



St Peter's Parish, Surry Hills

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Fr. John Macdonald, Administrator

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

Feast Days – Twenty-fourth week in Ordinary Time, Yr. B:

Mon 13 Sep	Saint John Chrysostom
Tues 14 Sep	The Exaltation of the Holy Cross
Wed 15 Sep	Our Lady of Sorrows
Thu 16 Sep	Saint Cornelius, pope, martyr Saint Cyprian, bishop, martyr
Fri 17 Sep	Saint Robert Bellarmine Saint Hildegard of Bingen

Saint Peter's Church - temporary COVID closure

In line with the directive of the Vicar General of the Archdiocese of Sydney, Saint Peter's Church at Surry Hills will be closed until further notice.

We Pray For

Our sick – Mafalda Triolo, Esther Parsons, Aimi McEwen, baby Dio Onero, Noel Allport, Louise McCann, Nerisa Williams, Nathan Essey, Mira Krcma, Josephine Finneran, Marija Barclay, John Yo-un and Dan Southee.

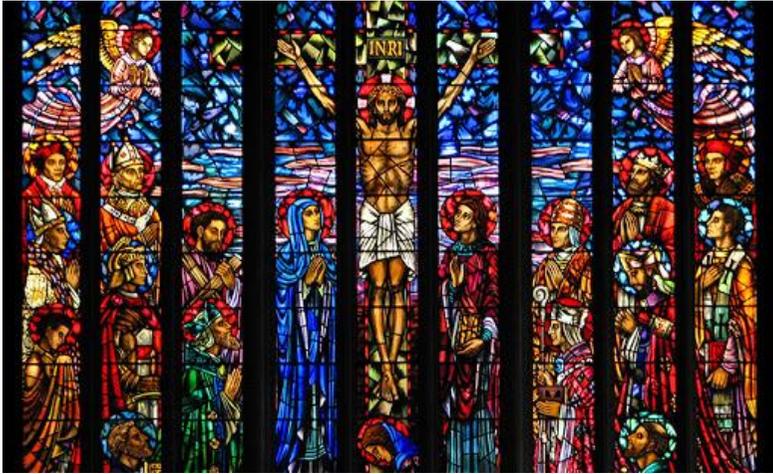
Our deceased – Josephine (Maria Gracen's cousin) (1/9), Katie Brincat (27/7), Johnny Heard (20/7), David Patrick Watson (18/7), Charles Xavier ((13/7), William Winterton (8/6), Peco Mitrevski (30/6/21), Muriel Rosemary Goddard [Tyrrell] (2/7) (Paula's mother), Helen McGuirk, George Vorlicek, Lourdes Eulalia Martinez (10/6), Anne Kelly (Deborah White's mum (14/5), Betty Harkins (12/5), Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood, Joyce Hailwood & Marge Heaney, Joan McEvoy and June Veronica Hailwood.

Our house bound elderly – Anne Maria, Myra and Robert Pearce

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*

Hail, O Cross! Our Only Hope!



The "punishments" of God are true blessings, pointing always to the cross and our salvation.

In case you missed it, please skim through the First Reading for [Feast of the Exaltation of the Holy Cross \(Sept 14\)](#):

*With their patience worn out by the journey,
the people complained against God and Moses,
"Why have you brought us up from Egypt to die in this desert,
where there is no food or water?
We are disgusted with this wretched food!"
In punishment the LORD sent among the people saraph serpents,
which bit the people so that many of them died.
Then the people came to Moses and said,
"We have sinned in complaining against the LORD and you.
Pray the LORD to take the serpents from us."
So Moses prayed for the people, and the LORD said to Moses,
"Make a saraph and mount it on a pole,
and if any who have been bitten look at it, they will live."
Moses accordingly made a bronze serpent and mounted it on a pole,
and whenever anyone who had been bitten by a serpent
looked at the bronze serpent, he lived. (NM 21:4B-9)*

What a whiny, cranky bunch those Israelites were—or we are, to be honest, since we dare not read the account of the Exodus and not see ourselves in it! But, poor Moses. Look at what he had been putting up with, and, by this point, for almost forty years! “*We are disgusted with this wretched food!*” they moan, and not for the first time.

