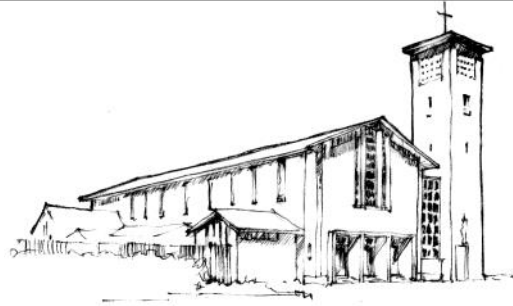


Welcome

St Joan of Arc Parish Haberfield



TWENTY-SEVENTH SUNDAY IN ORDINARY TIME 6 October 2024 YEAR B

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 — Fri, 9am - 3pm

Parish Priest:

Fr Thomas Kurunthanam
thomas.kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

Parish Safeguarding Support Officer (PSSO):

Tony Mediati
0413 481 039
PSSO@stjoanofarc.org.au

Eucharist:

Weekend:

Saturday (Vigil): 5.00pm

Sunday: 9.00am & 6.00pm
(Check for changes on special
Feast Days)

Weekdays:

Wednesday: 9.00am

Thursday: 9.00am

Friday: 9.15am

Reconciliation:

Saturday: 4:30pm - 4.50pm

Schools:

SJOA Primary:

Principal: Amanda Gahan
P: 9798 9780

Domremy College:

Principal: Antoinette McGahan
P: 9712 2133

From the Pastor

Rosary

As a child, we always ate together as a family. Even if that failed sometimes, my parents never faulted on daily family prayer in the evening. The main part of it was the recital of rosary. There is a good chance that the seeds of my aspiration to become a priest was sowed through the family rosary practice.

Not just at my home, all over the world the Rosary has long been regarded as a powerful family prayer. St. John Paul II, in his 2002 apostolic letter *Rosarium Virginis Mariae*, emphasized the Rosary's significance as a family prayer. He, borrowing the words of an Irish priest, Fr. Patrick Peyton, famously advised families "to pray together to stay together."

Rosary as a family prayer creates a shared spiritual experience instilling values of faith, reflection, and devotion across generations. Family Rosary gatherings also create moments of unity, promoting a peaceful and reflective household environment. Rosary practice became popular during the Marian apparitions, such as those in Fatima (1917), where the Blessed Mother asked for the Rosary to be prayed daily for peace.

The Rosary is a meditative prayer centered on the life, death, and resurrection of Jesus Christ, seen through the eyes of Mary. The origins of the Rosary are traditionally attributed to St. Dominic (1170–1221), who is said to have received it from the Virgin Mary in a vision, though this story is not historically verified.

In its earliest form, it was a tool for ordinary Catholics to spiritually engage in the prayers of the Church which was in Latin, a language foreign to them. The term "rosary" originally referred to a wreath or crown of roses, symbolic of offering a spiritual bouquet to Mary.

The structure of rosary as we pray today began to take form in the 15th century, particularly through the efforts of the Dominican priest Alan de la Roche, who popularized devotion to the Rosary. Pope Pius V, in 1569, officially established the format of the Rosary (excluding the Luminous Mysteries which were added by St John Paul II) and promoted it widely. His call for Catholics to pray the Rosary during the battle of Lepanto in 1571, which ended in a Christian victory, further solidified the prayer's association with divine intervention. Monday this week, 7 October, is the Feast of Our Lady of the Rosary, marking the victory at Lepanto and honouring the Virgin Mary's role in Catholic life.

Our parish will be observing the month of Rosary with special devotions on the weekends – praying rosary with Blessed Sacrament exposed from 4.15pm to 4.45pm on Saturdays and after 6 pm Mass on Sundays. Let us take spiritual advantage of the long tradition of rosary.



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.

First reading *Genesis 2:18-24*

They were two in one flesh.

The Lord God said, ‘It is not good that the man should be alone. I will make him a helpmate.’ So from the soil the Lord God fashioned all the wild beasts and all the birds of heaven. These He brought to the man to see what he would call them, each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So the Lord God made the man fall into a deep sleep. And while he slept, He took one of his ribs and enclosed it in flesh. The Lord God built the rib He had taken from the man into a woman, and brought her to the man. The man exclaimed:

‘This at last is bone from my bones,
and flesh from my flesh!
This is to be called woman,
for this was taken from man.’

This is why a man leaves his father and mother and joins himself to his wife, and they become one body.

