



## St Peter's Church, Surry Hills

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**Most Reverend Danny J Meagher:** Bishop in Residence, Episcopal Vicar for the Northern Region

**Fr. John A Macdonald:** Administrator

**Fr. Nicola Falzun OP:** Priest in Residence for the *Missio ad gentes* of the Neocatechumenal Way

**Sunday Masses:** 9:00am and 10:30am

**Daily Mass:** **Mon:** 7:30am; **Tue - Sat:** 10:00am;

**Exposition of the Blessed Sacrament:** **Tues – Thurs:** 5:00pm – 6:00pm

**Exposition of the Blessed Sacrament & Benediction:** **Fri:** 5:00pm – 6:00pm

**Confessions:** **Fri:** 5:00pm – 5:45pm; **Sat:** 9:30am - 10:00am

**Holy Rosary:** Daily before Mass

### Feast Days for the Twenty-third Week in Ordinary Time (Year A)

Wed 13 Sep Saint John Chrysostom, bishop, doctor

Thur 14 Sep The Exaltation of the Holy Cross (Feast)

Fri 15 Sep Our Lady of Sorrows (Memorial)

Sat 16 Sep Saint Cornelius, pope, martyr and Saint Cyprian, bishop, martyr

### We Pray For:

**Our sick and injured:** Joyce Reconski, Fred Hailwood, Greg Mason, Maximiliano Carias Suriano, (Jacqui's father), Roy Child, Roslyn Furber, Nerisa Williams, Sophie Marden, Grace Moon, Anna Seow, Ricardo Francisco, Gerry Cassar, Makram Nammour, Ana Teresa Rodrigues, Mafalda Triolo.

**Our deceased:** Luisa Medina Sanches (Rosa Bravo's mother), Dr EK Cheriachan (32<sup>nd</sup> anniversary 9/8 (Elsy's husband)), Pat McGannon, Helen McGannon, Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

**Our Recently Deceased:** Arun Kujur ((20/8) Sr. Margritta's nephew), David Lindley ((12/8) Robyn Nicholson's friend), Edward Michael Oliver ((20/6) Terry's friend), Alan Dixon ((25/7) Brendan's father), Luxy Godfrey (11/7), Christopher Heffernan (14/7)

**Our house bound elderly:** Bernadette Hailwood, June Holt, Shirley Kennedy, Anna Maria, Patricia Wells.

Partaking in the Eucharist commits us to others, especially the poor, teaching us to pass from the flesh of Christ to the flesh of our brothers and sisters, in whom he waits to be recognised, served, honoured and loved by us.

Pope Francis

*Catechesis on the Mass 2018*

**The parish will be celebrating Robert Pearce's 90<sup>th</sup> birthday after the 10:30am Mass at the Parish Hall with an early lunch. Please remember to bring a plate to share. All are welcome.**

## Church leaders demand 'ecological justice', CathNews 7 Sep23

As the annual Season of Creation began on September 1, Church leaders around the world called for ecological justice.

Myanmar's Cardinal Charles Maung Bo reported that ecological injustice "has robbed food from the plates of millions of children in poor countries and snatched water from their thirsty mouths". Cardinal Bo, president of the Federation of Asian Bishops' Conference, added that "farmers have lost their seeds and forests have lost their topsoil". He described poor countries as being "strangled with an existential crisis".

The 74-year-old cardinal condemned rich nations who plunder resources from the global south and called it "horrendous injustice".

"Never in history have so many millions suffered for the egoistic enjoyment of a few," he said. Ecumenical Patriarch Bartholomew of Constantinople made a statement deploring the ecological effects of war, saying that "every act of war is also a war against Creation". He said there was a close connection between environmental damage and failure to respect human rights.

"The pollution of the atmosphere, of water and earth by bombings, the risk of nuclear holocaust, the emission of dangerous radiation from nuclear plants producing electrical energy, the carcinogenic dust from exploding buildings, the destruction of forests and depletion of arable agricultural property – all these bear witness to the fact that the people and ecosystem of Ukraine have undergone and continue to undergo incalculable losses," Patriarch Bartholomew said.

The chairman of the US bishops' domestic and international policy committees last week issued a statement on water pollution, while the German bishops' conference has publicly declared its support for a "Global Climate Strike" on September 15.

