



St Peter's Church, Surry Hills

235-241 Devonshire St (between Crown and Marlborough Streets),
Parish phone: (02) 9698 1948
Email: admin@stpeterssh.org.au
Website: www.stpeterssurryhills.org.au



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-fourth Week in Ordinary Time (Year A)

Tues 19 Sep Saint Januarius, bishop, martyr
Thur 21 Sep Saint Matthew, apostle, evangelist
Sat 23 Sep Saint Pius of Pietrelcina, priest

We Pray For:

Our sick and injured: Joyce Reconski, Greg Mason, 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 (32nd 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)

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

Volunteers Needed: A big thank you to those who have been giving their time in making sure our parishioners could enjoy a cup of coffee/tea and snacks after the Sunday 10:30am Mass. **The Morning Tea Crew** is looking for more volunteers and if you can help, please contact Brigid on 0413436957

Help needed: We are also looking for volunteers to help with cleaning the church kneelers. Please let Angela or Florence know, if you would like to help.

The Parish congratulates Brendan and Theresa Byrne on the baptism of their first child, Felicity Grace, this Sunday, 17 September 2023

The leader of the Catholic Church in Kyrgyzstan was in Mongolia, where Pope Francis said that the littleness of the local churches is not a limitation, but a resource for the universal Church. The Jesuit Fr Anthony Corcoran is the Apostolic Administrator for the few hundred Catholics who live in Kyrgyzstan. During a visit to Ulaanbaatar, Mongolia, for the papal visit, he sat down for a talk with Maria Lozano, director of Press for *Aid to the Church in Need International* (ACN).

What has your impression of this papal visit to Mongolia been? My impression has been one of joy, just at the level and the depth of sharing that happened here. Sharing from the Holy Father, certainly, but sharing also amongst the people who came as pilgrims, amongst the bishops and the people, amongst people of different nationalities. What a true Catholic gathering! Although I should have expected that, still, when you experience it, it is very striking.

Did you come with a group from Kyrgyzstan? No, I came alone. But already I have heard such joyful reactions from Catholics in Kyrgyzstan. They are certainly following the visit.

What did this trip to Mongolia mean to them? Every human is related, and the Pope has used the word “communion” repeatedly, and this communion is more than just an act, it is really a way of being. You talk about the Church as being a communion, and so of course, whenever something touches a part of the Church it touches all of us. Pope Francis also referred to that from the other angle, meaning that the people of Mongolia should feel a connection with the universal Church, so from below and from above, that's how God works.

Of course, every country has its own culture, history and people, but there are also similarities throughout history among the countries in this region. The profile of the Church in Mongolia and the Church in Kyrgyzstan, and some other local Churches, for example, is similar in that they are so tiny. And this is another message that the Pope brought and brings always: the greatness that God instils through the smallness, that we should not pay attention just to “small numbers, limited success or apparent irrelevance”. In the case of Mary, for example, her littleness is greater than the heavens, so littleness is not to be seen just as a limitation, but as a resource. And we can certainly feel that in Kyrgyzstan.

Is that the message you are taking back to your community? It is one of them. Because God cares through his Church, and his Church cares through presence, including in places where it is small. And the Church cares in this concrete instance too, with the Pope coming to us. He is the shepherd that cares for his flock where they are.

Do Catholics feel integrated in these countries, or do they feel they are foreign elements? As the Pope pointed out, Christianity is not something new in this region, it has been here from the early centuries of Christianity, along the Silk Road. The Church is not something new or foreign to any society, the Church isn't something that has as its main goal to bring a different culture and impose it, it is something that comes from God, but that at the same time, comes up from within.

At the same time, the Church seems to act with caution in this part of the world. When asked about the papal visit, Cardinal Marengo, Apostolic Prefect for Mongolia, said Francis was coming to “whisper the Gospel”.

If you whisper the Gospel – and now this is my interpretation of his words – you must know the language quite well, you must have the trust of the person, you must be close to them, you must

be clear in what you are saying, I think that this is inculturation, or as we would say, the incarnation of the Church.