The word of the Lord.

Thanks be to God

Responsorial Psalm *Ps 127. R. v.5*

R. May the Lord bless us all the days of our lives.

O blessed are those who fear the Lord
and walk in His ways!
By the labour of your hands you shall eat.
You will be happy and prosper. **R**

Your wife will be like a fruitful vine
in the heart of your house;
your children like shoots of the olive,
around your table. **R**

Indeed thus shall be blessed
the man who fears the Lord.
May the Lord bless you from Zion
in a happy Jerusalem
all the days of your life!
May you see your children’s children.
On Israel, peace! **R**

2nd Reading *Hebrews 2:9-11*

He who sanctifies, and those who are sanctified have one origin.

We see in Jesus one who was for a short while made lower than the angels and is now crowned with glory and splendour because He submitted to death; by God’s grace He had to experience death for all mankind.

As it was His purpose to bring a great many of His sons into glory, it was appropriate that God, for whom everything exists and through whom everything exists, should make perfect, through suffering, the leader who would take them to their salvation. For the one who sanctifies, and the ones who are sanctified, are of the same stock; that is why He openly calls them brothers.

The word of the Lord.

Thanks be to God.

Gospel Acclamation *cf 1 John 4:12*

Alleluia, alleluia!

If we love one another,
God will live in us in perfect love.

Alleluia!

Gospel *Mark 10:2-16*

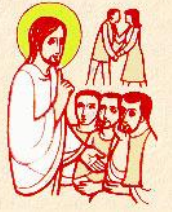
What God has joined together, no one must divide.

Some Pharisees approached Jesus and asked, ‘Is it against the law for a man to divorce his wife?’ They were testing him. He answered them, ‘What did Moses command you?’ ‘Moses allowed us’ they said ‘to draw up a writ of dismissal and so to divorce.’ Then Jesus said to them, ‘It was because you were so unteachable that he wrote this commandment for you. But from the beginning of creation God made them male and female. This is why a man must leave father and mother, and the two become one body. They are no longer two, therefore, but one body. So then, what God has united, man must not divide.’ Back in the house the disciples questioned Him again about this, and He said to them, ‘The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too.’

People were bringing little children to Him, for Him to touch them. The disciples turned them away, but when Jesus saw this He was indignant and said to them, ‘Let the little children come to Me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.’ Then He put His arms round them, laid His hands on them and gave them His blessing.

The Gospel of the Lord.

Praise to You, Lord Jesus Christ



Nel contesto della manifestazione del Figlio dell'uomo e dopo il secondo annuncio della passione, Marco espone - come complemento catechetico - l'insegnamento sulla indissolubilità del matrimonio, e i comportamenti richiesti per fare parte del regno di Dio.

Gesù cambia scena (Mc 10,1): va in Giudea. Espone con autorità messianica - non a un gruppo ma al popolo - l'indissolubilità del matrimonio come un principio universale. San Marco non entra nelle discussioni dei rabbini sulla legislazione del divorzio. Coglie con fedeltà le parole di Gesù, senza tener conto della clausola eccezionale trasmessa da (Mt 19,9). Marco, rivolgendosi a comunità di gentili, e andando al di là del mondo giudaico, ricorre alla Genesi (Gen 1,27 e 2,24): nell'unione indissolubile del matrimonio brillano, folgoranti, l'immagine e la somiglianza poste da Dio nell'uomo e nella donna. Gesù spiega e chiarisce la volontà del Creatore. L'atteggiamento di Gesù con i bambini fa trasparire la fiducia con la quale bisogna ricevere Dio come Padre (Abbà), la protezione e la sicurezza della paternità divina. Alcune tradizioni patristiche hanno scoperto nell'atteggiamento di Gesù con i bambini un'allusione implicita al battesimo dei bambini.

Prima lettura Gen 2,18-24

I due saranno un'unica carne.