To show a little sympathy, it had been a long journey with many hardships. (They had just recently lost a battle because they hadn’t listened to God.) But it hadn’t been all bad. After all, God had freed them from slavery, parted the Red Sea for them, crushed their enemies, given them mysterious and miraculous food—Manna—as well as quails (they taste like chicken), and made water spring forth from rocks in the middle of the desert, along with quite a number of other miracles He worked for them; so, a little gratitude and trust wouldn’t have been too much to ask for. But no, there was just more complaining.

Although it’s not possible to date this event in the First Reading precisely, by now we’re pretty near the end of the 40 years. And this generation of the Israelites—many of whom had been born during the journey and had never seen Egypt—was pretty cantankerous (like their parents, who had grumbled pretty much from Day One) even though they had grown up surrounded by signs of God’s power, presence and love. So, they whine, as their parents had many times, “*Why did we ever leave Egypt? Sure, we were slaves there, but at least we had good food. Let’s go back!*”

And God answers their prayer! Not, to be sure, in any way they could have ever expected. He sent the saraph serpents to bite them. Saraph—related to the word Seraphim—means fiery or shining, and refers perhaps to the fiery pain of their bite, or perhaps to something greater. ...

Now, the text says, “*In punishment the Lord sent the serpents,*” but we need to be very clear about what the Scriptures mean when they say, “*God punishes.*” There is nothing vindictive in His action, nothing mean-spirited or vengeful; He does not get “angry” as we do; His love never lessens or changes. True, the Scriptures often use the word “anger,” but it is not to be confused with what we understand by anger. A “punishment” from God, or a “curse,” is, at the deepest level, no different than a “blessing.” The difference is only in where we find ourselves and how we are prepared to receive it. There is nothing of the sentiment “*since you didn’t do what I wanted, I will now make you suffer!*” in any response the Lord ever makes to His people. This false thinking, which perverts the true nature of God’s love (which is never capricious), has caused much suffering to many people.

The reality is: God gave them what they wanted. You might object: they didn't ask for poisonous vipers! Ah, but they did. In longing to return to Egypt, they were really asking for the bite of slavery and the sting of death, since Egypt stands not only for that particular bit of land along the Nile but also for the slavery of sin and separation from God, and a lot of other nasty things as well, such as false gods, immorality and death. In these serpents God gave them an unvarnished experience of what Egypt really is and what it would do to them, were they to go back.

But, even in giving them what they had freely chosen, God stands ready to save them (once again). Once they themselves begin to realize what they had done—*“we have sinned in complaining against the Lord”*—the Lord sends the remedy, but an oh-so-strange remedy. He tells Moses to make a bronze serpent and mount it on a pole and hold it up; if those who had been bitten would look at it, they would be healed and would live.

Even Moses, by now used to odd commands from the Lord, must have scratched his head and said, *“Sure, whatever you say!”* And we can well understand his confusion. Why this? Why this bizarre procedure? Why not simply a prayer, or a sacrifice, or a penance?

We can find the answer in the grand Basilica of Saint Ambrose in Milan. Halfway down the nave of the church, on either side of aisle, stand two pillars: on one stands a bronze serpent, on the other stands the Cross.

To be healed, the Israelites had to look at what they most feared, the serpents who were terrorizing and killing them, the serpents (let's just say “sins” now) which they had brought upon themselves. They had to face the awful reality—literally, in gazing upon the bronze serpent—of what they themselves had done. And then, suddenly, everything was different; there was life instead of death.

In order for them to be able to receive the love and blessing which the Lord was sending them (in the albeit odd shape of a shiny snake on a pole) they had to face the horror they themselves had caused. And then they were free.

And so are we, when we look upon the sign of what we ourselves have caused—for who put Christ on the Cross if you and I did not?—when we recognize the horror of our sins—and of all sin; then the curse and shame of the Cross transforms—and transforms us—from the sign of sin and shame and death into the shining sign of life. *“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 the Israelites, under the Old Covenant, it was enough to gaze upon the sign of their own sin for it to become the means of their redemption.

But for us, living in the New Covenant, something greater is offered:

Not only the privilege of looking upon the Bright (saraph!) and Glorious Cross Exalted before us.