Both Mongolia and Kyrgyzstan, as well as many other countries in this region, were under Communist dictatorships for decades. Are the challenges for the Church related to this past? Certainly, because the Church is within society so that history definitely plays a role in everything. Having lived in Russia, and in Kyrgyzstan, of course the legacy of atheistic Communism has played its role, and at the same time God's providence always wins out, because the fact is that in this region through persecution the Church received new life from the Catholics being sent there. That is how God's providence works, God always brings in the Church that special grace which inflames the hearts of some of the faithful, even though the persecutions that were, those that are ongoing and the ones still to come, in many places in the world. So, of course, the legacy somehow unites us too. It is not the most important part of our being in communion with each other, but certainly it is visible.

What fruits do you expect of this visit, both for Mongolia and for Central Asia? Will this emotion and enthusiasm last? When the Pope spoke to the pastoral workers, he mentioned that the joy of the Gospel is the source of why one would give their life for the Gospel, and the joy of the Gospel is something that lasts and gives true fruit. A word that always comes to mind is consolation, that the Pope's presence is marked by consolation, and true consolation doesn't come from a human being; consolation that lasts, gives life and encouragement, comes from only one source. True consolation is not just some spiritualised floating thing, it is very practical, because it reminds us who we are.

Was there any experience over these past three days that really struck you? There were many. Especially seeing how the Pope interacted with people, to see how he is so alive when he is with the people, and they are too. And that is something that can't be explained by the fact that the boss, or the chief, or even the head priest has come to visit; there is something there. No matter how many times I saw it, it was so touching, whether it was from those people who came from different places and were so overjoyed to see him, or the conversations we were able to have amongst each other.

Do you think this could also be an example for Christians in Europe where the faith seems to be going through a crisis? Jesus doesn't have crises, and so every crisis in the Church is always temporary and localised, because it is Jesus Christ's Church. And so, wherever the gaze on Jesus Christ is, that is where the encouragement, the hope and the Gospel is. We notice in the Gospel that everyone who receives something from Jesus has in common the fact that they are willing to be inconvenienced. And so, speaking as someone who serves in Central Asia, who is so thankful to be here, but is from the West, the challenge is that we ask ourselves: Are we willing to be inconvenienced? And then: where is our gaze?

Australian delegation heads to US for indigenous conference, CathNews 15 Sep23

Five Aboriginal and Torres Strait Islander people will attend an international Catholic gathering in Washington D.C. next week, along with indigenous people from the United States, Canada and New Zealand.

The Australian delegation will take part in the International Conference on Catholic Indigenous, which had originally been scheduled for 2020 but was postponed due to COVID-19 travel restrictions that year.

Darwin Bishop Charles Gauci, chair of the Bishops Commission for Relations with Aboriginal and Torres Strait Islander peoples, is representing the Australian Catholic Bishops Conference at the meeting.

"Years in the making, there is a great excitement as we prepare to come together to discuss the faith that we share in the context of each of our own countries and circumstances," Bishop Gauci said.

"This will be a chance to reflect on how the Church has engaged and continues to engage with the original inhabitants of these four countries and find ways forward in what have sometimes been difficult relationships.

"We all need to continue learning and discerning, guided by the wisdom and the amazing love of the Holy Spirit."

Sabrina Stevens, who serves as the youth representative on the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC), is among the five Indigenous Australians who will attend the conference.

"The Aboriginal and Torres Strait Islander community, and our Catholic community, is growing and it is younger than the overall Australian population," Ms Stevens said.

"It is a privilege to bring the voice of Australia's young First Peoples to this event and to share our hopes and our dreams, but also our challenges."

NATSICC chair John Lochowiak said he expects the Australian delegates will be able to share their own wisdom, but also learn from participants from other countries.

Other Australian participants who will be attending the gathering are Doreen Flanders and Shirley Quaresimin, assisted by her daughter Andrea Lewis.

Why St. Januarius is the patron saint of blood donors, (Feast day 19Sep) Aleteia, 09/19/22

A relic of St. Januarius' blood is put on display every year in Naples, Italy.

St. Januarius, a bishop of Benevento, Italy in the 4th century, is regarded as the "**patron saint of blood donors.**"

Little is known about his life, but he is celebrated as a martyr every year on September 19. According to a [local legend](#), "after St. Januarius' public execution, a faithful woman named Eusebia **collected his blood in two flasks to keep as a relic.** Extraordinarily, the dry blood regularly liquefies and then becomes solid again, a phenomenon first recorded in 1389. The 'liquefaction' typically occurs on his feast day and has occurred at other times in the presence of holy people, such as visiting popes."