## Pope Francis: Synod proceedings will be secret to avoid ideology and gossip, Gerard O'Connell, 4 Sep23

Pope Francis held an hour-long press conference on the flight from Mongolia to Rome on Sept. 4, answering questions related to his visit in Mongolia, China-Vatican relations and the yet unfulfilled mission of [Cardinal Matteo Zuppi](#) to Beijing.

He clarified recent comments to young Russian Catholics in St. Petersburg that so upset Ukrainians, spoke about the updated encyclical "Laudato Si'" that will be released on Oct. 4, and when asked about the possibility of a visit to Vietnam, he revealed that traveling to foreign countries has become more difficult for him.

He answered several questions about next October's synod of bishops and insisted on the need to ensure the privacy of the proceedings to allow participants to speak freely. He announced that a commission of the synod will provide the media with information each day but not with gossip of what clashes took place in the meetings.

### *The synod and ideological polarization*

Asked how ideological polarization may be dealt with at the synod, given that its proceedings will be secret, Pope Francis replied: "There is no place in the synod for ideologies. It is another dynamic; the synod is dialogue by the baptized, by the members of the church in the dialogue with the world and the problems that humanity faces today.

“But when one thinks in an ideological framework the synod ends. There is no place in the synod for ideology,” he said. “There is a place for dialogue and for confrontation between sisters and brothers, and confrontation with each other on priorities.”

He emphasized that “synodality is not something [introduced] by me, it came from Paul VI. When the Second Vatican Council ended, he noted that the church in the West had lost the synodal dimension. The Eastern churches have it.”

For this reason, he said, “Paul VI created the Secretariat of the Synod of Bishops that over the past 60 years has carried forward reflection in the church [on various issues] in a synodal way.”

Francis recalled that on the 50th anniversary of Paul VI’s decision, “I published a document and I concluded that it was very appropriate to hold a synod on synodality. It is not a fashion, rather it is something ancient because the {Eastern church has} preserved it.”

Pope Francis confirmed that the synod’s proceedings will not be public. “We must protect the privacy,” he said. “This is not a television program where we speak of everything; it is a religious moment. it is a moment for religious exchange.”

He said the synod members will each speak for three or four minutes and then there will be a period of silence with prayer, a moment of prayer. “Without this sense of prayer there is no synodality,” he said, “It is political, it is parliamentarianism, but the synod is not a parliament.”

Francis said, “There will be a commission, presided over by [Paolo Ruffini, prefect of the Dicastery for Communication] that will issue press releases on how the synod is going, [but in] the synod, we must protect the religiosity and the identity of the person who speaks.”

### *On opposition to the synod*

A journalist told Francis, “This synod is not only arousing much curiosity and much interest, it is also arousing much opposition and criticism.” He mentioned a book that is being circulated in Catholic circles to which U.S. Cardinal Raymond Burke wrote in the introduction that the synod will be “a Pandora’s box” that will bring calamity to the church. The journalist asked if the pope believed this evident polarization threatened the work of the synod. Pope Francis responded by recalling that some months ago he called a Carmelite prioress who told him: “Holiness, we are afraid of the synod that it will change doctrine.”

The pope told her, “If you continue with these ideas, you will find ideology. Always, when in the church one detaches from the journey of communion then ideology emerges.... But it’s not the true Catholic doctrine, which is in the Creed. The true Catholic doctrine scandalizes, just as the idea that God became man scandalizes, that the Madonna preserved her virginity [scandalizes]. The true Catholic doctrine scandalizes, but the distilled ideology does not scandalize.”

## **The Australian Catholic Bishops Conference (ACBC) Social Justice Statement 2023-24**

### **“Listen, Learn, Love” – A New Engagement with Aboriginal and Torres Strait Islander Peoples**

In 1967, Australians gave overwhelming support to a referendum that recognised Australia’s First Peoples as citizens. In 2023, we will be given a chance to vote in another referendum to constitutionally recognise Aboriginal and Torres Strait Islander Peoples through a Voice to Parliament.

Australia's Bishops see it as an opportunity for all Australians to renew our engagement with the First Peoples of Australia. They have come to this view through much listening to the First Peoples and they encourage us all to listen to them in a spirit of love and humility. The Bishops invite the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) to speak directly about their experiences of injustice and about their hopes for the future.

