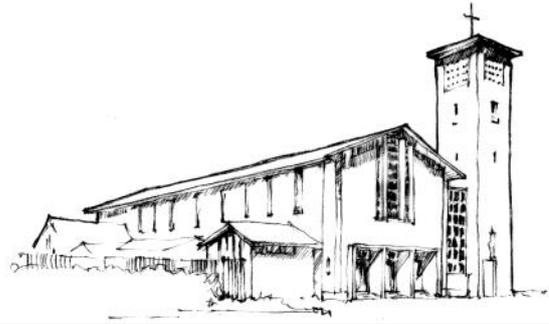


Welcome to

St Joan of Arc Parish Haberfield



FIFTH SUNDAY IN ORDINARY TIME

YEAR B

4 February 2024

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 Thomas Kurunthanam
Thomas.Kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

Antonella Pesci

Pastoral Associate:

Maria Condello

Pastoral.Associate@stjoanofarc.org.au

Parish Safeguarding Support Officer (PSSO):

Tony Mediatì

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: Amanda Gahan

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133



From the Pastor

Thanks to your initiative in introducing yourself, I am getting to know my parish more and more each day. There are two aspects to it – getting to know parishioners and contextualising the pastoral mission according to the worries and concerns at large. I intend to write each week in the Bulletin exposing my thoughts. One of the major concerns of the time is the legalisation of euthanasia in many states of our country.

NSW has legalised euthanasia. Making it legal does not make it morally or spiritually right. Church is not about suicide or killing; caring for life is the mission of Catholic Church. Archbishop Christopher Prouse said “Extraordinarily, what is proposed in this Voluntary Assisted Dying legislation (euthanasia) is to insist that the health and healing professions are to, under certain circumstances, offer our most vulnerable loved ones poison leading to their death rather than healing. This is always wrong. It is never right.” The problem is that many proponents of euthanasia fail to realise that an incurable illness does not mean it is un-careable. St Pope John Paul II famously said, “Cure if it is possible; always take care”.

Our parish ministry follows that of Jesus who said, “I have come that they may have life, and have it to the full” (John 10:10). With one heart let us work towards everyone having a fuller life – young and old, healthy and the infirm. As the Lent is about to begin (14 February), I would like to visit the sick and the homebound to pray over them and offer Holy Communion. If you know of someone in need, please leave their contact details with Maria Condello (Pastoral.associate@stjoanofarc.org.au).

The Sacrament of Penance (Reconciliation) is a means of seeking spiritual healing. Perhaps the schedule of twenty minutes of confession time before the vigil Mass may be inadequate. Therefore, I would like to be available for an hour to hear confessions, perhaps on Saturday mornings. Tell me what you think.

The joy of Christian living is in fact “contagious”. Inspired by the Christian witness of the parishioners they know, there are always people seeking to learn about Catholic faith and even wanting to join our faith community. Rite of Christian Initiation of Adults (RCIA) is a program to assist such seekers. Should you know of anyone considering Catholic faith, please help them register their interest with our Pastoral Associate Maria. I am also interested to hear from parishioners willing to join RCIA team to assist with catechesis of the adult seekers.

Caring for life is our aim. Anything care-able is our duty.



Baptisms

We welcome into the Church through Baptism this weekend

Alessia Helena Calcagno

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.”

Jesus Christ – The Person and the Mystery

We quite naturally tend to think of the word “Christ” as Jesus’ second name. We think of the name “Jesus Christ” like we think of names like “Susan Parker” or “Jack Smith”. But that’s an unhealthy confusion. Jesus didn’t have a second name. The word “Christ” is a title which, while it includes the person of Jesus, speaks of something wider than Jesus alone. What’s the difference between “Jesus” and “Christ”?

Jesus refers to a concrete person who, though the Second Person within the Godhead, walked this earth for 33 years and is still today someone whom we understand and relate to as an individual person. Christ refers to something larger, namely, the huge mystery of both creation and salvation of which Jesus, as the Christ, plays the foundational role but which includes the Eucharist, the Christian community, the historical Christian churches, the community of all sincere people who walk this planet, and physical creation itself. Jesus is a person with whom we seek to be in a relationship with in friendship and intimacy, while Christ is a mystery of which we and all creation are part of and within which we participate.

