



# ST MARTHA'S PARISH STRATHFIELD

**Parish Priest:** Father John Hayes

**Assistant Priest:** Father Liem Duong

**Administration Coordinator:** Nicolle Mazzaferro [admin@stmarthas.org.au](mailto:admin@stmarthas.org.au)

**Sacramental Coordinator:** Linda Praum [sc@stmarthas.org.au](mailto:sc@stmarthas.org.au)

**Safeguarding Officer:** Dianne Dawson [safeguarding@stmarthas.org.au](mailto:safeguarding@stmarthas.org.au)

**Parish Ministries Coordinator:** Helen Williamson

**Music Ministry:** Marcella Ayoub & Marion Li

**Children's Liturgy Coordinator:** Alannah Hickry



**'From East & West they will come to take their place in the Kingdom of God'... Luke 13**

70 Homebush Rd Strathfield NSW 2135

Phone: 9746 6131 Fax: 9764 3040

Email: [office@stmarthas.org.au](mailto:office@stmarthas.org.au)

Website: [www.stmarthas.org.au](http://www.stmarthas.org.au)

**Parish Office Hours:**

Mon, Tues & Thurs 9.00am-5.00pm



**St Martha's School:** 9764 1184

Email: [info@stmstrathfield.catholic.edu.au](mailto:info@stmstrathfield.catholic.edu.au)

**Principal:** Carolyn Parsell

**Assist Principal:** Steven Belcastro

**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

6.00pm 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 **2nd Monday** during the **school term only**.

Contact: [elena.razzoli@syd.catholic.edu.au](mailto: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 [safeguardingenquiries@sydneycatholic.org](mailto: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.



**Office of the  
Children's Guardian**

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.**

## **A LOST RING WAS FOUND IN THE CHURCH AFTER THE 5PM MASS ON SATURDAY 2<sup>ND</sup> AUGUST. PLEASE CONTACT 0429 982 910.**

**First Holy Communion** - Please continue to pray for the candidates who are preparing to receive the Sacrament of First Holy Communion on Sunday 14<sup>th</sup> and Sunday 21<sup>st</sup> September during special Masses at 12.00 noon. May our Lord watch over them on their faith journey. A special thanks to Linda Praum our Sacramental Coordinator who has been preparing the children.



### **CWF AUGUST PARISH APPEAL**

Thank you for supporting the Charitable Works Fund (CWF). The Appeal will continue running until the end of August. Your donation will help those most vulnerable in Sydney - including our local Aboriginal community, as well as single mothers facing homelessness, people struggling with mental health issues and many others. Appeal envelopes will be provided for your use so please keep an eye out for them. You can also make a donation and find out more at [www.ourfaithourworks.org/cwf](http://www.ourfaithourworks.org/cwf)



The Priests' Retirement Foundation will be held across **weekend 6<sup>th</sup> & 7<sup>th</sup> September**. Also known as the Father's Day Appeal, each year our Archdiocese hosts this annually to support retired priests and thank our Fathers for their wonderful service to our community. Your gift is a 'thank you' to our priests who've contributed in many ways in your life. They are friends who've counselled, comforted and provided spiritual nourishment through their wisdom and willingness to teach. Give generously. Your tax-deductible gift will make a big difference to our retired Fathers who need our care. Envelopes are available in the Church Foyer.

