



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

'His parents found him in the temple, sitting among the learned men, listening to them'... Luke 2

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



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. From 8.50am to 10.00am in the upstairs school hall.

Playgroup runs every Monday during the school term only.

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

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 safeguardinginquiries@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.

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

Feast of the Holy Family of Jesus, Mary and Joseph

On this, the Sunday within the Octave of Christmas, we honour the Holy Family of Jesus, Mary and Joseph. In honouring them, we also honour all families, big or small. And in honouring all families, we honour the family of God, the Church. But most especially, we focus in on the hidden, day-to-day life of the Holy Family of Nazareth. What was it like to live day in and day out in the household of St. Joseph? What was it like to have Jesus for a son, Mary as a wife and mother, and Joseph as a father and husband? Their home would have certainly been a sacred place and a dwelling of true peace and unity. But it would have also been so much more. The family home of Jesus, Mary and Joseph would have been, in numerous ways, just like any other home. They would have related together, talked, had fun, disagreed, worked, eaten, dealt with problems, and encountered everything else that makes up daily family life. Of course, the virtues of Jesus and Mary were perfect, and St. Joseph was a truly “just man.” Therefore, the overriding characteristic of their home would have been love. But with that said, their family would not have been exempt from daily toil, hurt and challenges that face most families. For example, they would have encountered the death of loved ones, St. Joseph most likely passed away prior to Jesus’ public ministry. They would have encountered misunderstanding and gossip from others. Our Blessed Mother, for example, was found with child out of wedlock. This would have been a topic of discussion among many acquaintances for sure. They would have had to fulfil all daily chores, earn a living, put food on the table, attend gatherings of family and friends and the like. They would have lived normal family life in every way. This is significant because it reveals God’s love for family life. The Father allowed His Divine Son to live this life and, as a result, elevated family life to a place within the Trinity. The holiness of the Holy Family reveals to us that every family is invited to share in God’s divine life and to encounter ordinary daily life with grace and virtue. Reflect, today, upon your own family life. Some families are strong in virtue, some struggle with basic communication. Some are faithful day in and day out, some are broken and deeply wounded. No matter the case, know that God wants to enter more deeply into your family life just as it is right now. He desires to give you strength and virtue to live as the Holy Family. Surrender yourself and your family, this day, and invite the Triune God to make your family a holy family. Lord, I do offer myself to You this day and in doing so I offer You my family. I offer every relationship, be it good or difficult, and I offer every challenge we face. Please come and sanctify my family, making it holy in imitation of your family in Nazareth. Jesus, I trust in You.

PARISH OFFICE HOURS DURING JANUARY

MONDAY 30 TH DECEMBER	TUESDAY 31 ST DECEMBER	WEDNESDAY 1 ST JANUARY	THURSDAY 2 ND JANUARY	FRIDAY 3 RD JANUARY
NICOLLE 9AM – 5PM	NEW YEAR’S EVE	NEW YEAR’S DAY PUBLIC HOLIDAY	NICOLLE 9AM – 5PM	LARISSA 9AM – 3PM
MONDAY 6 TH JANUARY	TUESDAY 7 TH JANUARY	WEDNESDAY 8 TH JANUARY	THURSDAY 9 TH JANUARY	FRIDAY 10 TH JANUARY
LARISSA 9AM – 3PM			LARISSA 9AM – 3PM	LARISSA 9AM – 3PM
MONDAY 13 TH JANUARY	TUESDAY 14 TH JANUARY	WEDNESDAY 15 TH JANUARY	THURSDAY 16 TH JANUARY	FRIDAY 17 TH JANUARY
LARISSA 9AM – 3PM			LARISSA 9AM – 3PM	LARISSA 9AM – 3PM
MONDAY 20 TH JANUARY	TUESDAY 21 ST JANUARY	WEDNESDAY 22 ND JANUARY	THURSDAY 23 RD JANUARY	FRIDAY 24 TH JANUARY
LARISSA 9AM – 3PM			LARISSA 9AM – 3PM	LARISSA 9AM – 3PM
MONDAY 27 TH JANUARY	TUESDAY 28 TH JANUARY	WEDNESDAY 25 TH JANUARY	THURSDAY 26 TH JANUARY	FRIDAY 27 TH JANUARY
AUSTRALIA DAY PUBLIC HOLIDAY	NICOLLE 9AM – 5PM		NICOLLE 9AM – 5PM	