Not only the chance really to see It and to see how the evil we caused in every sin which put Christ there has become the means of salvation for us!

Not only to stay - like Mary - at the foot of the Cross, accepting whatever suffering the shadow of the Cross casts upon us—not as punishment, never that!—but as moments of grace, no matter how hard to discern; no, there is something even greater. ...



To mount the Cross, to become so completely **one with Christ**, that **we join Him on the Cross, which is no longer the instrument of death but the Throne of Glory - the chariot which one day will lead us into eternal life**—yes, but even here and now, the place where we are closest to Christ, to His strength, His love. The Exaltation of the Cross is given to us so that we, becoming one with

Christ, might ourselves be exalted. **O Crux, ave! spes unica!** Hail to the Cross, our only hope!

Prepared for Aleteia by the Canonry of Saint Leopold



The Blessed Virgin Mary's birthday falls during Child Protection Week on 8 September. As the Mother of Christ, she is also the mother of mankind. Let us ask for her motherly intercession during Child Protection Week, for all children.

“She is the flower of the field from whom bloomed the precious lily of the valley.” - Saint Augustine



Our Lady of Sorrows
The Key to Peace: Emulate Mary's Surrender

To celebrate the **Feast of Our Lady of Sorrows Sept. 15**, we look at how Our Sorrowful Mother shows us how to benefit from life's unavoidable pain. - by Stephen LaChance

Michelangelo has carved into his Pieta an element as profound as it is subtle. Off to one side, almost hidden behind the lifeless body of Christ, Mary's left hand lies open in a sign of surrender to God. This gesture symbolizes her entire life.

In the Scriptures, starting with the words of her *fiat*, "Be it done unto me according to your word," (Lk 1:38) to her patient waiting for the descent of the Holy Spirit (Acts 2:1), we see Mary living in complete acceptance of the will of God.

Tradition has developed this surrender as epitomized in seven of Mary's sorrows: the prophesy of Simeon (Lk 2:34); the exile in Egypt (Mt 2:13); the loss of Jesus in the Temple (Lk 2:41); the way of the cross; the Crucifixion (Jn 19:25); the descent from the Cross (Jn 19:38); the burial of Jesus (Jn 19:42).

The Way to Peace

More than saying that Mary surrendered *despite* these great sufferings, we should say that she surrendered *because* of them. For she knew and she wants to teach us

that uncomplaining surrender is the only way to peace. This is the great lesson of Our Lady of Sorrows.

In the first sorrow, when the prophet Simeon foretells the pain which is destined to the infant Jesus - as well as the sword that would pierce Mary's own soul - she does not complain but opens her heart to meditate on God's will (Lk 2:34-35).

The Sorrowful Mother reacts similarly during the loss of the boy Jesus in the Temple. The horror of losing Him is just one aspect of this sorrow. She is also perplexed by the reason Jesus gives for having stayed in the Temple, "I must be about My Father's business."

Again, Mary accepts God's will in the darkness of faith, for she will fully understand her Son's words only at the cross and the tomb. Instead of turning from God's unsearchable judgments, the Bible says, "She kept all these things in her heart" (Lk 2:51).

No One is spared from Sorrow

Key to Mary's sorrows is the realization that God does not spare us from pain. Our pain, however, can co-exist with God's peace. To succeed in this we must learn from Our Lady of Sorrows how to open our hearts to God's will. If we close our hearts to His will and cling to our own understanding, we carry not only the original pain, but we also lack the peace of surrender.

This tends to lead to anger, self-pity, and despair. In *The Mystery of Human Suffering*, Pope John Paul II wrote that suffering can even lead people to deny the existence of God.

Sister Emmanuel, the French author and speaker, has said that this is the greatest area that the devil manipulates. At every pain, she says, Satan feigns compassion and harasses the soul with thoughts such as, "Poor you, you don't deserve this, you are being treated unjustly. There must be no God."

Following Facts Not Feelings

In order to accept the mystery of suffering, we must determine to live by faith. We must not be swayed by our feelings. The fact of God's all-powerful goodness must be our foundation.

The more time we spend with Our Lady of Sorrows, the more we will learn this, and the more our lives will be ruled by peace and trust in God's will, which is love and mercy itself.