NATSICC addresses the many injustices their people have faced since colonisation until now. They speak of many concerns including high suicide rates and incarceration, shorter life expectancy and poorer outcomes in employment, education and housing. They also identify racism as an on-going challenge. The information they use includes the Closing the Gap Report and the witness of Aboriginal and Torres Strait Islander Peoples who spoke about their concerns during visits to many communities during the preparation of this statement. NATSICC also acknowledges the achievements of many of their people despite these challenges and notes the many efforts by First Nations communities to address these problems. They note with approval the efforts made within the Church to support their communities. They conclude by giving their support to the referendum on the Voice. They see it as a positive step in efforts to improve the lives of First Nations people.

The Bishops acknowledge the pain and hardship experienced by First Nations Peoples. They point to the Church's efforts to stand in solidarity with Aboriginal and Torres Strait Islander Peoples since the early days of colonisation. Nevertheless, they acknowledge that the Church played a part in the injustices First Nations People have experienced.

The Bishops invite us, as Catholics, to begin a new engagement with the First Peoples to overcome injustice, an engagement grounded in love. This love is at the heart of Jesus' message. This love is characterised by a commitment to encounter and dialogue, reciprocity, mutual accompaniment and a desire to put the other at the centre of our attention.

The Bishops offer us some simple actions which could help us to begin this new engagement. The Bishops do not tell us how to vote in the referendum, but they encourage us to inform ourselves about the issues through respectful dialogue, especially with Aboriginal and Torres Strait Islander Peoples.

The Bishops and NATSICC join together at the conclusion of the statement to call for us all to walk together in love on a journey of healing, whatever the outcome of the Voice referendum.

Last week we attached the foreword of the ACBC 2023-24 Social Justice Statement. This week we offer you a link to access the whole statement:

<https://socialjustice.catholic.org.au/2023/08/22/social-justice-statement-2023-24/>

**Saint John Chrysostom**, (Feast day 13 Sep)

*If the Lord should give you power to raise the dead, He would give much less than He does when he bestows suffering. By miracles you would make yourself debtor to Him, while by suffering He may become debtor to you. And even if sufferings had no other reward than being able to bear something for that God who loves you, is not this a great reward and a sufficient remuneration? Whoever loves, understands what I say."* -St. John Chrysostom

Born in Antioch, c. 347, Saint John Chrysostom (Golden-mouthed) was perhaps the greatest preacher in the history of the Church, thus the name given him, and the most prominent Greek

father of the Church.

He grew up in Antioch, received an excellent classical Greek education, and upon meeting the holy bishop Meletus, he decided to devote his time to the study of religious works and the Sacred Scriptures. He received Baptism after three years of study and set out for the desert to live the ascetic life of a hermit.

His extreme mortifications left him in fragile health, and he thus returned to Antioch after two years of recovery, and devoted himself to studying for the priesthood. He was ordained in 386 and served in the Cathedral of Antioch for 12 years, winning widespread fame for his sublime preaching.

In 398 he was forcefully appointed Patriarch of Constantinople, and fast became very popular with his flock through his example of preaching and courage in front of the imperial power, whose corruption and decadence he never shirked from criticizing in public.

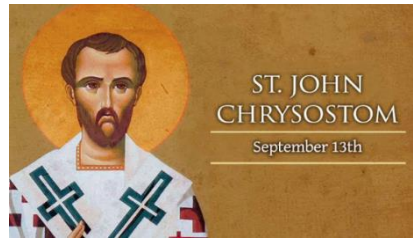
This attitude naturally made an enemy of the empress, Eudoxia as well as Theophilus, bishop of Alexandria, who had him condemned on false charges in 403. He was exiled

to Armenia where he continued to be a great presence in the Church of the East through his many letters. He was exiled from Armenia to an isolated place along the Black Sea. He died during the journey in 407 in Pontus, his ill health unable to endure its rigours.

In 438 the Emperor Theodosius II of Constantinople had John's body returned to Constantinople, and did penance for the sins of his mother Eudoxia.

Chrysostom's many writings, especially homilies and commentaries on the Gospels, are still extant and have exerted great influence over the centuries.