Background on the Gospel Reading (Loyola Press): Today we celebrate the feast of the Holy Family. This feast is part of the Christmas season, and we should place today’s Gospel in the context of what Luke’s Gospel tells us about the birth of Jesus. Luke has been answering the question “Who is Jesus?” through his stories of the births of John the Baptist and Jesus. Today’s Gospel reading continues this theme. It has no parallel in the other Gospels and is the conclusion of Luke’s Infancy Narrative. Mary, Joseph, and Jesus are presented in this Gospel as a faithful Jewish family. They are participating in the annual pilgrimage to Jerusalem for the feast of Passover, an event shared each year with family and friends. When Jesus is found, Luke describes him as seated in the Temple in the midst of the Jewish teachers. Although he is young, Jesus seems not to need teaching about his Jewish tradition. In his dialogue with these learned teachers, Jesus astounds them with his insight and understanding. Jesus is a child of Israel. His Father is God. The dialogue between Mary and Jesus contains many references to family relationships. In fact, in this Gospel reading Mary and Joseph are never identified by name. Instead they are referred to by their relationship to Jesus. Ultimately, this emphasizes Luke’s point about the identity of Jesus. When Mary and Joseph find Jesus in the Temple, they question Jesus and express their anxiety. Jesus replies in words that many have thought to be disrespectful. Jesus says that he was never lost; he was at home. Jesus is God’s Son, and he is in his Father’s house. Luke will continue to suggest that faith in Jesus establishes new family relationships as he describes Jesus’ public ministry. In Luke’s Gospel, Mary’s importance is even greater than her role as Jesus’ mother. Mary is the first disciple and will be present with Jesus’ disciples after his Resurrection at Pentecost.

Family Connection: Today’s Gospel describes a time of anxiety in the life of Jesus’ family. We can imagine their panic and worry as they discovered that Jesus was not with the caravan returning to Nazareth. The Holy Family journeyed with family members and friends because traveling alone was dangerous. When they found Jesus at the Temple, Jesus spoke like a typical adolescent, unsympathetic to his parents’ concern. Yet his words teach an important lesson about reducing anxiety in our family life. In essence, Jesus says, “If you had remembered who I am, you would have known where to find me.” In their panic, Mary and Joseph had forgotten what had been told to them before Jesus’ birth, that their son was the Son of God. Knowing a person well helps reduce our anxieties for them because we can better predict how they will behave, and we know their capacity to handle the challenges life might present to them. As you gather as a family, have fun playing the game “How well do you know me?” Take turns trying to stump one another by asking family members questions about yourself, such as “What is my favorite memory of a family vacation?” “Given a choice, what dinner menu would I pick?” “If I could travel anywhere in the world, where would I go?” One member of the family might prepare and read the questions aloud as each person writes down the answers. Family members then take turns guessing the answers, playing this game as a quiz show. Observe that one thing about families is that we learn to know each other well.

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE LVIII WORLD DAY OF PEACE

For the World Day of Peace, which falls every 1 January, the Holy Father addresses a Message of good wishes and hope to Heads of State and Government, Heads of International Organisations, Leaders of different religions and every person of good will.

Hope, which also characterises the Jubilee Year, is the preponderant theme of this 58th Message. Pope Francis invites us to look at the many challenges that severely endanger the survival of humanity and Creation with a heart full of hope.

To do this, it is necessary to rely on God's mercy. By His forgiving our debts, we will rediscover ourselves all children of the Father, and therefore all brothers and sisters, united on the path of peace.

More concretely, then, Pope Francis recommends three actions that can truly mark a path of peace: the forgiveness of the international debt; the abolition of the death penalty; the establishment of a World Fund that will definitively eliminate hunger.

Forgive us our trespasses: grant us your peace - Listening to the plea of an endangered humanity

At the dawn of this New Year given to us by our heavenly Father, a year of Jubilee in the spirit of hope, I offer heartfelt good wishes of peace to every man and woman. I think especially of those who feel downtrodden, burdened by their past mistakes, oppressed by the judgment of others and incapable of perceiving even a glimmer of hope for their own lives. Upon everyone I invoke hope and peace, for this is a Year of Grace born of the Heart of the Redeemer!

