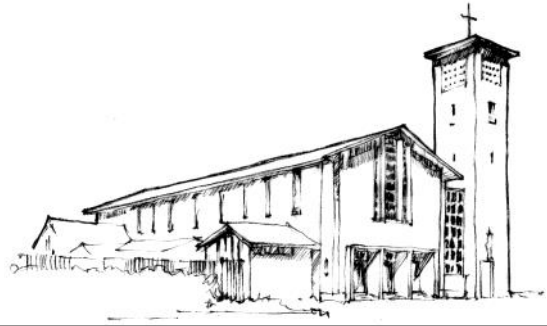


Welcome to

St Joan of Arc Parish Haberfield



FOURTH SUNDAY OF LENT

YEAR B

10 March 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 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: Amanda Gahan

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133



From the Pastor

Anti-venom as a cure for snake bite is a marvellous invention. Some aspect of the cause of danger is used to avert greater danger! The principle of vaccines is also similar. A tamed version of the virus is injected into the body to resist any mortal attack by the feared virus! What was to be a curse is turned into to be a means of salvation. A story of similar nature is found in the Book of Numbers. The Hebrew people in the Sinai deserts, during their exodus from Egypt, rebelled against God and they were punished by snake bites. "And the Lord said to Moses, "Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live." So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live" (Numbers 21:8-9). Echoing this, "Jesus said to Nicodemus: "The Son of Man must be lifted up as Moses lifted up the serpent in the desert, so that everyone who believes may have eternal life in him" (John 3:14). It might look ironic that the curse of the cross has now become the sign of salvation! It was a mark of God's immense love for us.

We fast and give aid to the needy. People shave their heads to raise fund for cause of cancer. Every expression of true love commitment demands an act of sacrifice. We, wishing for a comfortable and peaceful life, naturally seek affluence and prosperity. Yet divine fulfilment of life is found more through sacrifice, not affluence. Can you recollect any event of down fall or suffering that later turned out to be the cause of something good in your life or other's?

It is the fourth Sunday of Lent today. It marks the halfway of the Lenten season. The nickname for this weekend is ROSE SUNDAY. On this halfway mark we are reminded to pay more attention to our Lenten observance, if needed. In our pursuit for closeness to God, we shall strive constantly to listen to the Word of God more dearly. Ask yourself, "how can I improve my reflection on God's Word?"

This year is the 'Year of Prayer' in preparation for the Holy Year 2025. Holy Father has set an intention for each month of the Year of Prayer. The intention for this month is 'FOR THE MARTYRS OF OUR DAY, WITNESSES TO CHRIST: Let us pray that those who risk their lives for the Gospel in various parts of the world might imbue the Church with their courage and missionary drive.' It is something to focus on this half of lent.

The parish now has a document of 'OUTCOMES, OBSERVATIONS and RECOMMENDATIONS' from the Synodal Consulting done last year. The Parish Pastoral Council this year will be drawing its agenda from this document for its deliberations. This will provide a focused and effective dimension for the pastoral ministry.

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 reading from the second book of Chronicles
(36:14-16, 19-23)*

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke through Jeremiah, 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.'

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."''

The word of the Lord.
Thanks be to God

Responsorial Psalm (Ps 136)

R. Let my tongue be silenced, if I ever forget you!

By the rivers of Babylon
there we sat and wept,
remembering Zion;
on the poplars that grew there
we hung up our harps. **R.**

For it was there that they asked us,
our captors, for songs,
our oppressors, for joy.
'Sing to us,' they said,
'one of Zion's songs.' **R.**

O how could we sing
the song of the Lord
on alien soil?
If I forget you, Jerusalem,
let my right hand wither! **R.**

O let my tongue
cleave my mouth
if I remember you not,
if I prize not Jerusalem
above all my joys! **R.**

*A reading from the letter of St Paul to the Ephesians
(2:4-10)*

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ - it is through grace that you have been saved - and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

The word of the Lord.
Thanks be to God.

