



ST MARTHA'S PARISH STRATHFIELD

Parish Priest: Father John Hayes

Assistant Priest: Father Liem Duong

Administration Coordinator: Nicolle Mazzaferro (Mon, Tues & Thurs) admin@stmarthas.org.au

Administration Support: Larissa Argiro (Friday) office@stmarthas.org.au

Sacramental Coordinator: Linda Praum sc@stmarthas.org.au

Safeguarding Officer: Dianne Dawson & Helen Williamson safeguarding@stmarthas.org.au

Parish Ministries Coordinator: Helen Williamson

Music Ministry: Marcella Ayoub & Marion Li

Children's Liturgy Coordinator: Alannah Hickry

Plenary Council Ambassador: Helena O'Neil

'Young girl, I say to you, arise' ... Mark 5

70 Homebush Rd Strathfield NSW 2135

Phone: 9746 6131 Fax: 9764 3040

Email: office@stmarthas.org.au

Website: www.stmarthas.org.au

Parish Office Hours:

Mon, Tues & Thurs 9am-5pm & Fridays 9am-3pm



St Martha's School: 9764 1184

Email: info@stmstrathfield.catholic.edu.au

Principal: Carolyn Parsell

Assist Principal: Steven Belcastro

Acting REC: Cindy Ronzini

THE PARISH OF ST MARTHA'S ACKNOWLEDGES THE WANGUL PEOPLE AS THE TRADITIONAL CUSTODIANS OF THE LAND ON WHICH THE CHURCH IS BUILT

Vision:

**Welcoming
Eucharistic
Transformed by the Word
Full of Grace
Proclaiming Good News**



*Please
continue
to support the
St Vincent De Paul Society
through the Church
Poor Boxes.*

Mission:

**Alive with the Spirit
Inspired by St Martha
We Celebrate & Witness
God's love
Using our Gifts & Talents**

MASS TIMES

Tuesday: 7.30am

Wednesday: 9.10am

Thursday: 9.10am

Friday: 9.10am

Saturday: 9.10am, 5pm Vigil Mass

Sunday: 8.00am; 10.00am & 6.00pm

1st Saturday of every month:

8.30am Adoration followed by Mass at 9.10am.

Divine Mercy Prayers recited every Thursday after 9.10am mass. We welcome and encourage you to come along.



ACU Strathfield Campus celebrates Mass every Wednesday and Friday at 12:00pm. The Campus is located 25A Barker Road, Strathfield. Everyone is welcome.

RECONCILIATION:

Saturday after 9.10am Mass or by appointment.

BAPTISM:

2nd & 4th Sundays of the month at 11.00am

Please introduce yourself to Father after Mass to request a Baptism Information pack. Contact the Parish office for more information.

MARRIAGES: By appointment only.

(6 months' notice is required).

ROSARY:

Tuesday & Saturday after morning Mass

Wednesday, Thursday & Friday 8.30am

7.30pm on Fridays in conjunction with Marian Movement of Priests

Cenacle and Divine Mercy Chaplet.

ST MARTHA'S PRAYER GROUP:

Mondays 10.30am – 11.30am (during the school term only)

PLAYGROUP:

St Martha's Primary School Playgroup is a great opportunity for children aged 0 to 5 years to enjoy some books and craft activities and get to know each other. Next date TBA.

Contact: elena.razzoli@syd.catholic.edu.au

**Please support our Catholic Press
Copies of the Catholic Weekly are in the Church Foyer \$2.**



SAFE GUARDING

A reminder to parents that the Notice-Board located at the side entrance contains various resources for children regarding Safeguarding.

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.

Commitment Statement

The Archdiocese of Sydney is wholly committed to ensuring the safety, well-being and dignity of all Children and Adults at Risk, and it acknowledges its important legal, moral and spiritual responsibility to create a safe and nurturing environment for Children and Adults.



Please be aware that if you "TAG" St Martha's in photos on your Facebook page, the images also appear on an "unofficial" St Martha's Facebook page. This "unofficial" page was created automatically by Facebook and is not controlled by St Martha's. We kindly remind you to take care when uploading photos of any children without parent consent.