**Background on the Gospel Reading (Loyola Press):** Today's Gospel reading is the third of three parables in chapter 13 that deal with the theme of the unexpected reversals brought by the Kingdom of God. The other two parables are about the tiny mustard seed that grows into a large tree and the small amount of yeast that makes a large batch of dough rise. All three are about the few and the many and the Kingdom of God. As this parable opens, Luke reminds us that Jesus is making his way to Jerusalem. This journey, this exodus as Luke refers to it, makes up the entire middle of the Gospel. He is teaching as he goes. A question from the crowd gives Jesus the chance to make a prophetic statement. Luke uses this question device a number of times in his Gospel. A few weeks ago, the question "What must I do to inherit eternal life?" led to the parable of the Good Samaritan. The question about will only a few be saved uses typical Christian language about salvation but also expresses the Jewish concern about whether everyone who calls himself a Jew is actually faithful to the covenant. This was a concern of the Pharisees. Jesus answers that they must strive in the time remaining to enter through the narrow door because many will be trying to get in but won't be strong enough. He then moves to a parable about another door. (The translation says "gate" then "door," but the same Greek word is used.) Once all those entering the master's house are in and he locks the door, there will be no way for others to get in. Those left outside may knock, but the master will say he doesn't know them. Unlike the Gospel reading from a few weeks ago where Jesus was teaching about prayer, and we were told to knock and the door would be opened, in this parable, the master will not open and say he does not know us. People from the north, south, east, and west will take our place inside. Abraham, Isaac, Jacob, and all the prophets will take our place in the Kingdom of God. Those who do not make it through the narrow door will be cast out to where there is wailing and grinding of teeth. The image of the door is replaced in the final verses of the parable with the image of the heavenly banquet. Two passages from the Book of Isaiah influence the conclusion. Isaiah 43:5-6 speaks of God bringing Israel's descendants back from the east and from the west, the north and the south. And Isaiah 25:6 speaks of the Lord providing a feast of rich foods and choice wines for all peoples on his holy mountain. The answer to the question if only a few will be saved is no. In the end, many will be saved, but many who thought they would be saved will not be saved. The parable is a prophetic warning to repentance in order to enter the kingdom.

**Family Connection:** Families take advantage of certain days throughout the year to celebrate individuals in the family and to make sure that they know that they are not taken for granted. As a family, recall all of the days that someone in the family was celebrated in the past year—birthdays, Mother's Day, Father's Day, anniversaries, graduations, and so on. Next, challenge each individual to recall what gifts were received on the day(s) on which he or she was celebrated. Emphasize that these days are intended to express appreciation in a special way but are not meant to replace the appreciation that we should always show. Point out how, at times, families can take one another for granted. Explain that in this Sunday's Gospel, Jesus tells a story about some people who took something for granted and paid a price. Read aloud Luke 13:22-30. Explain that, in this story, some people took it for granted that they could enter the house whenever they wanted, but the master locked the gate and would not let them in after hours. Point out that Jesus was warning his listeners not to assume that they will have eternal life in heaven and not to take this invitation for granted. As a family, commit to showing appreciation for one another in the days ahead, striving to not take for granted any of the many things that family members do in their roles as parents and children.

#### **BECOME A CATECHIST - DURING THE SCHOOL TERM ONLY.**

We are in need of additional Catechists to teach scripture in our local public schools.

- **Homebush Public School- 11.15am-12.00pm on Wednesdays.**

All training and teacher resources & support will be provided.

Please contact Lorraine Kazzi on 0400 505 205.

**TAX RECEIPTS ARE NOW AVAILABLE BY CONTACTING THE PARISH OFFICE**

# Reflection - Conflicting Voices

By Ron Rolheiser

We are drowning in a sea of voices.