Gospel Acclamation (John 3:16)

Glory and praise to you, Lord Jesus Christ!
God loved the world so much, he gave us his only Son,
that all who believe in him might have eternal life.
Glory and praise to you, Lord Jesus Christ!

*A reading from the holy Gospel according to John
(3:14-21)*

Jesus said to Nicodemus:

'The Son of Man must be lifted up
as Moses lifted up the serpent in the desert,
so that everyone who believes may have eternal life in him.
Yes, God loved the world so much
that he gave his only Son,
so that everyone who believed in him may not be lost
but may have eternal life.
For God sent his Son into the world
not to condemn the world,
but so that through him the world might be saved.
No one who believes in him will be condemned;
but whoever refuses to believe is condemned already,
because he has refused to believe
in the name of God's only Son.
On these grounds is sentence pronounced:
that though the light has come into the world
men have shown they prefer
darkness to the light
because their deeds were evil.
And indeed, everybody who does wrong
hates the light and avoids it,
for fear his actions should be exposed;
but the man who lives by the truth
comes out into the light,
so that it may be plainly seen that what he does
is done in God.'

The Gospel of the Lord.
Praise to you, Lord Jesus Christ



Tutto il Nuovo Testamento si interessa alla dottrina centrale della redenzione. Il ritorno di ogni uomo e di ogni cosa alla santità, presso il Padre, si compie attraverso la vita, la morte e la risurrezione di Cristo. Il Vangelo di Giovanni pone l'accento in particolare sull'incarnazione. Gesù è stato mandato dal Padre. È venuto in un mondo decaduto e ha portato luce e vita nuova. Attraverso la sua passione e la sua risurrezione, egli restituisce ogni cosa al Padre e rivela la piena realtà della sua identità di Verbo fatto carne. Per mezzo di lui tutto è riportato alla luce. Tutta la nostra vita nella Chiesa è il compimento della nostra risposta a Cristo. L'insegnamento del Nuovo Testamento - e ne vediamo un esempio nella lettura di oggi - è assai preciso. La redenzione è stata realizzata tramite Gesù Cristo, ma per noi deve essere ancora realizzata. Noi possiamo infatti rifiutare la luce e scegliere le tenebre. Nel battesimo Cristo ci avvolge: noi siamo, per così dire, "incorporati" in lui ed entriamo così in unione con tutti i battezzati nel Corpo di Cristo. Eppure la nostra risposta di uomini, resa possibile dalla grazia di Dio, necessita del nostro consenso personale. Quando c'è anche tale accordo, ciò che facciamo è fatto in Cristo e ne porta chiaramente il segno. Diventiamo allora suoi testimoni nel mondo.

Dal secondo libro delle Cronache (36,14-16.19-23)

In quei giorni, tutti i capi di Giuda, i sacerdoti e il popolo moltiplicarono le loro infedeltà, imitando in tutto gli abomini degli altri popoli, e contaminarono il tempio, che il Signore si era consacrato a Gerusalemme.

Il Signore, Dio dei loro padri, mandò premurosamente e incessantemente i suoi messaggeri ad ammonirli, perché aveva compassione del suo popolo e della sua dimora. Ma essi si beffarono dei messaggeri di Dio, disprezzarono le sue parole e schernirono i suoi profeti al punto che l'ira del Signore contro il suo popolo raggiunse il culmine, senza più rimedio. Quindi [i suoi nemici] incendiarono il tempio del Signore, demolirono le mura di Gerusalemme e diedero alle fiamme tutti i suoi palazzi e distrussero tutti i suoi oggetti preziosi.

Il re [dei Caldèi] deportò a Babilonia gli scampati alla spada, che divennero schiavi suoi e dei suoi figli fino all'avvento del regno persiano, attuandosi così la parola del Signore per bocca di Geremia: «Finché la terra non abbia scontato i suoi sabati, essa riposerà per tutto il tempo della desolazione fino al compiersi di settanta anni».

Nell'anno primo di Ciro, re di Persia, perché si adempisse la parola del Signore pronunciata per bocca di Geremia, il Signore suscitò lo spirito di Ciro, re di Persia, che fece proclamare per tutto il suo regno, anche per iscritto: «Così dice Ciro, re di Persia: "Il Signore, Dio del cielo, mi ha concesso tutti i regni della terra. Egli mi ha incaricato di costruirgli un tempio a Gerusalemme, che è in Giuda.