This has huge implications, not least in how we understand spirituality and church. In essence, this is what’s at stake: *What’s more central to us, what Jesus has done and asks of us or the person of Jesus himself?* It’s interesting to look at the various Christian churches in terms of that question: Are they more focused on the teaching of Jesus or on the person of Jesus? Are they more focused on Jesus or on Christ?

In terms of a large over-generalization, we might say that Roman Catholicism and mainline Protestantism have tended to focus on the teachings of Jesus and the demands of discipleship that flow from those teachings more than they have on the person of Jesus himself. The reverse is true for the Evangelical tradition, where the emphasis has been and continues to be on the person of Jesus and our individual relationship to him. In fairness, both traditions, clearly, also include the other dimension. Roman Catholics and mainline Protestants haven’t ignored the person of Jesus and Evangelicals haven’t ignored the teachings of Jesus; but, in both cases, one has been more central than the other. Roman Catholicism, for its part, also emphasized the dimension of one-to-one intimacy with Jesus but placed that within its devotional practice more so than within its mainline theology which is focused more on the mystery of Christ than on the person of Jesus.

Spirituality, not surprisingly, tended to follow the same pattern. Roman Catholics and mainline Protestants, unlike the Evangelicals, have not made one-to-one intimacy with Jesus the centerpiece of spirituality, even as they hold it up as the ultimate ideal. Their emphasis is on Christ. Evangelicals, on the other hand, focused on an affective, one-to-one, intimacy with Jesus in a way that often left Roman Catholics and mainline Protestants wondering exactly what Evangelicals meant when they asked us: “Have you met Jesus Christ?” “Is Jesus Christ your personal Lord and Savior?” “Have you been born again?” Conversely, Roman Catholics and mainline Protestants often looked critically at their Evangelical

brothers and sisters, questioning whether their over-riding emphasis on personal salvation and personal intimacy with Jesus does not distract them from having to deal with some central teachings of Jesus that have to do with social justice and with wide faith embrace.

Admittedly, both emphases are needed. We see that clearly in the preaching of the early church. The renowned scripture scholar, Raymond Brown, tells us that, beginning already with St. Paul, the earliest Christian preachers shifted the primary focus of their proclamation to Jesus himself, almost as if they could not announce the kingdom without first telling of him through whom the kingdom was made present.

Proclaiming a person himself (rather than just that person’s message) was novel for the early Christian preachers. Their proclamation of Jesus’ person was radically different from the way the Hebrew Scriptures honor Moses, in that they honor his message but never draw attention to his person in terms of asking anyone to relate to him. As an aside: There’s a lesson here in terms of how we often treat our saints and holy persons. We honor them through admiration when what’s really asked of us is that we imitate their actions.

Christian discipleship, clearly, asks for both, intimacy with Jesus and attention to what he taught, personal piety and social justice, firm loyalty to one’s own ecclesial family and the capacity to also embrace all others of sincere heart as one’s faith family. Soren Kierkegaard once suggested that what Jesus really wants is followers, not admirers. That’s spoken as a true mainline Protestant. Evangelicals wouldn’t disagree, but would argue that what Jesus really wants is an intimate relationship with us. The earliest preachers of the Gospel would agree with both Kierkegaard and the Evangelicals. We need to proclaim both, the message of Jesus and Jesus himself.

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Sacrament of the Anointing of the Sick.

Suffering and illness have always been among the greatest problems that trouble the human spirit. Christians feel and experience pain as do all other people; yet they know from Christ’s words that sickness has meaning and value for their own salvation and for the salvation of the world. They also know that Christ who during his life often visited and healed the sick, loves them in their illness. In the Sacrament of Anointing of the Sick the Church continues the ministry of healing exercised by Christ himself.

The anointing is offered in the case of serious or chronic illness that is often debilitating to the sufferer. It is appropriate to anoint the elderly who have become weakened; sick children may be anointed if they can sufficiently understand what the Sacrament offers them. Anointing can be given more than once even in the same illness.