Superficially, we see this in advertising. Everywhere around us, billboards, radio, television, newspapers, magazines, the internet, and the fashion industry, hold out the promise of something better for us – a new soap, a new lover, a new philosophy of life. More deeply, however, we experience this sea of voices as a great tension. The different voices we hear pull us in many directions and, after a while, we're no longer sure who we are, what we believe in, or what will bring us life. Different voices tell us different things and each voice seems to carry its own truth. On the one hand, there's a powerful voice beckoning us towards self-sacrifice, self-renunciation, altruism, heroism, telling us that happiness lies in giving life away, that selfishness will make us unhappy, and that we will only be ourselves when we are big-hearted, generous, and put the needs of others before our own. Deep down, we all know the truth of that, it's Jesus' voice telling us that there is no greater love, nor meaning, than to lay down one's life for others. Francis of Assisi was right, we only receive by giving. And so we admire people who radiate that and we feed our souls and those of our children with stories of heroism, selflessness, and bigness-of-heart. But that's not the only voice we hear. We hear as well a powerful, persistent voice seemingly calling us in the opposite direction. Superficially, this is the voice calling us towards pleasure, comfort, and security, the voice that tells us to take care of ourselves, to drink in life's pleasures to the full, to seize the day while it's still ours to seize. More deeply, this is the voice that challenges us not to be too timid or fearful to be a full human being. This voice invites us to participate in, contribute to, and enjoy the wonderful energy, colour, wit, intelligence, and creativity that makes the world go round and makes life worth living. This is the voice beckoning us towards romance, creativity, art, achievement, physical health, the voice telling us Jesus' parable of the talents and holding before us a truth too often neglected in religious circles, namely, that God is also the author of eros, colour, physical health, wit, and intelligence. Life, it insists, needs to be tasted, in God's name. So which is the real voice? Is one of these voices to be heeded and the other resisted? This is a complex question and there's more to it than meets the eye. Historically, the temptation, at least in religious circles, has been to over-simplistically identify the voice of Jesus with the voice that calls us toward self-sacrifice and asceticism: "Everything is about self-renunciation!" Indeed, it is. Jesus did say that, as did every great saint. But Jesus and those others also said more and our failure to take heed of the rest of what they said has sometimes made for a spirituality that is a half-truth with some nasty consequences, namely, in the name of religion, we have sometimes become unhealthily fearful, timid, and guilt-ridden. Whenever this happens, the other voice, the one inviting us to enter more fully into life's dance of energy, is not blotted out but driven underground and there, because we have neglected part of what God has called us to, instead of becoming martyrs, we become people with "martyr-complexes", frustrated persons whose energies become negative and manipulative in the name of love and service. Moreover, in the name of this half truth, we often end up having God fighting God, truth fighting truth, wisdom fighting energy, and spiritual health fighting physical health, because we've put self-renunciation in false opposition to the challenge to also enter into the wonderful God-given energy of this planet where beauty, romance, creativity, physical health, wit, wine-drinking, and good humour also extend part of God's authentic invitation. How to find a balance in all of this? If both voices invite us to truth and yet they seem in opposition to each other, where do we go with this? There is no simple truth, here or anywhere else. Truth is painfully complex (as are we) and truth is always bigger than our capacity to absorb and integrate it. To be open to truth is to be perpetually stretched and perpetually in tension, at least this side of eternity. And that's true in terms of the seeming opposition between these voices. At times they are in real opposition and we can't have it both ways, but have to choose one to the detriment of the other. Truth has real boundaries and there's a danger in letting it mean everything. But there's an equal danger in letting it mean too little, of reducing a full truth to a half-truth – and nowhere, at least in the spiritual life, is this danger greater than in our tendency to let either of these voices completely blot out the other.

The logo for 'Study CAMP' features the word 'Study' in a white, cursive script font, positioned above the word 'CAMP' which is in a large, bold, yellow sans-serif font with a white outline. The background of the entire advertisement is a dark, artistic photograph of numerous books stacked and fanned out, creating a sense of depth and texture.

8-10 Oct 2025 • For Yr 11 & 12 students  
6–8 hours of quiet study time each day  
Daily Mass & reflective discussions  
On-campus accommodation & all meals included

\$400 per student — save \$40 with the code PARISHDISCOUNT  
Register Now: [www.campion.edu.au/event/study-camp](http://www.campion.edu.au/event/study-camp)



# Ask RUOK?™ ANY DAY

A conversation could change a life.

National R U OK DAY.