IMPORTANT NOTICE:

IF YOU PARTICIPATE IN ANY OF THE FOLLOWING MINISTRIES YOU ARE REQUIRED TO SIGN IN - ACOLYTES; READERS; EUCHARISTIC MINISTERS; CHOIR; CHILDREN'S LITURGY (LEADERS & CHILDREN) & SACRAMENTAL PROGRAM (LEADERS & CHILDREN). SIGN IN FOLDERS ARE KEPT IN THE SACRISTY. THANK YOU FOR YOUR CO-OPERATION.

ALTAR SERVERS ARE NOT PERMITTED IN THE SACRISTY WITHOUT A PARENT/TEACHER. THE SIGN IN FOLDER IS LOCATED IN THE CORRIDOR OUTSIDE THE SACRISTY.

GLUTEN FREE HOSTS ARE AVAILABLE FOR ANY CELIAC PARISHIONERS. IF YOU WISH TO RECEIVE HOLY COMMUNION PLEASE TELL THE CHURCH WARDEN OR SEE AN ACOLYTE IN THE SACRISTY PRIOR TO MASS.



The annual Holy Father's Appeal will be held across the weekend 6th & 7th July. This appeal, also known as Peter's Pence, is a gesture of solidarity with the universal Church to support the works of the Holy Father Pope Francis. Envelopes are available to take home this week.



Background on the Gospel Reading (Loyola Press): Jesus heals a woman afflicted with a hemorrhage and raises Jairus's daughter from death. For today's Gospel, we continue to read from the Gospel of Mark. Last Sunday we heard about Jesus calming the storm, the first of four miracles that Jesus performs in the vicinity of the Sea of Galilee. Each of these four miracle stories offers us a glimpse at Jesus' power. This week we hear about the third and fourth miracles, skipping the second miracle, the healing of a man from Gerasene who was possessed by a demon. Today's Gospel reports two stories of healing. One story tells us about a father's great love for his dying daughter. The other story tells us about a desperate woman who risks much as she seeks healing from Jesus. In each story,

the request for healing is itself a courageous act of faith, and yet very different circumstances are represented by the lives of each suffering person. Jairus is described as a synagogue official, a man of considerable standing in the Jewish community. Distraught over his daughter's poor health, he approaches Jesus and asks him to heal her. Although Mark doesn't provide many details, we can imagine that his daughter has been ill for some time and that her condition is deteriorating. As Jesus leaves with Jairus, Mark describes a second person who seeks healing from Jesus, a woman with a hemorrhage. This woman secretly touches Jesus from behind and is immediately cured. In response, Jesus turns and asks who touched him. Jesus' disciples, always a little clueless in Mark's Gospel, help us envision the scene. The crowds are pushing in on Jesus, and yet he, knowing that power has gone out of him, asks who touched him. The woman could have remained anonymous, yet at Jesus' question she steps forward and acknowledges what she has done. Jesus responds by acknowledging her as a model of faith and sends her away in peace. At this point, we can imagine Jairus's impatience with Jesus; his daughter is dying and Jesus hasn't helped him yet. As if to build a sense of urgency, messengers suddenly arrive and confirm Jairus's worst fear: his daughter has died. Jesus curiously ignores their message and reassures Jairus. When they arrive at Jairus's home, they find family and friends mourning the girl's death. Jesus enters the room of the dead girl, takes her by the hand, and instructs her to arise. Jairus's faith in Jesus has not been in vain; his daughter is restored to life. The contrasts between Jairus and the woman with the hemorrhage are stark and revealing. One is a man, the other is a woman. One is a public official, an important person in the community. The other is a woman who has lost everything to find a cure to a condition that separated her from the community. One approaches Jesus publicly. The other approaches Jesus secretly. Yet in each case, faith leads them to seek out Jesus in their time of need. The Gospel concludes with Jesus' instructions to remain silent about this miracle. This is typical of Mark's Gospel and is sometimes referred to as the messianic secret. Repeatedly, those who witness Jesus' power and authority are instructed to not speak of what they have witnessed. These instructions appear impossible to obey, and it is difficult to understand the purpose of these instructions. But in each case, they seem to emphasize the fact that each individual, including the reader of Mark's Gospel, must, in the end, make his or her own judgment about Jesus' identity. Each individual must make his or her own act of faith in affirming Jesus as God's Son.