When serious illness afflicts someone, the Anointing of the Sick should not be delayed.

Save the Date Mass of Anointing

Saturday 10 February at 10am followed by morning tea.
All welcome.



REFLECTION

“He cured many who were suffering.”

If you've ever come into contact with a charity or other organisation that works with people who are really down on their luck – people who are suffering from homelessness, say, or unemployment, or drug and drink problems – then you will have heard tales of how it's not just the experience of physical suffering that is so hard, but how troubled they have been, often feeling as if they have no hope left. But you often hear remarkable stories of transformation – of how those who have fallen by the wayside have been picked up by an organisation and helped to have their lives turned around. Even more extraordinary are the stories of those who, with help, have not only rebuilt their lives and rediscovered hope, but have then volunteered to help others. It's like a reverse domino effect: once one is built up, others are too. A community is formed where once people felt isolated, worn down by life, and are now healed.

This account from Mark's Gospel is typical of many of the stories of Jesus' ministry. It is the Sabbath and Jesus has been to synagogue with James and John, and then they went on to Simon and Andrew's house. They would have followed tradition by resting for the rest of the Sabbath, until they discover that there is someone in need – Simon's mother-in-law, who is sick. So, Jesus puts scruples to one side and focuses on what matters and attends to the woman. She is only the first of many to call for his help that day. By sundown, the end of the Sabbath, practically the whole town is crowding into the house.

Nobody of faith is turned away, but eventually there comes a time when even Jesus needs a break. It's worth noting how often we are told in the Gospels that Jesus takes times to pray. Prayer is as much a part of his life as action, before he again fulfils his mission by preaching. There is one line in this Gospel that could easily be overlooked but is deeply significant because it confirms how the impact of Jesus means conversion: when Simon's mother-in-law is cured of her fever, she doesn't relax, or run to tell people all about it. It is her moment to wait on the others – to serve them, just as Jesus had served her.

The verses from Job, heard as part of the readings, suggest a sense of isolation, of feeling that life offers no purpose, no meaning and is overwhelming. Those are sentiments that could equally be expressed by people today. Job's world seems very small: he doesn't look out to others, nor is there a sense of God being there to sustain him.

Mark's Gospel is very different. Even on a quiet Sabbath day, this world is teeming with people: Jesus and his apostles, Simon's mother-in-law, the crowds who flock to Simon's house. Jesus is at the centre of a community. There is not the same isolation. But it is Jesus who makes a difference, turning to each person who needs him, one by one.

Like those who follow him in Mark's Gospel, we too can have our lives transformed by Jesus. Conversion requires trust, though, and like those who came to Simon's house at the end of the Sabbath day, trusting that Jesus would cure them, so we must be ready to offer him our trust if we are to undergo our own conversion.

A cure of a physical ailment may take a moment and last a lifetime, but conversion is not a one-off. Like a physical cure, it is about one's life changing for good, but it also requires our

constant engagement. Conversion is a relationship, a mutual exchange between God and ourselves. God's love is there for us – but are we willing to reciprocate?

We glimpse an insight into what full engagement – that conversion – means from what happens to Simon's mother-in-law. Jesus overturns the Sabbath order to cure her of fever that day, and what he gives to her inspires her to in turn give to others as she waits on them.

Conversion brings us to God, just as the encounter of Simon's mother-in-law with Jesus brought her to God. But sustaining our conversion needs prayer, just as Jesus also needed prayer. And that prayer will also help us build our relationships with our communities. Converted to Jesus, ready to serve others, we will, unlike Job, be able to cast aside our melancholy and our eyes will indeed see joy.

The Living Word

Saints Days/Coming Events

February 5	Monday	St Agatha., virgin, martyr
February 6	Tuesday	St Paul Miki and companions, martyr
February 10	Saturday	St Scholastica, virgin

-SACRAMENTS-

For information on BAPTISM, FIRST RECONCILIATION, FIRST HOLY COMMUNION, CONFIRMATION, MARRIAGE, ANOINTING OF THE SICK - EUCHARIST TO THE HOUSEBOUND please visit the parish website for details.