According to Catholic News Agency, the liquefaction traditionally occurs at three times per year: **September 19**, St. Januarius' feast day; **the first Saturday of May**; and **December 16**, the anniversary of the 1631 eruption of Mt. Vesuvius.

Local Catholics believe that **when the blood liquefies, it is a good sign for Naples.** However, if the blood fails to liquefy, it could be taken as a sign of an impending disaster or tragedy. For example, when the relic was taken out on December 16, 2020, the blood failed to liquefy. With all this in mind, the Church has commonly invoked St. Januarius as the patron saint of all blood donors.

Saint Matthew, EWTN, (Feast day 21 Sep)

Apostle and evangelist. The name Matthew is derived from the Hebrew Mattija, being shortened to Mattai in post-Biblical Hebrew. In Greek it is sometimes spelled Maththaios, B D, and

sometimes Matthaïos, CEKL, but grammarians do not agree as to which of the two spellings is the original. Matthew is spoken of five times in the New Testament; first in Matt., ix, 9, when called by Jesus to follow Him, and then four times in the list of the Apostles, where he is mentioned in the seventh (Luke, vi, 15, and Mark, iii, 18), and again in the eighth place (Matt., x, 3, and Acts, i, 13). The man designated in Matt., ix, 9, as "sitting in the custom house", and "named Matthew" is the same as Levi, recorded in Mark, ii, 14, and Luke, v, 27, as "sitting at the receipt of custom". The account in the three Synoptics is identical, the vocation of Matthew-Levi



being alluded to in the same terms. Hence Levi was the original name of the man who was subsequently called Matthew; the Matthaïos legomenos of Matt., ix, 9, would indicate this. The fact of one man having two names is of frequent occurrence among the Jews. It is true that the same person usually

bears a Hebrew name such as "Shaoul" and a Greek name, Paulos. However, we have also examples of individuals with two Hebrew names as, for instance, Joseph-Caiaphas, Simon-Cephas, etc. It is probable that Mattija, "gift of laveh", was the name conferred upon the tax-gatherer by Jesus Christ when He called him to the Apostolate, and by it he was thenceforth known among his Christian brethren, Levi being his original name. Matthew, the son of Alphaeus (Mark, ii, 14) was a Galilean, although Eusebius informs us that he was a Syrian. As tax-gatherer at Capharnaum, he collected custom duties for Herod Antipas, and, although a Jew, was despised by the Pharisees, who hated all publicans. When summoned by Jesus, Matthew arose and followed Him and tendered Him a feast in his house, where tax-gatherers and sinners sat at table with Christ and His disciples. This drew forth a protest from the Pharisees whom Jesus rebuked in these consoling words: "I came not to call the just, but sinners". No further allusion is made to Matthew in the Gospels, except in the list of the Apostles. As a disciple and an Apostle he thenceforth followed Christ, accompanying Him up to the time of His Passion and, in Galilee, was one of the witnesses of His Resurrection. He was also amongst the Apostles who were present at the Ascension, and afterwards withdrew to an upper chamber, in Jerusalem, praying in union with Mary, the Mother of Jesus, and with his brethren (Acts, i, 10 and 14).

Of Matthew's subsequent career we have only inaccurate or legendary data. St. Irenæus tells us that Matthew preached the Gospel among the Hebrews, St. Clement of Alexandria claiming that he did this for fifteen years, and Eusebius maintains that, before going into other countries, he gave them his Gospel in the mother tongue. Ancient writers are not as one as to the countries evangelized by Matthew, but almost all mention Ethiopia to the south of the Caspian Sea (not Ethiopia in Africa), and some Persia and the kingdom of the Parthians, Macedonia, and Syria. According to Heracleon, who is quoted by Clement of Alexandria, Matthew did not die a martyr, but this opinion conflicts with all other ancient testimony. Let us add, however, that the account of his martyrdom in the apocryphal Greek writings entitled "Martyrium S. Matthæi in Ponto" and published by Bonnet, "Acta apostolorum apocrypha" (Leipzig, 1898), is absolutely devoid of historic value. Lipsius holds that this "Martyrium S. Matthæi", which contains traces of