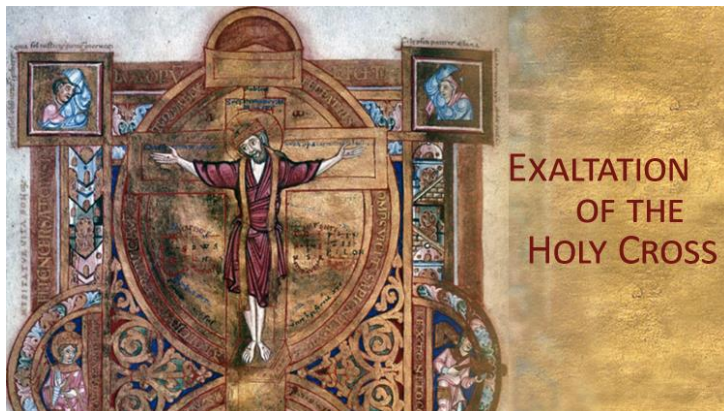
*"When you are before the altar where Christ reposes, you ought no longer to think that you are amongst men; but believe that there are troops of angels and archangels standing by you, and trembling with respect before the sovereign Master of Heaven and earth. Therefore, when you are in church, be there in silence, fear, and veneration."*  
- St. John Chrysostom



### **FEAST OF THE EXALTATION OF THE HOLY CROSS, (Feast day 14 Sep), VATICAN NEWS**

On 13 September 335, the Church of the Holy Sepulcher (also called the Church of the Resurrection) was dedicated. The following day, the cross that Empress Helena had discovered on 14 September 320, was venerated in a solemn ceremony. In 614, the Persian King, Chosroes II, waged war on the Romans. After conquering Jerusalem, he confiscated many treasures, among which was the Cross of Jesus. The Byzantine emperor Heraclius initiated peace negotiations, but was rejected. He then waged war and won near Nineveh, asking for the restitution of the Cross, which then returned to Jerusalem. Today, the cruelty of the Cross is not what is exalted, but the Love that God manifested to humanity by accepting death on the Cross: "Who, though in the form of God, emptied himself, taking the form of a slave. This is the glory of the Cross of Jesus!" (Pope Francis)

Jesus said to Nicodemus: 'No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.' For God so



loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him (Jn 3:13-17).

**Stop turning in on ourselves:** "Being Christian", Pope Benedict XVI wrote, "is not the result of an ethical choice or a lofty idea, but the encounter with an event". The Gospel the liturgy offers us on the Feast of the Exaltation of the Holy Cross suggests that God wants to enter into a relationship of love with everyone. This is offered in His Son, Jesus, lifted up on the Cross. Lifting up our gaze to God expresses a very important truth: we are invited to enter back into relationship with Him. We need to stop turning in on ourselves, uselessly nurturing a sense of guilt and forgetting that "in whatever our hearts condemn, God is greater than our hearts" (1 Jn 3:20). Let us lift up our eyes toward the stars (remember Abraham and the promise of many descendants), knowing how to cast every worry onto God.

**Wonder and gratitude:** Lifting up our gaze should not enkindle fear, but gratitude, because that elevation is the measure of the love with which God loves His children, in His Son. It is the Mercy of God, therefore, which, as is the case with Nicodemus, illuminates the darkness of our lives and allows us to continue on our journey.

**There is no neutrality regarding the Cross:** We cannot remain neutral regarding the Cross of Jesus. Either we are with Him or we are against Him. A choice is made before every action, for the actions of a Christian are none other than the testimony of how "God has love us so much that he gave His only Son, Jesus".

### **Prayers**

*Most High glorious God,  
enlighten the darkness of my heart.  
Grant me an upright faith,  
secure hope and perfect charity.  
Fill me with understanding and knowledge  
that I may fulfill your command. Amen.*

(prayer of Saint Francis before the Crucifix of San Damiano)



*We adore you,  
Lord Jesus Christ,  
here, and in all your churches  
throughout the whole world,  
and we bless you,  
for by your holy cross you  
have redeemed the world.*

(Saint Francis of Assisi)

**The Feast of Our Lady of Sorrows.**(Feast day 15 Sep) Fr William Saunders, Catholic Education Resource Centre

The title, Our Lady of Sorrows, given to our Blessed Mother focuses on her intense suffering and grief during the passion and death of our Lord. Traditionally, this suffering was not limited to the passion and death event; rather, it comprised the seven dolours or seven sorrows of Mary, which were foretold by the Priest Simeon who proclaimed to Mary, This child [Jesus] is destined to be the downfall and the rise of many in Israel, a sign that will be opposed and you yourself shall be pierced with a sword so that the thoughts of many hearts may be laid bare (Luke 2:34-35). These seven sorrows of our Blessed Mother included the flight of the Holy Family into Egypt; the loss and finding of the child Jesus in the Temple; Mary's meeting of Jesus on His way to Calvary; Mary's standing at the foot of the cross when our Lord was crucified; her holding of Jesus when