Recently Deceased: Fr Michael Kelly, Fr Kevin Bates SM, Giuseppe Ierardo, Franco Galasso, Pia Rozzi, Pietro Leto, Lorenzo Di Donato, Frank Bova, Robert John Pirto, Cathy Rinaudo, Pietro Leto, Giuseppe Annetta, Ken McTaggart, Colin A. Kerr, Giustino Tauriello, Fatima Taukitoku

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

Rest in Peace: Francesco Giannini, Luigi Criniti, Concetta Lo Surdo, Giustino Tauriello, Antonio Nesci, Beniamino Di Pasquantonio, Antonino Di Girolamo, Giuseppe Colantuono, Michael & Mary Kayrooz and Families, Marco Monaco, Nunzia Ferrara, Angelo Testa, Salvatore Giarratano, Joe Di Marti, Mary Attard, 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 Fragiacomio, Fr Frank Furfaro & All Souls in Purgatory.

In your love and concern please pray for the following ill members of our community: Tamaso Tonta, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, Asela Savieti, 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



A message from the Archdiocese of Sydney

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office at (02) 9390 5810 or safeguardingenquiries@sydneycatholic.org. You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

CATECHISTS NEEDED



Each school week we send catechists into the two State Schools in our suburb, **Haberfield Public School** (Tuesday 9.00am to 9.30am Yr 3 - Yr 6; 9.30am - 10.00am Kindy - Yr 2) and

Dobroyd Point Public School (Wednesday 9.30am to 10.05am Yr 3 - Yr 6; 10.05am - 10.40am Kindy - Yr 2). Catechists use programmes and activity books to aid the teaching process that were developed by the Sydney Archdiocesan Confraternity of Christian Doctrine (CCD).

For some of these children it is the only time in their lives that they hear about Jesus. We need more catechists and helpers. **Can you help?** For just half an hour on **Tuesdays at Haberfield Public School** or on **Wednesdays at Dobroyd Point Public School**, you can really make a difference to a young person's faith journey.

If you can help, and for further information about what you need to do to become a catechist, please contact Greg Hill, our Catechist Co-ordinator, by email at gregh200@yahoo.com.au or on 0411 268 694.

Lenten Groups

Lent starts with Ash Wednesday on 14 February. Lent is a time of prayer, fasting and almsgiving. It's a period of preparation to celebrate the Lord's Resurrection at Easter. One way of engaging in prayer is through Lenten groups. A time each week to reflect on the readings of the upcoming Sunday.

Three groups will be running starting the week commencing 12th February. Sign up sheets are in the foyer. Please note that two groups have a maximum number. If you have never been to a Lenten group before, this might be your opportunity!

Lenten books are available. There are two options - Sydney and Wollongong. The Lenten groups will be using the Wollongong book. Please place a gold coin donation in the box provided.



NEWS FROM YOUR PARISH SCHOOL

St Joan of Arc
CATHOLIC PRIMARY SCHOOL HABERFIELD

REGISTER NOW TO ATTEND

JOIN OUR **OPEN DAY**

Wednesday 6 March
4.00-6.00pm
Saturday 9 March
10.00am-12.00pm

P. 9729 9780

Sydney Catholic Schools Week

The beginning of the 2024 year has arrived and there is so much excitement around the school. With a new playground, 4 new classrooms and a new library we are looking forward to a fresh new year!

Father Thomas has been to visit the students from K-6 and they are all very keen to learn more about him. In the next few bulletins we will get Father Thomas to attempt to answer some of the questions from the students.

Our Open Days are fast approaching. If you know of anyone wishing to enrol their child for 2025 or 2026, please let them know the dates.



St Joan of Arc
CATHOLIC PRIMARY SCHOOL HABERFIELD
Forward with Courage



Taste the Moment to the Full

Be sure to taste the moment to the full. The Lord always reveals himself to you where you are most fully present. In your prayer, try to present your anxieties, struggles, and fears to him, and let him show you the way to follow him. More important than anything else is to follow the Lord. The rest is secondary. If you follow him, you can follow him as a priest, as a lay minister, as a single person, or as a married person; but what really counts is that he is the center.

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