Chiunque di voi appartiene al suo popolo, il Signore, suo Dio, sia con lui e salga!"».

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale (Sal 136)

R. Il ricordo di te, Signore, è la nostra gioia.

Lungo i fiumi di Babilonia,
là sedevamo e piangevamo
ricordandoci di Sion.
Ai salici di quella terra
appendemmo le nostre cetre. **R.**

Perché là ci chiedevano parole di canto
coloro che ci avevano deportato,
allegre canzoni, i nostri oppressori:
«Cantateci canti di Sion!». **R.**

Come cantare i canti del Signore
in terra straniera?

Se mi dimentico di te, Gerusalemme,
si dimentichi di me la mia destra. **R.**

Mi si attacchi la lingua al palato
se lascio cadere il tuo ricordo,
se non innalzo Gerusalemme
al di sopra di ogni mia gioia. **R.**

Dalla lettera di san Paolo apostolo agli Efesini (2,4-10)

Fratelli, Dio, ricco di misericordia, per il grande amore con il quale ci ha amato, da morti che eravamo per le colpe, ci ha fatto rivivere con Cristo: per grazia siete salvati. Con lui ci ha anche risuscitato e ci ha fatto sedere nei cieli, in Cristo Gesù, per mostrare nei secoli futuri la straordinaria ricchezza della sua grazia mediante la sua bontà verso di noi in Cristo Gesù.

Per grazia infatti siete salvati mediante la fede; e ciò non viene da voi, ma è dono di Dio; né viene dalle opere, perché nessuno possa vantarsene. Siamo infatti opera sua, creati in Cristo Gesù per le opere buone, che Dio ha preparato perché in esse camminassimo.

Parola di Dio.

Rendiamo grazie al Signore.

Canto al Vangelo (Gv 3,16)

Lode e onore a te, Signore Gesù!

Dio ha tanto amato il mondo da dare il Figlio unigenito;
chiunque crede in lui ha la vita eterna.

Lode e onore a te, Signore Gesù!

† Dal Vangelo secondo Giovanni (3,14-21)

In quel tempo, Gesù disse a Nicodèmo:

«Come Mosè innalzò il serpente nel deserto, così bisogna che sia innalzato il Figlio dell'uomo, perché chiunque crede in lui abbia la vita eterna.

Dio infatti ha tanto amato il mondo da dare il Figlio unigenito perché chiunque crede in lui non vada perduto, ma abbia la vita eterna. Dio, infatti, non ha mandato il Figlio nel mondo per condannare il mondo, ma perché il mondo sia salvato per mezzo di lui. Chi crede in lui non è condannato; ma chi non crede è già stato condannato, perché non ha creduto nel nome dell'unigenito Figlio di Dio.

E il giudizio è questo: la luce è venuta nel mondo, ma gli uomini hanno amato più le tenebre che la luce, perché le loro opere erano malvagie. Chiunque infatti fa il male, odia la luce, e non viene alla luce perché le sue opere non vengano riprovate. Invece chi fa la verità viene verso la luce, perché appaia chiaramente che le sue opere sono state fatte in Dio».

Parola del Signore.

Lode a te, Signore Gesù Cristo

© Liturgia la Chiesa

Stazioni della Via Crucis



In italiano: Giovedì di marzo ore 3pm in Chiesa

Tutti benvenuti a questa speciale devozione
quaresimale.