He was taken down from the cross; and then our Lord's burial. In all, the prophecy of Simeon that a sword would pierce our Blessed Mother's heart was fulfilled in these events. For this reason, Mary is sometimes depicted with her heart exposed and with seven swords piercing it. More importantly, each new suffering was received with the courage, love, and trust that echoed her fiat, let it be done unto me according to Thy word, first uttered at the Annunciation. This Feast of Our Lady of Sorrows grew in popularity in the 12th century, although under various titles. Granted, some writings would place its roots in the eleventh century, especially among the Benedictine monks. By the fourteenth and fifteenth centuries, the feast and devotion were widespread throughout the Church.

Interestingly, in 1482, the feast was officially placed in the Roman Missal under the title of Our Lady of Compassion, highlighting the great love our Blessed Mother displayed in suffering with

her Son. The word *compassion* derives from the Latin roots *cum* and *patior* which means to suffer with. Our Blessed Mother's sorrow exceeded anyone else's since she was the mother of Jesus, who was not only her Son but also her Lord and Savior; she truly suffered with her Son. In 1727, Pope Benedict XIII placed the Feast of Our Lady of Compassion in the Roman Calendar on Friday before Palm Sunday. This feast was suppressed with the revision of the calendar published in the *Roman Missal* of 1969.

In 1668 the feast in honour of the Seven Dolours was set for the Sunday after September 14, the Feast of the Holy Cross. The feast was inserted into the Roman calendar in 1814, and Pope Pius X fixed the permanent date of September 15 for the Feast of the Seven Sorrows of the Blessed Virgin Mary (now simply called the Feast of Our Lady of Sorrows). The key image here is our Blessed Mother standing faithfully at the foot of the cross with her dying Son: the Gospel of St. John recorded, Seeing His mother there with the disciple whom He loved, Jesus said to His mother, 'Woman, there is your son.' In turn He said to the disciple, 'There is your mother.' (John 19:26-27). The Second Vatican Council in its *Dogmatic Constitution on the Church* wrote, A...She stood in keeping with the divine plan, suffering grievously with her only-begotten Son. There she united herself, with a maternal heart, to His sacrifice, and lovingly consented to the immolation of this Victim which she herself had brought forth (#58).

St. Bernard (d. 1153) wrote, Truly, O Blessed Mother, a sword has pierced your heart... He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since His (*De duodecim praerogativis BVM*).

Focusing on the compassion of our Blessed Mother, our Holy Father, Pope John Paul II, reminded the faithful, Mary Most Holy goes on being the loving consoler of those touched by the many physical and moral sorrows which afflict and torment humanity. She knows our sorrows and our pains, because she too suffered, from Bethlehem to Calvary. 'And thy soul too a sword shall pierce.' Mary is our Spiritual Mother, and the mother always understands her children and consoles them in their troubles. Then, she has that specific mission to love us, received from Jesus on the Cross, to love us only and always, so as to save us! Mary consoles us above all by pointing out the Crucified One and Paradise to us! (1980).

Therefore, as we honour our Blessed Mother, our Lady of Sorrows, we honour her as the faithful disciple and exemplar of faith. Let us pray as we do in the opening prayer of the Mass for this feast day: Father, as your Son was raised on the cross, His Mother Mary stood by Him, sharing His sufferings. May your Church be united with Christ in His suffering and death and so come to share in His rising to new life. Looking to the example of Mary, may we too unite our sufferings to our Lord, facing them with courage, love, and trust.

### Sunday 10:30am Mass Readers' Roster

Sun 10 Sep	<b>Grant Jones and Michael Kenny</b>
Sun 17 Sep	James and Geneviève McCaughan

(If there is a fifth Sunday of the month, readers will be arranged ad hoc for that day.)

NB: if you are unable to read on your rostered Sunday, and you have been unable to find a replacement, please contact the parish office. Other parishioners are welcome to contact the office if they wish to read at either of the Sunday Masses.