Biason, Carmel McEnally,

Please note: Names of recently deceased will remain for a 3 month period before being removed.

Rest in Peace: Luciano Frisone, Elisa Procopio, Salvatore Procopio, Monika Fisi’ihoi, Domenico Nicita, Kaliammah Subramaniam, Grazia Scuderi, Saverio Mafodda, Valentina Mannino, Antonio Cardillo, Helen Bedirian, Luigino De Domeneghi, Rofayla Daoud, Michael & Mary Kayrooz & families, Rocco Delfino, Rosa Delfino, Domenico Nicita, Iolanda Caruso, Domenico Catalano, Ilario Furlan, Carmela Catania, Salvatore Catania Concetta Cardillo, Maria Oppedisano, Anna Rosa Angilletta, Cosimo Angilletta, Joe Angilletta, Frank & Immacolata Angilletta, Giuseppe Aversa, Domenico & Olimpia Spadaro, Lawrence Wong, Pietro Banno, Jack McEnally, Domenico Banno, Lucy The, Jim Tuite, Sarina Torrisi, Lattari & Aversa families, John & Moya Phillips, Mons Dino Fragiaco, Fr Frank Furfaro & All Souls in Purgatory.

In your love and concern please pray for the following ill members of

our community: 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, Jozo Tadic

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

Uluru Statement from the Heart



The Australian Catholic Bishops supported the Uluru Statement at their biannual meeting in November 2021 and through the deliberations of the Plenary Council.

The SJA Social Justice Group has now learned that Inner West Council plans to run a civic education program to build awareness about the Uluru Statement and is seeking to train 1000 volunteers.

If you would like to find out more information and register your interest in the training program please visit:

<https://yoursay.innerwest.nsw.gov.au/volunteer-uluru-statement-heart-and-referendum>

Registrations close on Wednesday 26 October 2022

Please keep in your prayers all students sitting the HSC exams.

Plenary Council Invitation Celebration and Thanksgiving for Sydney Parishes



Hear an update on the Second Assembly by Plenary Council facilitators and a reflection on the Synod of Bishops Continental Phase Document

Saturday 19 November 10am-1:30pm

Mary MacKillop Place
North Sydney
(entrance from 80 William Street)

RSVP by 8 November

Sr Jo Brady RSJ at jo.brady@sydneycatholic.org

The war in Ukraine continues. Attempts to justify it produce threat and fear. Let us keep praying for the people involved and not forget other places where there is suffering because of conflict, tyranny, oppression, hunger, poverty, inequality

.....

God of mercy,
help us to listen to your voice,
a voice that speaks of peace to all people.
Let the sound resonate within us,
until a whisper becomes a shout
which cannot be ignored.
Move us with your love,
so that our actions echo your peace,
and we may bring comfort
to those touched by conflict.
Fill us with your hope, O Lord, and
quiet the fear and hatred which divides us,
as we seek to build a future together,
of true and lasting peace.
We ask this through Christ our Lord, Prince of
Peace,
Amen.

Catherine Gorman/CAFOD

SACRAMENTS

BAPTISM: SECOND and FOURTH Sunday of the month at 11am. Attendance at Baptismal Preparation is expected.

FIRST RECONCILIATION, FIRST HOLY COMMUNION, CONFIRMATION: Please see parish website for information, dates and forms.

MARRIAGE: Arrangements for a wedding will not be confirmed until 12 months before the desired date and should be made at least six months in advance. Please contact the parish office to book an appointment. Attendance at a Pre-Marriage Course is encouraged.

For Baptisms and Marriages priority is given to parishioners of St Joan of Arc, or people who have a historic affiliation with our Parish

ANOINTING OF THE SICK - EUCHARIST TO THE HOUSEBOUND

Please tell Fr Phil or inform the Parish Office if members of your family or other parishioners are **ill or housebound**. If they desire the **Anointing of the Sick and the Eucharist** it is only right that arrangements would be made for them to receive these Sacraments regularly. Both are Sacraments of the healing and strengthening ministry of Jesus Christ administered through the Church.

Events from the Archdiocese of Sydney Justice and Peace office.

1. Sydney Street Feast - Friday 18 November at St Mary's Cathedral, 12pm-2pm

Street Feast returns in 2022. The Archbishop will be hosting a luncheon for the homeless in the forecourt of the cathedral. **Volunteers are needed** to serve food and provide conversation for guests. [Click here to express interest.](#)

2. Solidarity Seminar - Wednesday 26 October at 38 Renwick Street, Leichhardt, 10am-11.30am

Dr Michael Walker from the Justice and Peace Office and James Atanasios from Parramatta Diocese will speak about Catholic Social Teaching, particularly with respect to Care of Creation and creating a culture of Welcome for people seeking asylum. Email dimitra.kamionka@gmail.com for more info or to RSVP.

3. Redefining Normal: Mental Health Advocacy Workshop - Thursday 1 December, also at 38 Renwick Street, Leichhardt, 8.30am-1.30pm.

A positive, bi-partisan and lived experience-honouring mental health workshop welcoming voices across faiths, cultures and generations. [Register here.](#)



STOP PRESS - Haberfield Conference of St Vincent de Paul Clothing Drive Saturday, 5 November 2022

Do you have clothes, books, toys, handbags and other accessories in good condition which can be donated to assist people in our community who are experiencing difficulties and need support and assistance?

Members of the Society will call at your home to collect donations. Items need to be placed outside and ready for collection from 7.30am onwards.

Please leave your details in the church foyer and collect a bag for donations.