Family Connection (Loyola Press): There are many ways in which we can compare the request for healing made by Jairus and the request of the woman with the hemorrhage. One comparison helps us think about prayer. Jairus asked Jesus for healing on his daughter's behalf; the woman with the hemorrhage had no one to speak for her and bravely approached Jesus on her own initiative. In our prayers, we do both. We intercede for others' needs, and we also courageously express our own needs to God. We find hope in Jesus' response to both of these people, who sought him out in their hour of need. As you gather as a family, talk about some of the things you have prayed for this week. Notice that some of your prayers may have been for other people, and some of your prayers may have been for your own needs. In today's Gospel we find encouragement for both kinds of prayer. Read together today's Gospel, Mark 5:21-43. Talk about the similarities and differences between the two people who presented their needs to Jesus in this Gospel. Notice that both people received the healing they sought from Jesus. We want to pray for the needs of others and for our own needs with as much faith and hope as Jairus and the woman with the hemorrhage did. Pray together in thanks and praise to God, who hears our needs and answers them.

Liturgia Reflection

Today's gospel opens with a reference to arrival on the other side of the sea, which seems to suggest it is the completion of last Sunday's crossing. However, it isn't. The Lectionary omits Mark's touching account of the Gerasene demoniac. Jesus then crosses the sea again at the beginning of today's pericope, which thus appears to be set in Capernaum. Here we encounter another instance of the Marcan sandwich device that nests one story in another: Jesus is approached by the synagogue official named Jairus who pleads for Jesus to come and save his daughter; on the way to the girl a woman suffering from a haemorrhage of twelve years' duration touches his clothes and is healed; the father is then informed his daughter is dead, but Jesus still goes to her, takes her by the hand and raises her. When this is compared with the versions in the other gospels (Matthew 9:18-26 and Luke 8:40-56), we note that Mark, so often concise and even blunt, is oddly wordier. Some of what contributes to this exposes other undercurrents. In Mark's version of this encounter Jesus manifests more tenderness and affection than in the others. In all he addresses the cured woman as "Daughter", which may be short for "Daughter of God", or perhaps may be a respectful address to any younger or subordinate woman. But in the story of Jairus' daughter, only Mark transmits the tender Aramaic quotation in which Jesus addresses her as "Talitha", lamb or lambkin, an affectionate term for the young. Interwoven with these are the reactions of the disciples, for whom it appears familiarity has indeed bred a contempt bordering on surliness when they say to Jesus "You see the pressing crowd and yet you say 'Who touched me?!'" As for the crowd at Jairus' house, they laugh at him. The insolence and derision of disciples and onlookers is in direct contrast to his respectful gentleness toward the woman and the girl and her parents, and each group is countered by Jesus. The woman already knew that she had been healed, a feature found only in Mark, so the unnecessary words to her, literally, "be healed of your scourge" seem to be for the benefit of the disciples, disclosing the importance of what was happening as a check to their insensitivity. It perhaps presages the end, where he who freed her from her scourge is subjected to one himself. Then when faced with the derisive mourners Jesus does not merely "put them out", but drives or casts them out, Mark using a verb that is mainly associated with casting out demons, but is also used for the cleansing of the Temple. The haemorrhagic woman's reaction is also of particular interest in Mark. She who had been kept ceremonially impure came forward not merely trembling as Luke tells it, but "fearing and trembling", that is, in the language of divine encounter and worship. Thus although she has not yet be able to fulfil the legal requirements to regain ritual purity, Mark's account leaves no doubt about her having been restored to full participation. As for the young girl, she too has been restored to her proper place, Mark alone adding that it was because she was twelve years old that she began walking around; what else would you expect one of her age to be doing? Her age and the duration of the woman's complaint are unnecessary details (Matthew and Luke keep the detail of the duration of the illness, but Matthew ignores the girl's age which Luke says was about twelve), but they constitute a linking device. Due to Mark's rather simplistic Greek his narratives are considered linguistically unsophisticated, yet subtleties shine through that the other evangelists' narratives sometimes miss. As with other miracle stories in this section of Mark, we have here not a simple recounting of past events but accounts overlaid with interpretations that are informed by a faith that the disciples in the account still do not have: these events are recounted in the light of the resurrection of Christ.