Throughout this year, the Catholic Church celebrates the Jubilee, an event that fills hearts with hope. The "jubilee" recalls an ancient Jewish practice, when, every forty-ninth year, the sound of a ram's horn (in Hebrew, *jobel*) would proclaim a year of forgiveness and freedom for the entire people (cf. Lev 25:10). This solemn proclamation was meant to echo throughout the land (cf. Lev 25:9) and to restore God's justice in every aspect of life: in the use of the land, in the possession of goods and in relationships with others, above all the poor and the dispossessed. The blowing of the horn reminded the entire people, rich and poor alike, that no one comes into this world doomed to oppression: all of us are brothers and sisters, sons and daughters of the same Father, born to live in freedom, in accordance with the Lord's will (cf. Lev 25:17, 25, 43, 46, 55). In our day too, the Jubilee is an event that inspires us to seek to establish the liberating justice of God in our world. In place of the ram's horn, at the start of this Year of Grace we wish to hear the "desperate plea for help" [1] that, like the cry of the blood of Abel (cf. Gen 4:10), rises up from so many parts of our world – a plea that God never fails to hear. We for our part feel bound to cry out and denounce the many situations in which the earth is exploited and our neighbours oppressed. [2] These injustices can appear at times in the form of what Saint John Paul II called "structures of sin", [3] that arise not only from injustice on the part of some but are also consolidated and maintained by a network of complicity. Each of us must feel in some way responsible for the devastation to which the earth, our common home, has been subjected, beginning with those actions that, albeit only indirectly, fuel the conflicts that presently plague our human family. Systemic challenges, distinct yet interconnected, are thus created and together cause havoc in our world. [4] I think, in particular, of all manner of disparities, the inhuman treatment meted out to migrants, environmental decay, the confusion willfully created by disinformation, the refusal to engage in any form of dialogue and the immense resources spent on the industry of war. All these, taken together, represent a threat to the existence of humanity as a whole. At the beginning of this year, then, we desire to heed the plea of suffering humankind in order to feel called, together and as individuals, to break the bonds of injustice and to proclaim God's justice. Sporadic acts of philanthropy are not enough. Cultural and structural changes are necessary, so that enduring change may come about. [5]

II. A CULTURAL CHANGE: ALL OF US ARE DEBTORS

The celebration of the Jubilee spurs us to make a number of changes in order to confront the present state of injustice and inequality by reminding ourselves that the goods of the earth are meant not for a privileged few, but for everyone. [6] We do well to recall the words of Saint Basil of Caesarea: "Tell me, what things belong to you? Where did you find them to make them part of your life? ... Did you not come forth naked from the womb of your mother? Will you not return naked to the ground? Where did your property come from? If you say that it comes to you naturally by luck, you would deny God by not recognizing the Creator and being grateful to the Giver". [7] Without gratitude, we are unable to recognize God's gifts. Yet in his infinite mercy the Lord does not abandon sinful humanity, but instead reaffirms his gift of life by the saving forgiveness offered to all through Jesus Christ. That is why, in teaching us the "Our Father", Jesus told us to pray: "Forgive us our trespasses" (Mt 6:12). Once we lose sight of our relationship to the Father, we begin to cherish the illusion that our relationships with others can be governed by a logic of exploitation and oppression, where might makes right. [8] Like the elites at the time of Jesus, who profited from the suffering of the poor, so today, in our interconnected global village, [9] the international system, unless it is inspired by a spirit of solidarity and interdependence, gives rise to injustices, aggravated by corruption, which leave the poorer countries trapped. A mentality that exploits the indebted can serve as a shorthand description of the present "debt crisis" that weighs upon a number of countries, above all in the global South. I have repeatedly stated that foreign debt has become a means of control whereby certain governments and private financial institutions of the richer countries unscrupulously and indiscriminately exploit the human and natural resources of poorer countries, simply to satisfy the demands of their own markets. [10] In addition, different peoples, already burdened by international debt, find themselves also forced to bear the burden of the "ecological debt" incurred by the more developed countries. [11] Foreign debt and ecological debt are two sides of the same coin, namely the mindset of exploitation that has culminated in the debt crisis. [12] In the spirit of this Jubilee Year, I urge the international community to work towards forgiving foreign debt in recognition of the ecological debt existing between the North and the South of this world. This is an appeal for solidarity, but above all for justice. [13] The cultural and structural change needed to surmount this crisis will come about when we finally recognize that we are all sons and daughters of the one Father, that we are all in his debt but also that we need one another, in a spirit of shared and diversified responsibility. We will be able to "rediscover once for all that we need one another" and are indebted one to another. [14]