Gnosticism, must have been published in the third century. There is a disagreement as to the place of St. Matthew's martyrdom and the kind of torture inflicted on him, therefore it is not known whether he was burned, stoned, or beheaded. The Roman Martyrology simply says: "S. Matthæi, qui in Æthiopia prædicans martyrium passus est". Various writings that are now considered apocryphal, have been attributed to St. Matthew. In the "Evangelia apocrypha" (Leipzig, 1876), Tischendorf reproduced a Latin document entitled: "De Ortu beatæ Mariæ et infantia Salvatoris", supposedly written in Hebrew by St. Matthew the Evangelist, and translated into Latin by Jerome, the priest. It is an abridged adaptation of the "Protoevangelium" of St. James, which was a Greek apocryphal of the second century. This pseudo-Matthew dates from the middle or the end of the sixth century. The Latin Church celebrates the feast of St. Matthew on 21 September, and the Greek Church on 16 November. St. Matthew is represented under the symbol of a winged man, carrying in his hand a lance as a characteristic emblem.

PADRE PIO DA PIETRELCINA, (Feast day 23 Sep) Holy See

"Far be it from me to glory except in the Cross of our Lord Jesus Christ" (*Gal* 6:14).

Like the Apostle Paul, Padre Pio da Pietrelcina placed at the centre of his life and apostolic work the Cross of his Lord as his strength, his wisdom and his glory. Inflamed by love of Jesus Christ, he became like him in the sacrifice of himself for the salvation of the world. In his following and imitation of the Crucified Christ he was so generous and perfect that he could have said: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (*Gal* 2:20). And the treasures of grace which God had granted him so lavishly and unceasingly he passed on through his ministry, serving the men and women who came to him in ever greater numbers, and bringing to birth an immense host of spiritual sons and daughters.

This worthy follower of Saint Francis of Assisi was born on 25 May 1887 at Pietrelcina in the Archdiocese of Benevento, the son of Grazio Forgione and Maria Giuseppa De Nunzio. He was baptized the next day and given the name Francesco. At the age of twelve he received the Sacrament of Confirmation and made his First Holy Communion.

On 6 January 1903, at the age of sixteen, he entered the novitiate of the Capuchin Friars at Morcone, where on 22 January he took the Franciscan habit and the name Brother Pio. At the end of his novitiate year he took simple vows, and on 27 January 1907 made his solemn profession.

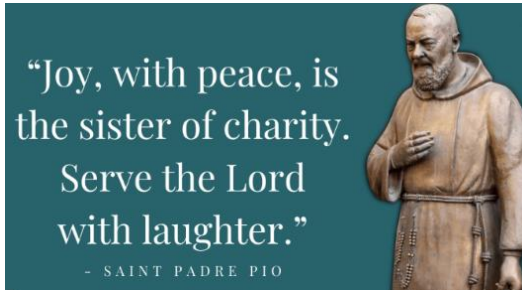
After he was ordained priest on 10 August 1910 at Benevento, he stayed at home with his family until 1916 for health reasons. In September of that year he was sent to the friary of San Giovanni Rotondo and remained there until his death.

Filled with love of God and love of neighbour, Padre Pio lived to the full his vocation to work for the redemption of man, in accordance with the special mission which marked his entire life and which he exercised through the spiritual direction of the faithful: the sacramental reconciliation of penitents and the celebration of the Eucharist. The pinnacle of his apostolic activity was the celebration of Holy Mass. The faithful who took part witnessed the summit and fullness of his spirituality.

On the level of social charity, he committed himself to relieving the pain and suffering of many families, chiefly through the foundation of the Casa Sollievo della Sofferenza (House for the Relief of Suffering), opened on 5 May 1956.

For Padre Pio, faith was life: he willed everything and did everything in the light of faith. He was assiduously devoted to prayer. He passed the day and a large part of the night in conversation with God. He would say: "In books we seek God, in prayer we find him. Prayer is the key which opens God's heart". Faith led him always to accept God's mysterious will.

He was always immersed in supernatural realities. Not only was he himself a man of hope and total trust in God, but by word and example he communicated these virtues to all who



approached him.

The love of God filled him, and satisfied his every desire; charity was the chief inspiration of his day: to love God and to help others to love him. His special concern was to grow in charity and to lead others to do so.

He demonstrated to the full his love of neighbour by welcoming, for more than fifty years, countless people who had

recourse to his ministry and his confessional, his counsel and his consolation. He was almost besieged: they sought him in church, in the sacristy, in the friary. And he gave himself to everyone, rekindling faith, dispensing grace, bringing light. But especially in the poor, the suffering and the sick he saw the image of Christ, and he gave himself particularly to them. He exercised to an exemplary degree the virtue of prudence, acting and counselling in the light of God.