Il Signore Dio disse: «Non è bene che l'uomo sia solo: voglio fargli un aiuto che gli corrisponda». Allora il Signore Dio plasmò dal suolo ogni sorta di animali selvatici e tutti gli uccelli del cielo e li condusse all'uomo, per vedere come li avrebbe chiamati: in qualunque modo l'uomo avesse chiamato ognuno degli esseri viventi, quello doveva essere il suo nome. Così l'uomo impose nomi a tutto il bestiame, a tutti gli uccelli del cielo e a tutti gli animali selvatici, ma per l'uomo non trovò un aiuto che gli corrispondesse. Allora il Signore Dio fece scendere un torpore sull'uomo, che si addormentò; gli tolse una delle costole e richiuse la carne al suo posto. Il Signore Dio formò con la costola, che aveva tolta all'uomo, una donna e la condusse all'uomo. Allora l'uomo disse: «Questa volta è osso dalle mie ossa, carne dalla mia carne. La si chiamerà donna, perché dall'uomo è stata tolta». Per questo l'uomo lascerà suo padre e sua madre e si unirà a sua moglie, e i due saranno un'unica carne.

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale Sal 127

R Ci benedica il Signore tutti i giorni della nostra vita.

Beato chi teme il Signore
e cammina nelle sue vie.
Della fatica delle tue mani ti nutrirai,
sarai felice e avrai ogni bene. **R**
La tua sposa come vite feconda
nell'intimità della tua casa;

i tuoi figli come virgulti d'ulivo
intorno alla tua mensa. **R**

Ecco com'è benedetto
l'uomo che teme il Signore.
Ti benedica il Signore da Sion. **R**

Possa tu vedere il bene di Gerusalemme
tutti i giorni della tua vita!
Possa tu vedere i figli dei tuoi figli!
Pace su Israele! **R**

Seconda lettera Eb 2,9-11

Colui che santifica e coloro che sono santificati provengono tutti da una stessa origine.

Fratelli, quel Gesù, che fu fatto di poco inferiore agli angeli, lo vediamo coronato di gloria e di onore a causa della morte che ha sofferto, perché per la grazia di Dio egli provasse la morte a vantaggio di tutti. Conveniva infatti che Dio - per il quale e mediante il quale esistono tutte le cose, lui che conduce molti figli alla gloria - rendesse perfetto per mezzo delle sofferenze il capo che guida alla salvezza. Infatti, colui che santifica e coloro che sono santificati provengono tutti da una stessa origine; per questo non si vergogna di chiamarli fratelli.

Parola di Dio

Rendiamo grazie al Signore.

Canto al Vangelo 1Gv 4,12

Alleluia, alleluia.

Se ci amiamo gli uni gli altri, Dio rimane in noi e l'amore di lui è perfetto in noi.

Alleluia

† **Dal Vangelo** Mc 10,2-16

L'uomo non divida quello che Dio ha congiunto.

In quel tempo, alcuni farisei si avvicinarono e, per metterlo alla prova, domandavano a Gesù se è lecito a un marito ripudiare la propria moglie. Ma egli rispose loro: «Che cosa vi ha ordinato Mosè?». Dissero: «Mosè ha permesso di scrivere un atto di ripudio e di ripudiarla».

Gesù disse loro: «Per la durezza del vostro cuore egli scrisse per voi questa norma. Ma dall'inizio della creazione [Dio] li fece maschio e femmina; per questo l'uomo lascerà suo padre e sua madre e si unirà a sua moglie e i due diventeranno una carne sola. Così non sono più due, ma una sola carne. Dunque l'uomo non divida quello che Dio ha congiunto». A casa, i discepoli lo interrogavano di nuovo su questo argomento. E disse loro: «Chi ripudia la propria moglie e ne sposa un'altra, commette adulterio verso di lei; e se lei, ripudiato il marito, ne sposa un altro, commette adulterio».

Gli presentavano dei bambini perché li toccasse, ma i discepoli li rimproverarono. Gesù, al vedere questo, s'indignò e disse loro: «Lasciate che i bambini vengano a me, non glielo impedito: a chi è come loro infatti appartiene il regno di Dio. In verità io vi dico: chi non accoglie il regno di Dio come lo accoglie un bambino, non entrerà in esso». E, prendendoli tra le braccia, li benediceva, imponendo le mani su di loro.

Parola del Signore.

Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

We should meditate on the mysteries of salvation

From a sermon of St Bernard of Clairvaux

The child to be born of you will be called holy, the Son of God, the fountain of wisdom, the Word of the Father on high. Through you, blessed Virgin, this Word will become flesh, so that even though, as He says: I am in the Father and the Father is in me, it is still true for Him to say: "I came forth from God and am here."

In the beginning was the Word. The spring was gushing forth, yet still within Himself. Indeed, the Word was with God, truly dwelling in inaccessible light. And the Lord said from the beginning: I think thoughts of peace and not of affliction. Yet your thought was locked within you, and whatever you thought, we did not know; for who knew the mind of the Lord, or who was His counsellor?