To this end, Mary has requested at Fatima that we spend 15 minutes each First Saturday praying with her, to console her Immaculate Heart. Like Elizabeth, we can only exclaim: "How is it that the Mother of my Lord should come to me?" (Lk 1:44). Such is the generosity of Our Lady of Sorrows.

In an excellent book on the Sorrows of Mary, *The Way of Compassion*, Fr. Richard Antall expresses it well: "The best consolers are those who have been through pain

and suffering themselves. In the case of prayer to Mary the Sorrowful One, I think that the dynamic goes even further. It is a question of mutual consolation."

Yet there can be no doubt that we benefit far more from this exchange. Our love and understanding of God is strengthened, and we can experience peace in Mary's loving care.

Benefiting from Pain

Besides these personal reasons to emulate Mary's surrender, there is an even greater reason to follow her example. We have all heard it millions of times and yet not enough: We can "offer it up" as penance for our sins and the salvation of others

We can, as St. Paul says, "fill up what is lacking in the suffering of Christ (Col 1:24). By uniting our pains with the infinite sacrifice of Jesus on the cross, our suffering becomes truly redemptive.

Mary's cooperation in this redemption is unequalled for two reasons. First, her immaculate love enabled her to suffer more than any other human. Second, since she was redeemed in a unique fashion, she didn't need to do penance for personal sins. Standing by the cross of her Son, she offers all these pains for our benefit.

Standing with her, we see the solution to the problem of evil. We look at the all-powerful, all-good God and see Him suffer and die, in the Person of Christ.

Triumph of the Holy Cross

This seeming contradiction has led the Church to celebrate a feast called the Triumph of the Holy Cross (Sept. 14). This triumph is the paradox of the cross, which St. Paul calls "a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ [is] the power of God and the wisdom of God" (1 Cor 1:23).

This feast is celebrated the day before the Sorrows of Mary. It makes sense that these two feasts are so connected, but it is surprising that the Triumph comes before the Sorrows. Where else in the world does triumph come before sorrow, or when does victory come before the battle?

Yet the inspired wisdom of the Church does not fail us in this regard. For it is only in light of the Triumph of the Cross that the Sorrows of Mary and our sorrows have any meaning.

Do Not Suffer in Vain

The words of Pope John Paul II, in his address at Lourdes on July 22, 1979, fill us with an awesome hope. They encourage us to see the value of suffering and the consolation of Mary, Our Sorrowful Mother:

“You have not suffered or do not suffer in vain. Pain matures you in spirit, purifies you in heart.... Succeed, therefore, in giving a Christian value to your suffering. I want you to know that you are not alone, or separated, or abandoned in your Via Crucis; beside you, each one of you, is the Blessed Virgin, who considers you her most beloved children.”

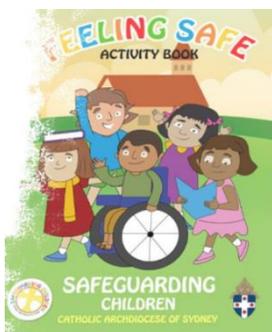
The late Stephen LaChance was a former editorial staff member of the Association of Marian Helpers.



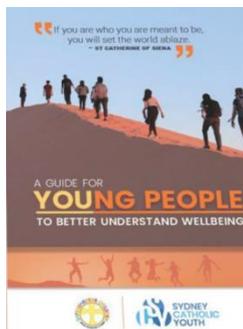
Feast of St Hildegard of Bingen (Sept 17)

“With my mouth,’ God says, ‘I kiss my own chosen creation. I uniquely, lovingly, embrace every image I have made out of the earth’s clay. With a fiery spirit I transform it into a body to serve all the world.”

National Child Protection Week: 6-12 September



Link to Archbishop Fisher’s YouTube video on National Child Protection Week - <https://www.sydneycatholic.org/safeguarding-and-child-protection/>



Online Holy Hour for the needs of Sydney Catholics: Thursday 30 September

The Parish Renewal Team in the Sydney Centre for Evangelisation is inviting Sydney Catholics to an online Holy Hour on Thursday 30 September, the eve of the first Friday in honour of the Sacred Heart of Jesus and the Feast Day of St Therese, patron saint of missionaries. St Therese knew that her daily union with Christ in prayer was

the most effective help she could offer for the Church's proclamation of the Gospel.