A MESSAGE FROM THE ARCHDIOCESE: You may be aware of an incident at Rose Bay last weekend where an individual attended evening Mass at St Mary Magdalene Parish and was acting suspiciously. Police were called and the individual was arrested and found to be in possession of a capsicum spray and a multi-tool with a knife. He was charged with possession of a prohibited weapon and custody of a knife. This incident reminds us to be vigilant of your environment and surroundings. For emergency situations call "000" and for general concerns please call your local police station. This is a reminder that we should all endeavour to remain alert, but not alarmed.

New sets of 2024/25 Planned Giving Envelopes are now available for collection in the Church Foyer. Please note that some parishioners have been renumbered. We encourage all Parishioners to join the giving system by either Weekly Envelope or Monthly Credit Card as this is the main income of the parish, by means of which we run everyday expenses, funds projects and plan for the future. If you would like to join forms are available in the Church Foyer which can be returned via any collection plate or directly to the parish office.

WE URGENTLY NEED MORE VOLUNTEERS TO FILL A ROTATING ROSTER. Children's Liturgy during the 10am Mass (school term only). We are asking anyone that wishes to volunteer to please contact the Parish Office and provide your Working with Children compliance documents. We also encourage any senior school students who are enrolled in the Duke of Ed Award to utilise this opportunity to complete community time. Students under 18 are exempt from WWC compliance.

Aboriginal and Torres Strait Islander Sunday 7 July 2024 Keep the Fire Burning - Strong in Faith



Every year, on the first Sunday in July, Catholics come together across Australia to acknowledge and celebrate the gifts of Australia's First Peoples in the Catholic Church. The recent Voice referendum highlighted the ongoing journey toward recognition and reconciliation. As Pope Francis reminds us, we are called to be a Church that goes forth, embracing all cultures and peoples. Let us open our hearts to the wisdom and spirituality of our First Nations Peoples, recognizing the presence of Christ in our stories and traditions. May this celebration be a moment of grace, healing, and transformation for all of us. Pentecost painting by Magda Lee, Gracie Mosquito and Imelda Gugamen (Balgo Community). The four circles in the corners of painting represent the four communities: Wirrimanu, Mulan, Kurrurungku and Ringer Soak. The leaders are represented through the horse shoes located around the circle. The different colours represent different people. The stars represent the different flowers in our area. The dots represent people all over the world and the people coming together for Church. People are also represented through the horse shoes on the right of the painting. Wirrimanu is located in the top left hand corner, Mulan in the top right hand corner, Ringer Soak in the bottom right hand corner and Kurrurungku in the bottom left hand corner. The Holy Spirit is located in the centre of the painting. It is the Spirit working in all of our communities.

A BIG THANK YOU to the Quan Family, Founders of the Rosary Mission Group, for generously donating a variety of colourful hand-made and beautifully beaded Rosaries to St Martha's over the past year. We also thank the parish community for its support by making a donation to support those who need our help. Donations have been distributed to:

LIFELINE APPEAL

\$813.50

GAZA APPEAL

\$689.00

THE BLACK DOG INSTITUTE

\$926.00

TOTAL: \$2,428.50



Parish Renewal Conference 2024

Registrations close in one month. In addition to our own Archbishop, Bishop John Adams of Palmerston North, New Zealand, will present on his experience of significant renewal in his last parish, amidst ongoing challenges arising from the 2011 Christchurch earthquakes. All Sydney's faithful will find this day fruitful and re-energising, especially pastoral and finance council members, catechists, educators, prayer groups, and anyone seeking practical tools for your parish service. **Date:** Saturday, 3 August 2024. **Time:** 8:45 am – 5:00 pm
Venue: Liverpool Catholic Club. **Cost:** \$90 plus booking fees
Register at gomakedisciples.org.au/cas-events by 19 July.