And so the idea of peace came down to do the work of peace: The Word was made flesh and even now dwells among us. It is by faith that He dwells in our hearts, in our memory, our intellect and penetrates even into our imagination. What concept could man have of God if he did not first fashion an image of Him in his heart? By nature

incomprehensible and inaccessible, He was invisible and unthinkable, but now He wished to be understood, to be seen and thought of.

But how, you ask, was this done? He lay in a manger and rested on a virgin's breast, preached on a mountain, and spent the night in prayer. He hung on a cross, grew pale in death, and roamed free among the dead and ruled over those in hell. He rose again on the third day, and showed the apostles the wounds of the nails, the signs of victory; and finally in their presence He ascended to the sanctuary of heaven.

How can we not contemplate this story in truth, piety and holiness? Whatever of all this I consider, it is God I am considering; in all this He is my God. I have said it is wise to meditate on these truths, and I have thought it right to recall the abundant sweetness, given by the fruits of this priestly root; and Mary, drawing abundantly from heaven, has caused this sweetness to overflow for us.

Reflection on Gospel Mark 10: 2-16

Scriptural context – Discipleship

This section of Mark's Gospel explores what it means to be a disciple. While this particular passage may seem to be a bit out of place, Jesus seems to be stressing to the disciples that there are some bottom lines – some non-negotiables – when it comes to being a disciple. Unlike the Pharisees who are preoccupied with the letter of the Law, Jesus encourages His disciples to get beyond that and understand the spirit of the Law – God's dream for humankind. The shift in the passage to the focus on children seems a little disconnected but the whole passage is about living in the kingdom with the right attitude.

Gospel Focus – Like a little child

Most of us at some time or another have been told to 'grow up'; 'stop acting like a child'; or to 'act your age'. It implies that, as we grow older, we have to behave in a more 'responsible' or 'mature' way than when we were children. Jesus turns this on its head and tells us that unless we 'welcome the kingdom like a little child' we will never enter it. The gospels are full of stories about people who call on God's mercy because they recognise that without God they are nothing. When they subsequently receive God's mercy or healing they welcome it all the more – like a little child.

Historical Context – Writ of dismissal

In Jewish tradition, a man could divorce his wife but a woman could not divorce her husband – she could only seek a court ruling to force her husband to divorce her. The grounds for divorce under biblical law were *ervat devar* – meaning 'some fault or indecency'. One legal tradition held that *ervat devar* applied exclusively to adultery while another applied it to anything that was 'offensive' to the husband. To divorce his wife, a man simply had to renounce his wife and ask a court to authorise a writ, or bill, of dismissal – his wife had no chance to challenge his decision.

Greg Sunter

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REFLECTION TWENTY-SEVENTH SUNDAY IN ORDINARY TIME YEAR B

The long form of this week's gospel reading includes some strange words that are worth our careful reflection. The disciples get annoyed at people bringing children to Jesus so that He can bless them.

You can imagine their grumbling: "We have work to do, God's work! We don't have time to waste like this. We have to make it to the next town by nightfall. Crowds are waiting to be taught. Sick need healing. Possessed need deliverance. We will be here all day with all these children ..."

The disciples, the insiders, the privileged participants in Jesus' mission, in their zeal and sincerity still miss the essential point. In fact, throughout the gospels, Jesus' most intimate friends and His most devoted followers, struggle to comprehend what following Jesus is really all about.

They put their understanding of God, of His Kingdom, of Jesus, before God, his Kingdom and Jesus. They make a box and place God, the Kingdom and Jesus inside of it, instead of letting their little box be broken open by the *wonder* of who God is, and what God is accomplishing in Jesus for the world (which is called the "Kingdom").

Just like the disciples, our ideas of Jesus and His mission can be too convenient and comfortable, too idolatrous and narrow. This was the problem with Jesus' disciples and it's the problem with Jesus' disciples today.

But again and again, Jesus mercifully and patiently corrects His disciples' misunderstandings;

He breaks open their all-too-narrow, all-too-convenient understandings of Himself and His Kingdom.

How does Jesus break open and transform our understanding in this story of the little children? It's all revealed in Jesus' response to them when they try to bar the children from coming to him: "Let the children come to Me, do not prevent them, for the kingdom of God belongs to such as these."

