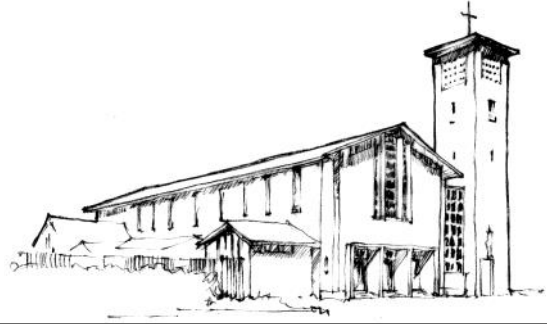


Welcome to

St Joan of Arc Parish Haberfield



TWELFTH SUNDAY in Ordinary Time

23 June 2024

(Year B)

Parish Office:

97 Dalhousie St Haberfield NSW 2045

P: 02 9798 6657

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W: www.stjoanofarc.org.au

Office hours:

Tues, Wed, Thurs, 9am - 3pm

Parish Priest: Fr Thomas Kurunthanam
Thomas.Kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

Pastoral Associate:

Alf Tornatore

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

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

Refugee Day

Last Thursday, 20 June, was World Day of Refugees. Major General Paul Cullen is credited with the foundation of the Refugee Day in Australia, in 1980s. After experimenting different dates, the date was settled to coincide with the African Refugee Day, 20 June, an established practice from 1970s. Hence the United Nations adopted this day as the International Refugee Day which saw UK and a few more European countries to follow.

Catholic Church's concern for the refugees and migrants predates the establishment of the World Day of Refugees by far. The World Day of Migrants and Refugees was established by the Catholic Church in 1914. Over the years, various Popes have addressed the issue of migration. Notably, Pope Pius XII's 1952 Apostolic Constitution *Exsul Familia Nazarethana* highlighted the plight of migrants and refugees, emphasizing the Church's duty to support them. Each year, the Papal Office selects a theme for the World Day of Migrants and Refugees. These themes address current issues and challenges faced by migrants and refugees, offering guidance and encouragement to the faithful to take concrete actions. Pope Francis has been particularly vocal about the need to support migrants and refugees. His messages often emphasize the four verbs: welcome, protect, promote, and integrate. We as Christians need to see refugees as individuals with dignity, not just numbers or problems. Then it will be in line with the teachings of Jesus, which is the duty of Christians.

In the history there are many stories of successful (ethnic or racial) group of people who ironically became refugees and forced migration. Thomas Sowell in his book, 'Migrants and Cultures' (1997), studied this phenomenon. His case study included the expulsion of successful Indians from Uganda who caused their own fall. They were frowned upon for their nepotism and for taking undue advantage of the natives. That ended up in their expulsion. Such patterns of development could sadly be observed in the history of many refugee stories. The inability to assess and establish community life in a wider perspective can become disastrous. Unfortunately, we constantly witness the emergence and growth of social groups clinging to an identity that separates from others. Therefore, it is important to consciously cultivate a fraternity.

Friday, 21 June, was the memorial of Aloysius Gonzaga was prepared to die for his fraternal concern for the dying during a plague that killed many in 16th Century Italy. Born in a noble family he turned his back on the riches he inherited to care for the plague affected brethren. That is a consciously cultivated fraternity which downplayed money and status. I hope the forty-four young people who are anointed with Chrism on this Sunday by bishop Danny Meagher will prioritise servitude to the needy over profitable business in their life. Our Christian identity is to go beyond an identity that separates from others.



First reading: Job:38 1, 8-11

From the heart of the tempest the Lord gives Job his answer

From the heart of the tempest the Lord gave Job his answer. He said: Who pent up the sea behind closed doors when it leapt tumultuous out of the womb, when I wrapped it in a robe of mist and made black clouds its swaddling bands; when I marked the bounds it was not to cross and made it fast with a bolted gate? Come thus far, I said, and no farther: here your proud waves shall break

The word of the Lord.