MASS OFFERINGS

Recently Deceased:	Karen Chung, William Tse, Cynthia Spratt, Sr Audette Mansour rsm, Deidre O'Reilly, Kevin Joseph Bouffler, Giuse Maria To Ba Trung, Patrick Nilan, Paul Burton.
Repose of The Soul:	Fr Adrian Horgan, Fr Paul Ryan, Br Ray Dowding, Francesco Campanale, Daniel Lucich, Francesco & Maria Colagiuri, Filomena Pagano, Matteo & Caterina Genova, Francis Doumit, Frederick McDowell, Dorothy Harris, James Brady, Elizabeth Keating, Anne Cecilia Glass, Reginald & Agnes Glass, Gerald & Frances Gleeson, Elias & Julia Georges, Joseph Tannous, Faado & Alice Herro, Aldo & Fiorella Amarino, Salvatore' Puglisi, Roger O'Reilly, Monica & Patrick Ryan, Elie Sahyoun, Christopher John Stewart, Stephen Maxwell Stewart, Mary & Anne Trefle', Margaret Raeburn, Giuseppe & Romilda Reginato, Francesco and Mary Sorbello, Bruce & Estelle Thurn, Gerald Wilson, Dr Stephanie Winfield, Philip Winfield, Lisa Cooke, Michael & Mary Cassar.
Anniversaries:	Susanna Boroczky, Elie Sahyoun, Frank Hickey, Mary Bains, Lachlan Graves, Giuseppe Cipriani, Giuseppe Andreacchio, Antonina Musico, Bruce Thurn, Harry Doumit, Dr Vivian Colman, Bob Coote, Mary P Liu, Peter & Margaret Hetherton, Helen & Pat McGannon, Daniel Lucich, May Chapman, Elise May Corelli, Paul Duggan, James Erskine, Judith Goodacre, James Webb & Wajih Saliba, Michelle Christy.
Sick Intentions:	Don Bonett, Marie Winfield, Samir Hakim, Ajith Antony, Dareth Flavell, Rudy Raeburn, Robert Rumore, Carminella Tiberio, Theo McLean, Joseph Akkary, Sylvia Watson, Virgilio Lim, George Jabbour, Dr Maher Ishak Morian, Graham Byrnes, Stephanie Harrington, Phil Harriss, Sophie O'Donnell, Ken South, Siena Fabrie, Giuseppe Faraone, Joanna Jo, Simon Alam, Rosanne Sukkar, Henry D'Souza, Danielle Fabien.
Special Intentions:	Deceased friends, relatives & Benefactors of the Dominican Order. Kynetha Torcato & Mary McLoughlin.

Mass Intention Envelopes are available at the Church Entrances.

ROSTER 6th & 7th July

Special Ministers	5PM	8AM	10AM	6PM
	Peter McCluskey	Georgette Sahyoun	Anne Marrins	Ravi Family
	Marian McCluskey	Peter Yamin	Maria Soares	Ravi Family
Readers	5PM	8AM	10AM	6PM
	Helen Blefari	Paulina Roncevic	Mark Soares	Helen Williamson
	Patricia Saad	Robert Smith	Rachel Suriano	Volunteer Needed
Altar Servers	5PM	8AM	10AM	6PM
	Celeste S.	Mary Louise I.	Bonett Family	Lawrence X.
	Jeff C.	Ryan W.	Bonett Family	Jayden Y.
	Matthew C.	Dylan W.	Suriano Family	Volunteer Needed
	Volunteer Needed	Volunteer Needed	Volunteer Needed	Volunteer Needed
Wardens	5PM	8AM	10AM	6PM
	Edith Pun	Mary Cooke	Trudie Rogers	Anthony Thurn

 Beyond Blue Beyond Blue P: 1300 22 4636 W: www.beyondblue.org.au	 CatholicCare CatholicCare – Archdiocese of Sydney P: 13 18 19 W: www.catholiccare.org	 Call 1800 55 1800	 Lifeline Saving Lives Crisis Support. Suicide Prevention. Lifeline P: 13 11 14 W: www.lifeline.org.au	 1800RESPECT NATIONAL DOMESTIC FAMILY AND SEXUAL VIOLENCE COUNSELLING SERVICE 1800RESPECT P: 1800 737 732 W: www.1800respect.org.au
---	--	---	---	---