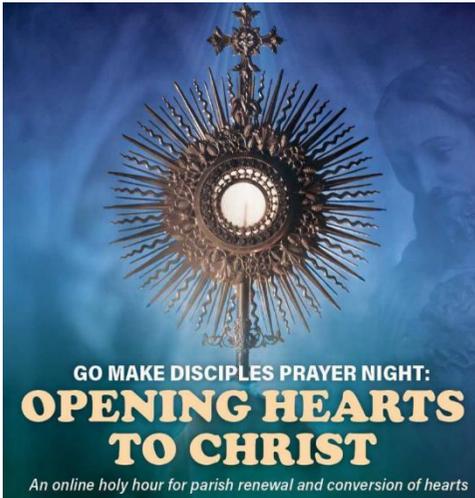
As we await the end of lockdown, let us unite ourselves with Christ and pray that many hearts will be open to his love and granted the grace to encounter Him in this time of challenge and to live ever more deeply as his disciples. [Registrations essential.](#) -

Online Holy Hour

Date: Thursday 30 September

Time: 7:00pm – 8:30pm

Venue: Online at www.gomakedisciples.org.au/cas-events



The Upper Zoom – The Life of St Padre Pio

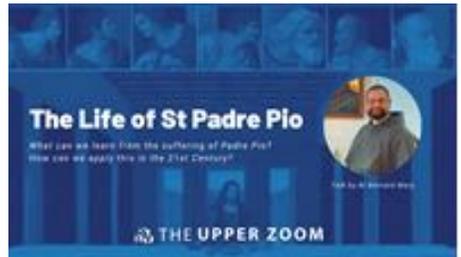
Join us on the Feast of St Padre Pio, where Fr Bernard Mary will be reflecting on this great saint – his stigmata, his suffering, his incredible life – and teaching us how we can learn from Padre Pio for our own lives.

DON'T DO IT ALONE! The Upper Zoom is your reminder that you are not alone, and faith + ministry shouldn't be done alone.

Date: Thursday, 23 September

Time: 7:00PM – 8:30PM

[Register here](#) in advance for this meeting



Act of Perfect Contrition:

O my God, I am sorry
and beg pardon for all my sins
because they have crucified my loving Saviour Jesus Christ
and most of all because they have offended your infinite goodness to me.
I firmly resolve by the help of your grace
never to offend you again
and to avoid the occasions of sin. Amen.

(This is the standard of Contrition which, together with our intention to go to the sacrament of reconciliation when we are next able to do so, ensures forgiveness for our sins. During the pandemic Pope Francis has encouraged those Catholics unable to go to the sacrament of confession to make a perfect act of contrition for the forgiveness of their sins.)

Spiritual Holy Communion:

As Fr. John has mentioned in an earlier homily, Jesus Christ comes to us in Word and Sacrament: We always have access to Jesus as the Word of God via Sacred Scripture (see the attachment to this email or the parish website for this Sunday's readings). Moreover, when we do not have access to the Sacraments, we can make an act of perfect contrition (see homily) and a "spiritual communion".



Communion Prayers

The following prayers before and after Holy Communion may be helpful in normal times, and currently in the form of a "**spiritual communion**".

Prayers before Communion

Heavenly Father, you offer me the living and life-giving food that is Christ your Son. Humbly, I accept and I pray that this divine food may deepen, strengthen and make flourish the supernatural life in me and in all who receive Him at this Mass.

Jesus, you became the Lamb of God, the victim for our sins. May I receive you with gratitude and love. May I absorb something of your love for the Father and of your love for all; and may all of us who receive you be filled with your Spirit and become more like you.

Holy Spirit of God, abiding in me, help me to receive with great reverence and love of this gift of the Father. Help me to surrender myself to Jesus and through him to the Father, and make stronger and more conscious the bond that unites us to one another in Christ Jesus.

Prayers after Communion: Thanksgiving

Heavenly Father, You have given me this divine gift under the form of bread because you intend Him to be food for me. May, then, this living Bread give me life, his divine strength replace my weakness, his nourishment promote my spiritual health, his perfection transform me into the likeness of Jesus, Himself..