Thursday 11<sup>th</sup>  
September 2025.  
Resources will be  
available in the  
Church Foyer

## 30<sup>th</sup> & 31<sup>st</sup> August

Special Ministers	5PM	8AM	10AM	6PM
	Peter McCluskey	Gian Surjadinata	Elias Family	Helen Williamson
	Marian McCluskey	Artha Surjadinata	Maria Soares	<b>Volunteer Needed</b>
Readers	5PM	8AM	10AM	6PM
	Maria Soo	Greg Glass	Elias Family	Andrew Chasle
	Patricia Saad	Sonia Gomez	Mark Soares	<b>Volunteer Needed</b>
Altar Servers	5PM	8AM	10AM	6PM
	Celeste S.	Ryan W.	Alysha N.	<b>Volunteer Needed</b>
	Thomas S.	Dylan W.	Aidan M.	<b>Volunteer Needed</b>
	Jeff C.	Matthew C.	Elias Family	<b>Volunteer Needed</b>
	Matthew Z.	<b>Volunteer Needed</b>	Elias Family	<b>Volunteer Needed</b>
Wardens	5PM	8AM	10AM	6PM
	Edith Pun	Paula Abela	Trudie Rogers	Anthony Thurn

## Mass Intentions

<b>Recently Deceased:</b>	Scarlett Dahdah, Terry McCarthy, Tommy Partch, Dr Chantal Bardella, Pepito Awayan, Raymond Jung, Joseph Sarkis Baini, Vimla Hilton, Francesco Torresan, Emile Habib, Catherine Tolme, Percy Karunatileka, William Terence McWilliams, Joseph Ramanathan.
<b>Repose of The Soul:</b>	Fr Adrian Horgan, Fr Paul Ryan, Fr Mark Beard, Elias & Julia Georges, Luke Manassa, Alfredo Pjanic, Kevin Bouffler, Br Ray Dowding, Francesco & Sarina Campanale, Daniel Lucich, Stefano, Francesco & Maria Colagiuri, Filomena & 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, Joseph Tannous, Nejia Tannous, Faado, Alice & Slaiman Herro, Aldo & Fiorella Amarino, Salvatore' Puglisi, Roger O'Reilly, Monica & Patrick Ryan, Elie Sahyoun, Christopher John Stewart, Stephen Maxwell Stewart, Margaret Raeburn, Francesco & Mary Sorbello, Bruce & Estelle Thurn, Gerald Wilson, Lisa Cooke, Michael & Mary Cassar, Giuseppe & Romilda Reginato, Gladstone & Noel Jebanasam, Bridie McWilliams, Rex Fernandes, Julian & Mabel Doyle, Jim Bradbury & Greg Doyle.
<b>Anniversaries:</b>	Raymond Castelino, Duncan Maclean, Joseph Michael Nathan, Seliome Seseikiene, Roland George Peters, Colin Soleiman, Simon Ban, Francesco Campanale, Giuseppina & Lorenzo Tati, Josephine & Habib Khoury, Roslyn & Francis Sinnadurrai, Carmelina Truscello, Stella Cusack, Eric Leahy, Joseph Tabbakh, Stephen Bonett, Salvatore' Bonett, Annie Bonett, Patrick Duggan, Lawrie Soares, John & Doreen McNamara, William (Bill) Starr, Antonio Truscello.
<b>Sick Intentions:</b>	Giuseppe Mazzaferro, Sr Marilyn Farley, Elliot Leahy, Jason Gereis, Toni N, Norma Habib, Joe Everitt, Alf Buda, Ann Cincotta-Tangey, Mark Samaha, John Weitering, Willie Quan, John Hay, 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, Joanna Jo, Simon Alam, Rosanne Sukkar, Henry D'Souza, Danielle Fabien, Maroun Moussa, Stephen Chase (snr), Ajay Babu Avirneni,
<b>Special Intentions:</b>	Deceased friends, relatives & Benefactors of the Dominican Order. Teresa Rosso, Naomi & Maher Watson, Reg O'Neill, Madanu Anthony & Sundari Family, Saleem Chatti & Kulathil & Family.

*Remembering someone with a Mass Intention honours them in a unique way – surrounding them with the warmth of God's love. A Mass may be offered for the living or deceased, for a Birthday, Anniversary, for somebody who is ill, or for a special intention. If you would like a Mass offered on a particular date, please contact the parish office to arrange this.*

**Mass Intention Envelopes are available at the Church Entrances.**

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