Writings by the Fathers of the Church

Christ is the way to the light, the truth and the life

From the treatise on John by St Augustine

The Lord tells us: *I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.* In these few words he gives a command and makes a promise. Let us do what he commands so that we may not blush to covet what he promises and to hear him say on the day of judgement: "I laid down certain conditions for obtaining my promises. Have you fulfilled them?" If you say: "What did you command, Lord our God?" he will tell you: "I commanded you to follow me. You asked for advice on how to enter into life. What life, if not the life about which it is written: *With you is the fountain of life?*"

Let us do now what he commands. Let us follow in the footsteps of the Lord. Let us throw off the chains that prevent us from following him. Who can throw off these shackles without the aid of the one addressed in these words: *You have broken my chains?* Another psalm says of him: *The Lord frees those in chains, the Lord raises up the downcast.*

Those who have been freed and raised up follow the light. The light they follow speaks to them: *I am the light of the world; he who follows me will not walk in darkness.* The Lord gives light to the blind. Brethren, that light shines on us now, for we have had our eyes anointed with the eye-salve of faith. His saliva was mixed with earth to anoint the man born blind. We are of Adam's stock, blind from our birth; we need him to give us light. He mixed saliva with earth, and so it was prophesied: *Truth has sprung up from the earth.* He himself has said: *I am the way, the truth and the life.*

We shall be in possession of the truth when we see face to face. This is his promise to us. Who would dare to hope for something that God in his goodness did not choose to promise or bestow?

We shall see face to face. The Apostle says: *Now I know in part, now obscurely through a mirror, but then face to face.* John the Apostle says in one of his letters: *Dearly beloved, we are now children of God, and it has not yet been revealed what we shall be. We know that when he is revealed we shall be like him, for we shall see him as he is.* This is a great promise.

If you love me, follow me. "I do love you," you protest, "but how do I follow you?" If the Lord your God said to you: "I am the truth and the life," in your desire for truth, in your love for life, you would certainly ask him to show you the way to reach them. You would say to yourself: "Truth is a great reality, life is a great reality; if only it were possible for my soul to find them!"

You ask how to follow him? Listen to what he said before anything else: "I am the way". So before he told you where to go, he told you how. "I am the way," he said. The way where? "The truth and the life". First he told you how to go, then where you were going. "I am the way, the truth and the life". At one with the Father, he is the truth and the life; taking on flesh, he becomes the way.

You are not being told, "Labour to find the way by which you can come to truth and life". That is not it at all. Do not be sluggish! Get up! The way has itself come to you, it has woken you from sleep. So since you have been woken from sleep, get up and walk.

Or perhaps you are indeed trying to walk but cannot do it, because your feet hurt. Why are your feet hurting? Has avarice caused you to run over rough ground? The word of God heals even the lame. Or perhaps your feet are sound but you cannot see the way to follow. Even so: he gives sight even to the blind.

Keeping Our St Joan of Arc Community Safe



St Joan of Arc Parish is wholly committed to ensuring the safety of all children and adults at risk. The Parish has implemented the 10 **National Catholic Safeguarding Standards (NCSS)** and has in place a **Continuous Improvement Plan**, to ensure safeguarding remains a priority.

You can find information on the safeguarding notice board in the foyer, via the kiosk (next to the Piety Stall) and on the parish website.

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

Sacraments 2024

Enrolments for all Sacraments now open!

The google form for each Sacrament can be located on the parish website -

<https://www.stjoanofarc.org.au/>

under the tab "Sacraments 2024". All forms have a closing date for enrolment. The week after the closing date I will be in touch with details about your ceremony preference.

Please take note of the minimum year grade your child must have for eligibility for the relevant Sacrament and be baptised.

Reconciliation: Year 2 or above

Confirmation: Year 6 or above

Holy Communion: Year 3 or above

If you have any further questions please contact Maria Condello -
Pastoral.Associate@stjoanofarc.org.au

REFLECTION

John 3:14-21

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.”

There are many examples in literature of people who, through the course of the story, move from despair to hope, selfishness to generosity, darkness to light. Rarely do they do this entirely through their own efforts. Usually someone is rooting for them, encouraging them, or coaxing them towards something better. This persistent support empowers them, not only to do better for themselves, but also to do better for others.

In Charles Dickens’ *A Christmas Carol*, Scrooge is shown a way of living that differs from his self-absorbed existence. He sees what might be if he let joy, light and generosity into his world. He responds, reluctantly at first, but later with uncurtailed joy. In Barbara Kingsolver’s *Demon Copperhead*, several good people refuse to give up on a boy born into a life of poverty, neglect and addiction, where circumstances seem to make bad outcomes inevitable.