In You, Jesus, we are all united. Sharing your life, we are made one with you and with one another. How wonderful the bond that invites, how wonderful the charity that should animate us. Make my love for others a reflection of your love for us all.

May the Holy Spirit, the soul of the Mystical Body, dwell in my soul and enkindle it with the flame of true love.

Mary, Mother of Jesus and my mother, at this moment when I am so closely united with him help me to give him the love and worship that are his due. You knew him so intimately in his earthly life; you know him so wonderfully in glory: teach me to know him better:

Help me to become more like him in my thinking, in my imagining, in my desiring and in my living.

Sunday Mass collections – The parish kindly asks that we keep in mind the ongoing costs and expenses of the parish in the absence of the Sunday Mass collections. Please consider donating via i) a direct transfer to the parish church account **BSB**

No: 062 784 Acc. No: 10000281 or ii) by clicking on the yellow **“Support us”** button on the top right hand corner of the Homepage of the parish website.

Evangelium – Topic for this Sunday is **“Understanding the COVID-19 vaccine science: fact vs fiction”** by Dr Paul Hanna with co-presenters Dr Samuel Birch, Dr Vy Nguyen and Fr John Macdonald. Zoom details as follows:

When: Sunday 12:00 noon Canberra, Melbourne, Sydney

Please click the link below to join the webinar:

<https://us02web.zoom.us/j/82152526657?pwd=bFd0RS84MnpyZHFpRGdZNTThQNjltZz09>

Passcode: 626633

The Australian government, in line with WHO advice, has highlighted COVID-19 vaccination as essential to ending lockdown and the pandemic. Pope Francis and the Australian Catholic Bishops have given support, but some Catholics remain sceptical.

Dr. Paul Hanna MD will deliver a talk explaining the science around the pandemic, focusing on the vaccines, from theory to practice and perspective as a Catholic. With a strong interest in Immunology, the philosophy of medicine and theology, Paul has written on conscientious objection and has dealt closely with COVID health policy.

This will be followed by a panel Q&A wherein Dr. Paul will be joined by Dr. Samuel Birch, a cardiologist, Dr. Vy Nguyen, who works in palliative care, along with Fr. John Macdonald. Dr. Sam frequently answers questions on the cardiac safety of the vaccines while Dr. Vy sees first-hand the impacts of COVID-19 on the dying and their loved ones. All panel members have been vaccinated.

Parishes for Mission Day – This has been postponed. St Peter's Parish will host the neighbouring parish of Redfern, Rosebery and Waterloo for a "parishes for mission" day between 9:00am to 4:00pm. Fr. John is calling for expressions of interest any parishioners who would like to attend. This event which will be held in our parish Hall (1880). Program for the day will be aimed at helping to form us for the Archbishop's missionary project "**Go Make Disciples**". There is no cost associated with this event and lunch will be supplied.

University of Notre Dame (UND) Catholic Interfaith Group – Parishioner and UND Law Student Rebecca Rogan is seeking to establish a Catholic Interfaith group at UND. In order to satisfy one of the university's requirements for the establishment of the group, Rebecca needs four current UND students to simply declare their signed support for the group.

Interfaith dialogue is a core requirement for every Catholic diocese. We commend Rebecca for her initiative at UND and ask any students who would like to declare their support for her project to contact the Parish by phone or email.

PARISH GROUPS should meet online until further notice

RCIA – The Duffy Hall – Thursday: 6:30pm – 7:30pm (fortnightly)

Neocatechumenal Way – B16 - Thursday: 7:30pm – 8:30pm

Mother's Group – Courtyard – Friday: 2:30pm

AA Surry Hills Group – Duffy Hall – Tuesday: 6:00pm – 7:00pm

Christian Life Community (CLC) – B16 Room - Tuesday: 7:30pm (fortnightly)

Young Adults – Sun 11:30 – 2:00pm (morning tea, Angelus, Evangelium & pub lunch)

Marian Group – before mass daily

Divine Mercy Group – before mass daily

Cenacle – Church – Tuesday: 10:30 am (Thur 9:00am)

Liturgy Group – B16 – after Sunday lunch

Legion of Mary – To be announced

Home visits during COVID - Fr John is available to visit parishioners in their homes in Surry Hills. This is allowable according to the lockdown regulations. If anybody would like to be visited by Fr John, or would like to recommend that he visits somebody else, please contact the Parish. Fr John also invites anybody to request a phone conversation with him.