Thanks be to God

Responsorial Psalm 106 (107): 23-26, 28-32

R. Give thanks to the Lord His love is everlasting.

Some sailed to the sea in ships to trade on the mighty waters. These men have seen the Lord's deeds, the wonders He does in the deep. **R**

For He spoke; He summoned the gale, tossing the waves of the sea up to heaven and back into the deep; their souls melted away in their distress. **R**

Then they cried to the Lord in their need and He rescued them from their distress. He stilled the storm to a whisper: all the waves of the sea were hushed. **R**

They rejoiced because of the calm and He led them to the haven they desired. Let them thank the Lord for His love, for the wonders He does for men. **R**

2nd Reading**2 Corinthians 5:14-17**

We do not judge anyone by standards of the flesh

The love of Christ overwhelms us when we reflect that if one man has died for all, then all men should be dead; and the reason He died for all was so that living men should live no longer for themselves, but for Him who died and was raised to life for them. From now onwards, therefore, we do not judge anyone by the standards of the flesh. Even if we did once know Christ in the flesh, that is not how we know Him now. And for anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here.

Thanks be to God.

Gospel Acclamation Luke 7:16

Alleluia, Alleluia!

Alleluia, alleluia! A great Prophet has appeared among us; God has visited His people. **Alleluia**

Gospel Mark 4 :35-41

Even the wind and the sea obey Him.

With the coming of evening, Jesus said to His disciples, 'Let us cross over to the other side.' And leaving the crowd behind they took Him, just as He was, in the boat; and there were other boats with Him. Then it began to blow a gale and the waves were breaking into the boat so that it was almost swamped. But He was in the stern, His head on the cushion, asleep. They woke Him and said to Him, 'Master, do you not care? We are going down!' And He woke up and rebuked the wind and said to the sea, 'Quiet now! Be calm!' And the wind dropped, and all was calm again. Then He said to them, 'Why are you so frightened? How is it that you have no faith?' They were filled with awe and said to one another, 'Who can this be? Even the wind and the sea obey Him.'

The Gospel of the Lord.

Praise to You, Lord Jesus

Liturgy Committee on Communion under both species

Communion under both species was one of the agenda of the recent Liturgy Committee meeting.

After some discussion, it was decided that it is better to wait till after the winter season to consider Communion under both species.

Winter is not the healthiest time for many.



In questo brano tutto è volto a descrivere la situazione dell'umanità nella sua lenta storia e tutto mira ad annunciare il piano divino che il Figlio di Dio vuole realizzare. È venuta la sera: la notte della paura e del dubbio; la fine del giorno e delle sue effimere certezze. Gesù invita la sua Chiesa a prendere il largo e a "passare" all'altra riva. Si tratta di un invito alla Pasqua che è un "passaggio":

passaggio del mar Rosso per il popolo eletto, liberato dalla schiavitù e condotto alla libertà; passaggio dalla morte per il Figlio dell'uomo liberato dal peccato e condotto alla gloria. L'altra riva è la riva di Dio, la riva che non si vede e di cui Gesù rivela il cammino (Gv 14,4). La barca che attraversa il lago con i discepoli e Gesù è la Chiesa. Come l'arca di Noè, essa è stata costruita appositamente per "passare". Ma scoppia una tempesta. Le forze del male si scatenano contro di essa. La barca si riempie d'acqua, qui simbolo di morte: l'acqua toglie il respiro all'uomo. Il male lotta contro lo Spirito. E Gesù dorme. L'assenza di Gesù pesa enormemente sul cuore dei fedeli: non vedendo Gesù, hanno paura e giungono persino a pensare che non sarebbero mai riusciti a compiere la traversata e che non avrebbero mai dovuto prendere il largo su quella barca. Ma la preghiera insistente dei fedeli, che lo chiamano, viene sentita da Gesù. Si sveglia. Egli è là, come ha promesso (Mt 28,20). Gesù salva la sua Chiesa da tutte le tempeste che minacciano di farla affondare. Gesù non rimprovera il fatto che non lo si sia svegliato subito, ma biasima invece la mancanza di fede. Bisogna pregarlo, e pregarlo con fede. La paura di morire, che è negativa, viene allora sostituita dal timore di Dio, che è l'obbedienza dei fedeli al loro Salvatore. Questa è la nostra situazione: la debolezza della nostra imbarcazione trae forza dalla presenza di Cristo: egli ci fa passare.