In many cases, the path is not straight. Life is messy, and ups may be followed by downs. Characters resist support. Or they accept support but nevertheless encounter hurdle after hurdle. As in real life, there may be no fairy-tale ending. But it is usually clear that goodness makes a difference, and that even one good person can transform how another experiences the world. Indeed, those involved in young people’s services know that having “one good adult” is crucial in helping a young person to flourish. And surely this continues to apply in adulthood. Scrooge, after all, was no longer young when he accepted love from others in a way that enabled him to bring love into the world in turn.

In John’s Gospel, it is Jesus who has the power to transform the lives of those he encounters. This applies in the sometimes abstract, theological sense of salvation and in the concrete sense of how people live their lives. John describes how people “have shown they prefer darkness to light because their deeds were evil”. They have avoided the light because they fear it will expose their wrong actions. In the first reading, we hear of “infidelity”, “shameful practices”, and the repeated resistance of the people when God sent “messenger after messenger” until it seemed “there was no further remedy”.

But as Paul tells us in the second reading, God persisted. “God loved us with so much love that he was generous in his mercy.” Even when we “were dead through our sins”, God brought us to life with Christ. Paul is clear, however, that we are not saved by anything we alone

have done. We are saved through grace and faith, gifts from God given in Christ Jesus. He is that one good person who empowers us “to live the good life”. He is the one who John says was sent by God to save the world, empowering us to live by the truth “so that it may be plainly seen that what [we] do is done in God”.

Living the life God intended is impossible if we go it alone. That is why we open our hearts to Jesus as the one who brings light, grace and faith into our lives. Spending time in prayer and reflection, pondering on the scriptures, and celebrating our faith in community can help us experience the transformative light of Christ. This light is not just for us as individuals, even if we experience it through deeply personal prayer. Our life in Christ is not simply an “inward” or “upward” spiritual exercise. Just as we see the power of one good person on many a character in literature – and as we may have experienced in our own lives – so we are called to reach into the world.

Each of us is just one person, but our influence can be transformative if we are the one who brightens another’s day, offers a word of comfort, lifts another up, treats our environment and every person with the respect they deserve as part of God’s creation. Our gestures do not need to be grand, although some of us may be in a position to do great things. Today, let us think of one way in which we might be one good person in the world.

The Living Word

Saints Days/Coming Events

March 13 - Wednesday Preparation for first Reconciliation commences - 7pm

**March 19 - Tuesday Feast of St Joseph - Mass 9:15am
St Joan of Arc School attending**

-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.

Parish Reconciliation for Holy Week

Monday 25th March: 6:30 - 8pm

Tuesday 26th March: 6:30 - 8pm

Wednesday 27th March: 6:30-8pm



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.

NEWS FROM YOUR PARISH SCHOOL



**Sydney
Catholic
Schools
Week**

4-10 March 2024

Experience an **OPEN DAY**
at one of our 147 Primary or
Secondary schools near you!

Sydney Catholic Schools Week is an annual event celebrated by the Catholic education community in Sydney, Australia. It aims to showcase the diverse and enriching educational opportunities offered by Catholic schools in the region. During this week, schools organize various activities and events such as open days, exhibitions, performances, and community outreach programs to engage students, parents, and the wider community.

Religious education holds importance for spiritual development, cultural understanding, and ethical guidance. It cultivates critical thinking skills, promotes social cohesion, and encourages personal growth by fostering self-awareness and empathy.



Some 225 people in Sydney sleep rough every night, and [Cana Communities](#) operates homeless shelters in Sydney, with St Francis Shelter the latest to open its doors in Redfern. Run entirely by volunteers, Cana needs volunteers for Tuesday (women's only night) and Friday shifts (6pm-9:30pm or 9:30pm-7:30am) to welcome and assist guests and prepare meals. All volunteers will receive training. The impact on guests at these shelters cannot be overestimated, considering the alternatives. Be part of a caring community passionate about helping others and making a change. Find out more about becoming a volunteer by emailing info@cana.org.au.