On the one hand, the disciples know that Jesus' mission is the Kingdom; the reign and rule of God over all the earth, the eradication of all injustice, suffering and evil, the gathering of all peoples as one in obedience to their Creator — all of this and more is Jesus' singular purpose in His teaching and in His actions. The disciples, like us, believe this and devote their entire lives to it. What is the problem, then?

Jesus' disciples continually struggle to understand this rule and reign of God.

Jesus demands a complete undoing of what we think rule and reign is. The Kingdom is not accomplished by might, strategy and self-interest, but by humility, self-sacrifice and love. Strength, wealth, good looks and smarts get you nowhere! Jesus tells us frankly: "Amen, I say to you, whoever does not accept the Kingdom of God like a child, will not enter it."

W Chris Hackett
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October Devotion

Rosary with Exposition of the Blessed Sacrament

Saturdays 4.15 pm – 4.45 pm

Sundays after 6 pm Mass
(half an hour)

This devotion is scheduled only for the month of October.



Mass of Anointing

For the sick and elderly

10:30am Saturday, 19th October



Followed by morning tea.



October Month dedicated to the Holy Rosary: 🌹

Monday afternoons for the month of October (during school term), we will be praying the rosary in Church. Even if you have not prayed the rosary before, come along as it will be very gentle. Beginners and regular rosary prayers are all welcome.

Rosary beads will be supplied if you don't own a set.

See you at 2:30pm in the church 🌹📖

Belinda Bayssari - Family Educator St Joan of Arc Haberfield

Dates: 21st and 28th of October.



Recently Deceased: Francesco Trombetta, Silvio Di Girolamo, Giuseppe Raiti, Carmela Turnaturi, Msgr. John Usher, Margaret Payne, Francisco Ordonez, Colleen McQuillan, Alvaro Mantilla Moreno, Vincenzo Fedele.

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

Anniversary: Satina Pollicina

Rest in Peace: Hanna Diab, Joe Di Marti

Please note: Names of **Anniversary and Rest in Peace** will remain for **2 weeks** period before being removed.

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

Silvana Cocilova, Vittoria Calantuono, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, Glen Dixon, Venu Uthappa, Roberto Tramarin, Vittoria Lavecchia, Anna Attard, Rosa Santos, Elisha Lau, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco.

Eucharistic Congress 2028

Sydney is hosting the next Eucharistic Congress. Our Archbishop Anthony has written a pastoral letter about it. Copies of this pastoral letter are available in the foyer (entrance) of the Church for you to pick up.



Bible Diary

\$20 only.

Limited number of copies in the Piety Stall

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

First Holy Communion Program 2024

Commitment Mass

12 October Saturday 5pm
or 13 October Sunday 9 am

Parents meeting

16 October
Wednesday 7 pm

Details of the rest of the program will be announced at the Parents meeting.



Holy Father's Monthly Prayer Intentions

October

For a shared mission

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

November

For anyone who has lost a child

We pray that all parents who mourn the loss of a son or daughter find support in their community and receive peace and consolation from the Holy Spirit.

Weekly Diary

Date	Time	To note
Tuesday, 8 October	5:00 pm—6:00 pm	Vinnies meeting
	7:30 pm—9:00 pm	Parish Pastoral Council
Wednesday, 9 October	9:00 am	Mass
	7:30 pm—8:30 pm	Liturgy Committee
Thursday, 10 October	9:00 am	Mass
	2:00 pm—3:30 pm	Catholic Charismatic Renewal Prayer Group
	7:30 pm—8:30 pm	Social Justice Committee
Friday, 11 October	9:15 am	Mass
Saturday, 12 October	10:00 am - 11.30 am	Music Ministry Meeting
	4:15 pm -4:45 pm	Exposition of the Blessed Sacrament
	4:30 pm -4:50 pm	Reconciliation
Sunday, 13 October	5:00 pm	Mass/First Holy Communion Commitment Mass
	9:00 am	Mass/First Holy Communion Commitment Mass
	6:00 pm	Mass
	After 6:00 pm Mass	Exposition of the Blessed Sacrament

Acolytes Training 2025

As a parish with good liturgical celebrations, we can have more Acolytes and other Ministers of Liturgy. I am interested in recruiting and training a few new Acolytes. Now that Pope Francis has formally declared the Ministry of Acolytes proper to the laity, there is no need to exclude women from this ministry. Therefore, I am inviting all Extraordinary Ministers of Holy Communion to consider the Liturgical Ministry of Acolyte. If your EMHC (Extraordinary Minister of Holy Communion) training dates more than five years ago, then you will require to do a refresher course before starting training to be an Acolyte. Sydney Liturgy Office will be conducting the training programs at St Joseph Parish Enfield, which is not too far for us. The planned dates are as follows: EMHC and Acolytes. 6th, 13th and 20th March 2025 *and* the extra sessions for Acolytes 27th March, 3rd and 10th April 2025. Please let me know of your interest by email, admin@stjoanofarc.org.au.