Prima lettura

Gb 38,1.8-11

Io innalzo l'albero basso

Così dice il Signore Dio:

«Un ramoscello io prenderò dalla cima del cedro, dalle punte dei suoi rami lo coglierò e lo planterò sopra un monte alto, imponente; lo planterò sul monte alto d'Israele. Metterà rami e farà frutti e diventerà un cedro magnifico. Sotto di lui tutti gli uccelli dimoreranno, ogni volatile all'ombra dei suoi rami riposerà. Sapranno tutti gli alberi della foresta che io sono il Signore, che umilio l'albero alto e innalzo l'albero basso, faccio seccare l'albero verde e germogliare l'albero secco. Io, il Signore, ho parlato e lo farò».

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale (Sal.106)

R Rendete grazie al Signore, il suo amore è per sempre.

Coloro che scendevano in mare sulle navi e commerciavano sulle grandi acque, videro le opere del Signore e le sue meraviglie nel mare profondo. **R**

Egli parlò e scatenò un vento burrascoso, che fece alzare le onde: salivano fino al cielo, scendevano negli abissi; si sentivano venir meno nel pericolo. **R**

Nell'angustia gridarono al Signore, ed egli li fece uscire dalle loro angosce. La tempesta fu ridotta al silenzio, tacquero le onde del mare. **R**

Al vedere la bonaccia essi gioirono, ed egli li condusse al porto sospirato. Ringrazino il Signore per il suo amore, per le sue meraviglie a favore degli uomini. **R**

Seconda lettera 2Cor 5,14-17

Ecco, son nate cose nuove.

Fratelli, l'amore del Cristo ci possiede; e noi sappiamo bene che uno è morto per tutti, dunque tutti sono morti. Ed egli è morto per tutti, perché quelli che vivono non vivano più per se stessi, ma per colui che è morto e risorto per loro. Cosicché non guardiamo più nessuno alla maniera umana; se anche abbiamo conosciuto Cristo alla maniera umana, ora non lo conosciamo più così. Tanto che, se uno è in Cristo, è una nuova creatura; le cose vecchie sono passate; ecco, ne sono nate di nuove.

Parola di Dio Rendiamo grazie al Signore.

Canto al Vangelo (Lc 7, 16)

Alleluia, alleluia. Un grande profeta è sorto tra noi, e Dio ha visitato il suo popolo. **Alleluia**

† Dal Vangelo Mc 4,35-41

Chi è costui, che anche il vento e il mare gli obbediscono?

In quel giorno, venuta la sera, Gesù disse ai suoi discepoli: «Passiamo all'altra riva». E, congedata la folla, lo presero con sé, così com'era, nella barca. C'erano anche altre barche con lui. Ci fu una grande tempesta di vento e le onde si rovesciavano nella barca, tanto che ormai era piena. Egli se ne stava a poppa, sul cuscino, e dormiva. Allora lo svegliarono e gli dissero: «Maestro, non t'importa che siamo perduti?». Si destò, minacciò il vento e disse al mare: «Taci, calmati!». Il vento cessò e ci fu grande bonaccia. Poi disse loro: «Perché avete paura? Non avete ancora fede?». E furono presi da grande timore e si dicevano l'un l'altro: «Chi è dunque costui, che anche il vento e il mare gli obbediscono?».

Parola del Signore. Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

A treatise on the Trinity by St Faustinus

Christ, king and priest for ever.

Our Saviour received a bodily anointing and so became a true king and a true priest. Both king and priest He was of His very self; a Saviour could be nothing less. Hear in His own words how He Himself became a king: *I have been appointed king by God on Zion His holy mountain.* Hear in the Father's words that He was a priest: *You are a priest for ever in the line of Melchizedek.* Aaron was the first under the law to be made a priest by being anointed with chrism, yet the Father does not say, "in the line of Aaron," lest it be believed that the Saviour's priesthood could be passed on by inheritance, for at that time Aaron's priesthood was transmitted by lineal descent. But the Saviour's priesthood is not inherited because this priest lives on for ever. Therefore Scripture says: *You are a priest for ever in the line of Melchizedek.*

There is, therefore, a Saviour in the flesh who is both a king and a priest, though His anointing was not physical but spiritual. Among the Israelites, those kings and priests who were actually anointed with oil were either kings or priests. No man could be both king and priest; he had to be one or the other. Only Christ was both king and priest; because He had come to fulfil the law, He alone possessed the twofold perfection of kingship and priesthood.