Caritas Australia Bag

Please support the work of Caritas Australia this Lent and BUY A BAG.
End Poverty. Promote Justice. Uphold Dignity.

Together we can make a difference for all future generations.

\$15 at the Piety Store before and after Mass. Thank you to all those who have purchased a bag. We still have 180 bags to sell. Please support our Parish Fundraising drive for Project Compassion.



**Fourth Sunday of Lent
9 & March**



As the eldest child in a low-income farming family in rural Malawi, **Memory** faced many barriers to her education. But, with the support of Caritas Australia, she enrolled in a technical school and became the first female carpenter in her village.

Please donate to Project Compassion.

Together, we can help vulnerable communities face their challenges today and build a better tomorrow *for all future generations*.

You can donate through Project Compassion donation envelopes available from the church, by visiting caritas.org.au/project-compassion or by calling 1800 024 413.



Recently Deceased:

Grace Walsh, Jack Coleman, Sheila McKeough, Fr Michael Kelly, Fr Kevin Bates SM, Giuseppe Ierardo, Franco Galasso, Pia Rozzi, Pietro Leto, Lorenzo Di Donato.

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

Anniversary:

Elisabetta Areana, Giuseppe Ciliberto, Martin Carey, Concetta Cardillo, Giuseppe & Raffaella Aversa.

Rest in Peace:

Francesco Giannini, Luigi Criniti, Concetta Lo Surdo, Giustino Tauriello, Antonio Nesci, Beniamino Di Pasquantonio, Antonino Di Girolamo, Nunzia Grazia Scuderi, Saverio Mafodda,, Anna Vella, Tamaso Tonga, Flavia Ciliberto, Lucia Terranova, Paolo Quattropani, Asela Savieti., Rosario Belfiore, Gilda Belfiore, Francesco Nicola, Petronilla Rinaldi, Lee & The families, Lattari & Aversa families,

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: Sam Taufaa'ao, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, 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

Sydney Catholic Singles meetup group

ALL AGES
WELCOME!



Please scan QR code to join the group or search 'Sydney Catholic Singles' on Meetup.com

Exposition of the Blessed Sacrament

Fridays after 9:15am Mass.

All welcome



Stations of the Cross

English: Fridays of March 6:30pm in the Church.

Italian: Thursdays of March 3pm in the Church

All welcome to this special Lenten devotion.



The Kiss of God on the Soul

The much-esteemed theologian and philosopher Bernard Lonergan suggests that human soul does not come into the world as a *tabula rasa*, a pure, clean sheet of paper onto which anything can be written. Rather, for him, we are born with the brand of the first principles indelibly stamped inside our souls. What does he mean by this?

Classical theology and philosophy name four things that they call transcendental, meaning that they are somehow true of everything that exist. They are: oneness, truth, goodness, and beauty. Everything that exists somehow bears these four qualities.

However, these qualities are perfect only inside of God. God, alone, is perfect oneness, perfect truth, perfect goodness, and perfect beauty. However, for Lonergan, God brands these four things, in their perfection, into the core of the human soul.

Hence, we come into the world already knowing, however dimly, perfect oneness, perfect truth, perfect goodness, and perfect beauty because they already lie inside us like an ineradicable brand. Thus, we can tell right from wrong because we already know perfect truth and goodness in the core of our souls, just as we also instinctively recognize love and beauty because we already know them in a perfect way, however darkly, inside ourselves. In this life, we don't learn truth, we recognize it; we don't learn love, we recognize it; and we don't learn what is good, we recognize it. We recognize these because we already possess them in the core of our souls.

Some mystics gave this a mythical expression: The taught that the human soul comes from God and that the last thing that God does before putting a soul into the body is to kiss the soul. The soul then goes through life always dimly remembering that kiss, a kiss of perfect love, and the soul measures all of life's loves and kisses against that primordial perfect kiss.