Fr Thomas.

MUSIC MINISTRY MEETING

ALL CANTORS AND LAPTOP OPERATORS

An important meeting for all those involved with music ministry in the parish will take place on **Saturday 12th October** from **10am - 11.30am** in the church.

If you are currently a cantor or laptop operator, or if you are interested in becoming involved in the music ministry of the parish, please email Ellen O'Connor at ellen.k.oconnor@gmail.com to register your attendance.

Heartfelt initiative

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

9am Tuesday **29** October

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

Please RSVP to Belinda
0421 669 752



ASHFIELD/OLYMPIC PARK NETWORK SCHOOL EVENT

BUTCHERS, BLOKES & BBQ

FREE EVENT **SOCIAL FOOD + DRINKS**

WED 22 OCT | **7 PM**
HOLY INNOCENTS' CATHOLIC PRIMARY SCHOOL
SCHOOL HALL, CROYDON

REGISTER HERE!

SPECIAL GUESTS

FR. BEM SALIBA
ANDREW CONDOLEON
"BROTHER IN CHRIST" MEMBER



Mission: Transform Lives - theirs...and yours

Are you ready to embark on a life-changing journey that combines your professional experience with meaningful community impact and living our faith in practice? Hear inspiring stories from Palms mission participants at our [Discovery Online](#) session Wednesday 9 October. Explore [unique opportunities](#) matching your skills to sustainable solutions.

Venue: Online via Zoom- Scan the QR or register at palms.org.au/events

Date: Wednesday 9 October 2024
Time: 7:30 pm - 8:30 pm

02 9560 5333
palms@palms.org.au

iWitness Conference

2024
Thursday 12th - Sunday 15th December
Location: Cobbitty

Calling **ALL** young adults!

Grab your friends and come iWitness '24

This awesome weekend is a **fun** and **spiritually transformative** experience, creating a space in which each person can **grow in their love of God** and foster **community** with fellow Catholics!

Working with Children Checks in Parishes



In NSW, the *Child Protection (Working with Children) Act 2012* stipulates who requires a Working with Children Check (WWCC). The WWCC scheme is monitored and audited by the **Office of the Children's Guardian**.

Who needs a Working With Children Check?

Parish roles that DO require a WWCC
(if Children form part of the ministry work)

- Parish Secretaries
- Youth Ministers, Workers or Leaders
- Pastoral Associates
- Sacramental Coordinators
- Sacramental Group Leaders
- Catechists in State Schools
- Children's Liturgy Coordinators
- Children's Choir Ministry Leaders
- Acolytes and Senior Altar Servers
- Eucharistic Ministers

Parish roles that DO NOT require a WWCC

- Ministers of the Word/Readers/Lectors
- Parish Collectors (AKA Wardens)
- Ministers of the Homebound
- Cleaners/Gardeners
- Choir members
- Musicians
- Finance Committee
- Parish Pastoral Council
- Counters
- Audio Visual Coordinators
- Piety Stall
- Flower Arranger
- Offertory
- Hospitality Workers
- Welcoming/greeting Ministry
- St Vincent de Paul

For more information contact Tony Mediatì
pssso@stjoanofarc.org.au

FREE - THURSDAY 17 OCTOBER 2024

Seminar on Wills ENDURING GUARDIANSHIP AND POWERS OF ATTORNEY

COMPULSORY WILLS OFFER FOR ATTORNEES
Trustees and Co-trustees only

Presenter: Cecilia CASTLE, Principal of Castle Lawyers, will present and answer questions from her legal expertise of over 35 years. Supported by: Khalil Lawyers, JCL Legal and Castle Lawyers.

A FREE seminar as a community service at St Martha's Centre, Leichhardt, featuring expert legal advisors to answer your questions about Wills & Elder Law topics.

WHERE: Thursday, 17 October 2024, 10am-12pm
WHERE: St Martha's, 38 Renwick Street Leichhardt
PARKING: On-site parking available.
CATERING: Light refreshments provided.

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