Those who had been anointed with the oil of kingship or priesthood, although they received only one of these anointings, were called messiahs. Our Saviour,

however, who is the Christ, was anointed by the Holy Spirit so *that the passage in Scripture might be fulfilled: God, your God, has anointed you with the oil of gladness and raised you above your companions.* The difference, then, between the one Christ and the many christs is in the anointing, since He was anointed with the oil of gladness, which signifies nothing other than the Holy Spirit.

This we know to be true from the Saviour Himself. *When He took the book of Isaiah, He opened it and read: The Spirit of the Lord is upon Me because He has anointed Me.* He then said that the prophecy was fulfilled in the hearing of those listening.

Peter, the prince of the apostles, also taught that the chrism which made the Saviour a christ was the Holy Spirit; that is to say, the power of God. When in the Acts of the Apostles Peter spoke to that faithful and merciful man, the centurion, he said among other things: *After the baptism which John preached, Jesus of Nazareth, whom God anointed with the Holy Spirit and with power, started out in Galilee and travelled about performing powerful miracles, and freeing all who were possessed by the devil.*

So you see that Peter too said that Jesus in His humanity was anointed with the Holy Spirit and with power. Thus Jesus in His humanity truly became the Christ. By the anointing of the Holy Spirit, He was made both king and priest for ever.

Reflection on Gospel Mark 4 :35-41

Scriptural context – Miracle stories

The miracle stories of the three synoptic gospels (Mark, Matthew and Luke) generally fall into four categories of miracle: healing miracles (healing of physical ailments and disease); exorcism miracles (driving out evil spirits – often associated with a form of healing); resuscitation miracles (bringing people back to life); and nature miracles (Jesus appears to contradict the laws of nature – walking on water, multiplying food and calming a storm). Each type of miracle story tends to have its own literary structure and being able to recognise the type of miracle being described assists the interpretation of the gospel account.

Living the Gospel – Do you not care?

The experience of the disciples as their boat was tossed about the sea by the powerful storm may sound like a familiar situation. At times in life we may feel that we have lost control of our situation and we are being blown from one 'disaster' to the next. At such times, we may find ourselves asking the question that the disciples asked of Jesus, 'Master, do you not care?' Jesus' reply to the disciples suggests that had they been calm and trusted in the slow work of God then they would have made it through the storm unharmed.

Historical Context – Mark's audience

Scripture scholars are now convinced that the Gospel of Mark was the first of the four New Testament gospels to be written. It is probable that it was written at about 70–75 C.E. – approximately 40 years after the death of Jesus. The intended community was probably based in or around Rome and so were mostly gentile (non-Jewish) Christians. The destruction of the Jerusalem Temple by Roman forces in 70 C.E. was one of the signs that led this community to believe that the world was coming to an end and that the Messiah was about to return.

The Shetland Islands are north of Scotland and just below the Arctic Circle. They are a group of one hundred islands with only sixteen inhabited. There is a daily ferry for travelers', but also private boats for hire.

A retired naval captain used to skipper a boat taking tourists to the islands, and one day his boat had a party crowd of young people. They smirked at the old captain when they saw him saying a prayer before sailing because the day was fine and the weather calm. However, they were not long at sea before they experienced a sudden storm, and the boat began to pitch violently.

The terrified passengers came to the captain and asked him to join them in prayer.

He replied, "I say my prayers when it's calm and when it's rough I tend to my boat."

We are all likely to pray for help when storms come our way. However, it is also important to seek God in the quieter moments of life and to build a relationship that takes us through all the seasons of life.

We are familiar with prayers of petition in times of need and these are personal where we ask God for certain things in life. There are prayers of intercession when we make requests on behalf of other people. Equally familiar to us are prayers of thanksgiving where we rejoice in what God has done for us.

Prayer is about relationship and God invites us to grow the relationship by spending time with God. Two other forms of prayer are prayers of blessing and adoration where we acknowledge our dependence of God and prayers of praise where we express our love for God.