Our souls dimly remember once having known perfect love and perfect beauty. But, in this life, we never quite encounter that perfection, even as we forever ache for someone or something to meet us at that depth. This creates in us a moral loneliness, a longing for what we term a soulmate, namely, a longing for someone who can genuinely recognize, share, and respect what's deepest in us.

To read more click the link <https://ronrolheiser.com/the-kiss-of-god-on-the-soul/>

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Reflection on John 3:14-21

Have you thought? God in popular culture.

Think for a moment of the last time you saw or heard a reference to God on a television program, in a song, or some other popular medium. Chances are, the reference was one of a judging, vengeful, punishing God. This sort of image plays particularly well with a modern audience. It's easier to dismiss God as irrelevant if we can paint God in that sort of image. TV sitcoms do it particularly well with thunderclaps, bolts of lightning and booming, disapproving voices from above. It's much harder to dismiss a God of love who will go to extremes to demonstrate that love.

Gospel Focus - Not to condemn...

The gospel passage tells us that God's Son was not sent into the world to condemn it, but rather, 'so that through him the world might be saved'. It also tells us that whoever refuses to believe 'is already condemned'. God does not condemn the world, nor individuals within it. Indeed, God is absolutely determined to save the world. However, we do sometimes condemn ourselves. When we turn our back on love; when we hide from relationships; when we wallow in selfishness – we shut ourselves off from relationship with God and condemn ourselves. We only have to open our eyes to see the alternative!

Historical Context - Babylonian Exile

In the book of Leviticus (25:4), it is commanded that every seventh year, the land was to be allowed to have a 'Sabbath year' – no tilling soil, no planting, no harvesting. The people failed to observe this command and the prophet, Jeremiah, interprets the destruction of the Temple and exile into Babylon as God's opportunity to enforce the period of Sabbath rest for the land. The people were in exile in Babylon for 70 years, ending about 537 BCE when the Persian emperor, Cyrus, conquered the Babylonians and agreed to return the Israelites to their land. He also returned to them all of the treasures looted from the Temple so that it may be rebuilt.

Inner West Council thanks Fr Phil

Tim Stephens, parishioner and Councillor, put forward a motion to the Inner West Council that that Fr Phil be thanked for his years of service to St Joan of Arc Catholic Church, Haberfield, and the broader Haberfield community, and that the council recognises his work for social justice and Indigenous reconciliation.

The following information was provided to the Council to consider the motion.

Father Phillip Zadro, who assumed the role of parish priest at St. Joan of Arc in Haberfield in 2016, has retired after seven years of dedicated service and leadership. Ordained in October 1973, he marked his 50th Anniversary Mass at St. Joan of Arc on Sunday, October 29, 2023. Throughout his tenure, Fr. Phil dedicated himself to the St. Joan of Arc Parish and the broader community, embodying a strong commitment to social justice and, notably, Indigenous reconciliation.



Active in the 2023 Yes campaign for the Voice to Parliament, Fr. Phil played a pivotal role in various social justice initiatives. Under his guidance, St. Joan of Arc established a Social Justice Group, acquired property in a nearby suburb to offer affordable housing, instituted a scholarship for an Indigenous student at John Berne School in Lewisham, fostered connections with the Aboriginal Catholic Ministry, Edmund Rice Centre, and the Wilcannia-Forbes Diocese and organized an annual collection for Jesuit Social Services which coincides with the World Day of the Poor.

The transformation of St. Joan of Arc Parish under Fr. Phil's spiritual leadership has been profound. As he embarks on a well-deserved retirement after a half a century of dedicated service, the Council extends our heartfelt wishes for a long, joyful, and blessed retirement.

The motion was adopted unanimously and Fr Phil recently received a letter of thanks from Mayor Darcy Byrne.

Easter Liturgies times and Rosters

Holy Thursday - 28 March
7:30pm - Mass of the Lord's Supper

Easter Vigil - 30 March
7:30pm - Mass

Good Friday - 29 March
10am - Stations of the Cross

Easter Sunday - 31 March

Roster sign up sheet for the various liturgies is in the Sacristy. Please write your name against a ministry (if you are a reader or Minister of Communion only write your name once across the Triduum to allow others the option of putting their name down)