III. A JOURNEY OF HOPE: THREE PROPOSALS

If we take to heart these much-needed changes, the Jubilee Year of Grace can serve to set each of us on a renewed journey of hope, born of the experience of God's unlimited mercy. [15] God owes nothing to anyone, yet he constantly bestows his grace and mercy upon all. As Isaac of Nineveh, a seventh-century Father of the Eastern Church, put it in one of his prayers: "Your love, Lord, is greater than my trespasses. The waves of the sea are nothing with respect to the multitude of my sins, but placed on a scale and weighed against your love, they vanish like a speck of dust". [16] God does not weigh up the evils we commit; rather, he is immensely "rich in mercy, for the great love with which he loved us" (Eph 2:4). Yet he also hears the plea of the poor and the cry of the earth. We would do well simply to stop for a moment, at the beginning of this year, to think of the mercy with which he constantly forgives our sins and forgives our every debt, so that our hearts may overflow with hope and peace. In teaching us to pray the "Our Father", Jesus begins by asking the Father to forgive our trespasses, but passes immediately to the challenging words: "as we forgive those who trespass against us" (cf. Mt 6:12). In order to forgive others their trespasses and to offer them hope, we need for our own lives to be filled with that same hope, the fruit of our experience of God's mercy. Hope overflows in generosity; it is free of calculation, makes no hidden demands, is unconcerned with gain, but aims at one thing alone: to raise up those who have fallen, to heal hearts that are broken and to set us free from every kind of bondage. Consequently, at the beginning of this Year of Grace, I would like to offer three proposals capable of restoring dignity to the lives of entire peoples and enabling them to set them out anew on the journey of hope. In this way, the debt crisis can be overcome and all of us can once more realize that we are debtors whose debts have been forgiven. First, I renew the appeal launched by Saint John Paul II on the occasion of the Great Jubilee of the Year 2000 to consider "reducing substantially, if not cancelling outright, the international debt which seriously threatens the future of many nations". [17] In recognition of their ecological debt, the more prosperous countries ought to feel called to do everything possible to forgive the debts of those countries that are in no condition to repay the amount they owe. Naturally, lest this prove merely an isolated act of charity that simply reboots the vicious cycle of financing and indebtedness, a new financial framework must be devised, leading to the creation of a global financial Charter based on solidarity and harmony between peoples. I also ask for a firm commitment to respect for the dignity of human life from conception to natural death, so that each person can cherish his or her own life and all may look with hope to a future of prosperity and happiness for themselves and for their children. Without hope for the future, it becomes hard for the young to look forward to bringing new lives into the world. Here I would like once more to propose a concrete gesture that can help foster the culture of life, namely the elimination of the death penalty in all nations. This penalty not only compromises the inviolability of life but eliminates every human hope of forgiveness and rehabilitation. [18] In addition, following in the footsteps of Saint Paul VI and Benedict XVI, [19] I do not hesitate to make yet another appeal, for the sake of future generations. In this time marked by wars, let us use at least a fixed percentage of the money earmarked for armaments to establish a global Fund to eradicate hunger and facilitate in the poorer countries educational activities aimed at promoting sustainable development and combating climate change. [20] We need to work at eliminating every pretext that encourages young people to regard their future as hopeless or dominated by the thirst to avenge the blood of their dear ones. The future is a gift meant to enable us to go beyond past failures and to pave new paths of peace.

IV. THE GOAL OF PEACE

Those who take up these proposals and set out on the journey of hope will surely glimpse the dawn of the greatly desired goal of peace. The Psalmist promises us that “steadfast love and faithfulness will meet; righteousness and peace will kiss” (Ps 85:10). When I divest myself of the weapon of credit and restore the path of hope to one of my brothers or sisters, I contribute to the restoration of God’s justice on this earth and, with that person, I advance towards the goal of peace. As Saint John XXIII observed, true peace can be born only from a heart “disarmed” of anxiety and the fear of war. [21]. May 2025 be a year in which peace flourishes! A true and lasting peace that goes beyond quibbling over the details of agreements and human compromises. [22] May we seek the true peace that is granted by God to hearts disarmed: hearts not set on calculating what is mine and what is yours; hearts that turn selfishness into readiness to reach out to others; hearts that see themselves as indebted to God and thus prepared to forgive the debts that oppress others; hearts that replace anxiety about the future with the hope that every individual can be a resource for the building of a better world. Disarming hearts is a job for everyone, great and small, rich and poor alike. At times, something quite simple will do, such as “a smile, a small gesture of friendship, a kind look, a ready ear, a good deed”. [23] With such gestures, we progress towards the goal of peace. We will arrive all the more quickly if, in the course of journeying alongside our brothers and sisters, we discover that we have changed from the time we first set out. Peace does not only come with the end of wars but with the dawn of a new world, a world in which we realize that we are different, closer and more fraternal than we ever thought possible.