His concern was the glory of God and the good of souls. He treated everyone with justice, frankness and great respect.

The virtue of fortitude shone in him. He understood very early in life that his would be the way of the Cross, and he accepted it at once with courage and out of love. For many years, he experienced spiritual sufferings. For years he endured the pains of his wounds with admirable serenity.

When he had to submit to investigations and restrictions in his priestly ministry, he accepted everything with profound humility and resignation. In the face of unjust accusations and calumnies he remained silent, trusting always in the judgement of God, of his immediate superiors and of his own conscience.

He habitually practised mortification in order to gain the virtue of temperance, in keeping with the Franciscan style. He was temperate in his attitude and in his way of life.

Conscious of the commitments which he had undertaken when he entered the consecrated life, he observed with generosity the vows he had professed. He was obedient in all things to the commands of his Superiors, even when they were burdensome. His obedience was supernatural in intention, universal in its scope and complete in its execution. He lived the spirit of poverty with total detachment from self, from earthly goods, from his own comfort and from honours. He always had a great love for the virtue of chastity. His behaviour was modest in all situations and with all people.

He sincerely thought of himself as useless, unworthy of God's gifts, full of weakness and infirmity, and at the same time blessed with divine favours. Amid so much admiration around him, he would say: "I only want to be a poor friar who prays".

From his youth, his health was not very robust, and especially in the last years of his life it declined rapidly. Sister Death took him well-prepared and serene on 23 September 1968 at the age of eighty-one. An extraordinary gathering of people attended his funeral.

On 20 February 1971, barely three years after the death of Padre Pio, Pope Paul VI, speaking to the Superiors of the Capuchin Order, said of him: "Look what fame he had, what a worldwide following gathered around him! But why? Perhaps because he was a philosopher? Because he was wise? Because he had resources at his disposal? Because he said Mass humbly, heard confessions from dawn to dusk and was – it is not easy to say it – one who bore the wounds of our Lord. He was a man of prayer and suffering".

Even during his lifetime, he enjoyed a vast reputation for sanctity, because of his virtues, his spirit of prayer, sacrifice and total dedication to the good of souls.

In the years following his death, his reputation for sanctity and miracles grew steadily, and became established in the Church, all over the world and among all kinds of people.

God thus showed the Church his desire to glorify on earth his faithful servant. In a short time the Capuchin Order took the steps prescribed by canon law to begin the Cause of Beatification and Canonization. After examining the case, the Holy See, in accordance with the norm of the *Motu Proprio* "Sanctitas Clarior", granted the *nihil obstat* on 29 November 1982. The Archbishop of Manfredonia was thus enabled to introduce the Cause and set up the informative process (1983- 1990). On 7 December 1990, the Congregation for the Causes of Saints recognized its juridical validity. When the *Positio* had been completed, there was the usual discussion on whether the Servant of God had exercised the virtues to a heroic degree. On 13 June 1997 the Special Meeting of the Theological Consultors was held and gave a positive judgement. In the Ordinary Session on 21 October 1997, with Bishop Andrea Maria Erba of Velletri-Segni, the Proposer of the Cause, together with the Cardinals and Bishops, recognized that Padre Pio da Pietrelcina had lived to a heroic degree the theological, cardinal and associated virtues.

On 18 December 1997, in the presence of Pope John Paul II, the Decree on heroic virtue was promulgated. On 2 May 1999, in the course of a solemn concelebrated Mass in St Peter's Square, Pope John Paul II by his apostolic authority beatified the Venerable Servant of God Padre Pio of Pietrelcina, naming 23 September as the date of his liturgical feast.

For the canonization of Blessed Padre Pio of Pietrelcina the Postulation presented to the competent Dicastery the cure of the young Matteo Pio Colella of San Giovanni Rotondo. The regular canonical process on the case was held at the Ecclesiastical Tribunal of the Diocese of Manfredonia-Vieste from 11 June to 17 October 2000. On 20 December, in the presence of John Paul II, the Decree on the miracle was promulgated. Finally, on 28 February 2002 the Decree of Canonization was promulgated.

Sunday 10:30am Mass Readers' Roster

Sun 17 Sep	James and Geneviève McCaughan
Sun 24 Sep	Isabella and Annaloussie

(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.