During our busy lives we can sometimes lose sight of the need to stop, reflect and open our lives to God, so it is helpful to heed the advice of the retired naval captain, and to develop a daily pattern of prayer rather than only turning to prayer in the 'storms of life'. This pattern will help us grow a deeper relationship with God who is ever present but not always engaged.

We have routines for exercise and recreation. We have routines for work and for play. Routines are helpful in that they help us engage in what is essential, but they also help to free us for spontaneity because they create space by taking care of the ordinary things in life. When prayer becomes part of the pattern of the day, we are giving time to nurturing our relationship with God.

As we grow in our relationship, we become more like the disciples who were in awe when Jesus calmed the storm, and they began to recognise more fully the identity of Jesus. May we become more conscious of God's presence by developing daily patterns of prayer.

Michael A Kelly CSsR

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The Foundation Of The Church

*Fr Thomas will be giving a talk
on Pasch and the origins of the
Church.*

When: Thursday, 27 June

Time: 7pm -8pm

Venue: St Joan of Arc Church

Please register your name by an email
or writing on the sheet at the main
door of the church to receive printed
material.

ALL WELCOME

Recently Deceased: Carmelo Sultana, Patrick Lee.

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

Anniversary: Luigino De Domeneghi, Helen Bedirian & Elisabeth Papalia, Salvatore Antonio Giarratano, Luigino De Domeneghi, Lucy The, Giuseppa Vallelonga, Pasquale Ramirra, Maria Concetta, Rosario Aversa, Giuseppe Aversa, E Lucia Coruzzi, E K Minio, Pietro Giannone, Michael & Mario Carlucci, Joe Di Marti, Rosario Daidone, Pietro & Anna Giarratano,

Rest in Peace: Francesco Giannini, Conte Family, Gaetano & Giovanna Cusumano, Conte Family, Ruwah family, Santo Talarico, Domenica Di Gregorio,

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 Taufa'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.

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

Holy Father's Monthly Prayer Intentions

June *For migrants fleeing their homes*

We pray that migrants fleeing from war or hunger, forced to undertake journeys full of danger and violence, find welcome and new opportunities in the countries that receive them.

July: *For Pastoral Care of the Sick*

The Holy Father asks "for the sacrament of the Anointing of the Sick to give strength from the Lord to those who receive it and their loved ones, becoming a visible sign of compassion and hope for everyone."



St Vincent de Paul Society
NSW
good works

VINNIES WINTER APPEAL TODAY

The Haberfield Conference
of St Vincent de Paul will hold
its annual Winter Appeal this weekend.

Please give generously.

**All donations over \$2
are tax deductible.**

Professional Learning Seminar

*THLS606 Celebrating Liturgy Today:
Exploring the Ritual Enactment of Faith*

Explores the nature of liturgy as an expression
of faith focusing on the Eucharist .

**Details: 8, 9, 10, 11 July 2024,
9am-5pm Live Online via Zoom**

Cost: The cost of the Professional Learning
Seminar is \$600 per person (for 12 contact hours
over 8 sessions in total).

*For more information contact
CentreforLiturgy@acu.edu.au, 029701 4751*

Time to Register

for First Holy Communion

Google form for each Sacrament can be located on
the parish website - <https://www.stjoanofarc.org.au/>
under the tab "Sacraments 2024".

*If you have any further questions please email
Alfio Tornatore Pastoral.Associate@stjoanofarc.org.au*

NEW MONTHLY READING CLUB

Join the Mustard Seed's monthly reading club!
Beginning **6 JULY - 7 DECEMBER 2024**
in person or over zoom. Featuring
group discussions.

Inhouse



Scan the QR code to
register online for
inhouse attendance

Upcoming Events

'Bookworms'

**FIRST EVENT
Saturday 6 July 2024**

*Choosing Happiness: Working
Within by Francisco Ugarte*

Online



Online event access
details will be provided
by the event organizer

Every 1st Saturday of the month,
beginning 6 July 2024 - 2:15-3pm

Inhouse: St Martha's (Archdiocese
offices) 38 Renwick, Street, Leichhardt

Group Q&A format
- Time for reflection and discussion



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.