Lord, grant us your peace! This is my prayer to God as I now offer my cordial good wishes for the New Year to the Heads of State and Government, to the leaders of International Organizations, to the leaders of the various religions and to every person of good will.

*Forgive us our trespasses, Lord,
as we forgive those who trespass against us.
In this cycle of forgiveness, grant us your peace,
the peace that you alone can give
to those who let themselves be disarmed in heart,
to those who choose in hope to forgive the debts of their brothers and sisters,
to those who are unafraid to confess their debt to you,
and to those who do not close their ears to the cry of the poor.*

Mass Intentions

Recently Deceased:	Phil Robinson, Warren Stephens, Christine Moses.
Rest of The Soul:	Fr Adrian Horgan, Fr Paul Ryan, Fr Mark Baird, Elias & Julia Georges, Alfredo Pjanic, Kevin Bouffler, Br Ray Dowding, Sr Audette Mansour, Francesco & Sarina Campanale, Daniel Lucich, Charlotte O'Brien, Stefano, Francesco & Maria Colagiuri, Filomena Pagano, Giuseppe Pagano, Matteo & Caterina Genova, Caterina Guarnia, Frances 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 & Slaiman 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, Francesco & Mary Sorbello, Bruce & Estelle Thurn, Gerald Wilson, Lisa Cooke, Michael & Mary Cassar, Giuseppe & Romilda Reginato, Rosalie Quito-an, Sylvia Tagalog, Winne Byrne, Saad Saad, Michael Issa, Gertrude Adelaide Daley, Dorothy & Carl Butler, Harold Bryan Smith, Joseph Sellathamboo, Teresa Moses, Margaret Hetherton, Mabel Doyle, Greg Doyle & Jim Bradbury, John, Pauline & Katherine Murphy.
Anniversaries:	Gerald Gleeson Snr, George Bugeja, James Webb & Wajih Saliba, Toufic & Audette Shalala, Des McNamara, Monica Ryan, Harry Thorpe, Tori Johnson & Katrina Dawson, Beryl Erskine, Norma McMillan, Rose Russo, Elisa, Patrick & Mereani Chang.
Sick Intentions:	Monsignor Kerry Bayada, Giuseppe Mazzaferro, Ann Cincotta-Tangey, John Weitering, Willie Quan, John Hay, Margaret Harrington, Ajith Antony, Rudy Raeburn, Robert Rumore, Carminella Tiberio, Theo McLean, Joseph Akkary, Sylvia Watson, Virgilio Lim, George Jabbour, Dr Maher Ishak Morian, 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. Kathy, Zoe & Max Stephens.

The New February to August Roster is now available from the side entrance of the Church and on the parish website.

4th & 5th January				
IF YOU CANNOT FULFIL YOUR ROSTER DUTY PLEASE ORGANISE A REPLACEMENT.				
Special Ministers	5PM	8AM	10AM	6PM
	Vince Blefari	Volunteer Needed	Jackie Romanous	Andrew Bova
	Beatrice Bonett	Volunteer Needed	Khairallah Family	Volunteer Needed
Readers	5PM	8AM	10AM	6PM
	Donald Bonette	Maria Yu	Anne Marrins	Owen Loney
	Helen Blefari	Robert Smith	Steven Doumit	Volunteer Needed
Altar Servers	5PM	8AM	10AM	6PM
	Marissa B.	May Louise I.	Khairallah Family	Volunteer Needed
	Olivia B.	Volunteer Needed	Volunteer Needed	Volunteer Needed
	Volunteer Needed	Volunteer Needed	Volunteer Needed	Volunteer Needed
Wardens	5PM	8AM	10AM	6PM
	Edith Pun	Peter Yamin	Trudie Rogers	Anthony Thurn

If you are an Acolyte; Reader; Eucharistic minister or in the Music Ministry you are required to sign in – (red folders are kept in the sacristy). The altar servers sign in folder is located in the side corridor.