Again, simply contact the Parish and Fr John will be in touch with you.

Special Prayer intentions requested by parishioners

Thank you for your prayers for baby Dio who has had his first bath. Baby Dio still has the nasal gastro tube for feeds. Please continue to pray for baby Dio's release from hospital so that he can be with his parents who are waiting patiently for his return.

Larissa is in desperate need for prayers. Larissa is suffering from pressure on her lungs and heart which could result in cardiac arrest anytime. Please remember Larissa in your prayers.

Dear Lord, we pray for Noel Allport that he be healed in the name of Jesus. Keep him in your heart always dear Jesus. - Gabrielle

Aimi will be undergoing chemotherapy in 5 weeks' time. Please remember Aimi in your prayers.

Louise had a good start with chemotherapy and is doing well. Louise is grateful for your prayers.

MEDIA RELEASE - [Afghan Refugee Appeal](#)

Sydney Catholic Archbishop, Anthony Fisher OP, has launched the Archbishop's Afghan Refugee Appeal. The appeal will raise desperately needed funds and commit the Archdiocese resources of education, health and welfare to Afghan families and individuals fleeing their homeland in the wake of the Taliban takeover of Afghanistan.

Twenty years ago Australia was one of the first nations to join the US-led intervention in Afghanistan to remove the Taliban. Over the last two decades Australia made promises to protect and promote democratic freedoms, human rights, the rule of law, the rights of women, and minority groups. Australia's commitment contributed to an education for millions of Afghan girls, women being able to work, a vibrant and free press, and improved protection for minority groups.

As the Taliban tightens its grip on the nation, these achievements are being laid to waste in plain view of the watching world.

"We are grateful the Morrison government has described its initial commitment to take 3000 friends and allies from Taliban-controlled Afghanistan as a floor and not a ceiling," Archbishop Anthony Fisher of Sydney said. "We pray that all those who need to flee to safety do make it out of the country before all avenues are closed and do find a safe haven.

"Those lucky enough to make it to Australia seeking protection will need all the support that we can give. So today I am launching the Archbishop's Afghan Asylum Appeal and committing the resources of our Catholic schools, health and welfare agencies to support our Afghan friends when they get to Australia," concluded Archbishop Anthony Fisher

"We have all watched over the last few weeks as the situation in Afghanistan and around Kabul collapsed into total chaos," said Fr Peter Smith, Promoter of Peace and Justice, Sydney Archdiocese. "And all of us have had the same thought, 'what can I do to help?' This appeal will not only raise needed funds but will also give those who need it access to healthcare, education and welfare support as they make their home among us.

“I have been inundated by requests from people across our community to do something to help. This is that something right now. The Justice and Peace Office will work to ensure the money gets to those who need as quickly and directly as possible,” concluded Fr Peter Smith.

The UN and aid agencies are preparing for a Syria scale refugee crisis. The appeal means that those who find their way to Australia will have support and resources waiting for them. These dark times remind all of us that we really are our brother and our sisters' keeper.

For further information contact Fr Peter Smith Justice and Peace Office 0408 613 709. For your donations please click here: [Archbishop's Afghan Refugee Appeal](#) For further information go to: <http://justiceandpeace.org.au/> Thank you on behalf of the Archbishop and those most vulnerable people for your support.



Archbishop's Debating Cup 2021 - The annual Archbishop's Debating Cup, is an intervarsity debating competition between students from across tertiary institutions in Sydney. The objective of the competition is for students to engage, with intellectual rigour, the pressing social, cultural, theological and ethical dilemmas of the day, and develop skills to articulate positions on social issues which are consistent with Church teaching in the public sphere. This year, 8 tertiary institutions are competing in the competition (USYD, UNSW, UTS, Macquarie, Notre Dame, ACU, UWS and Campion College).

The grand final is adjudicated by His Grace Archbishop Anthony Fisher OP. This year, due to the current COVID-19 restrictions, the competition will be held Online via Zoom and live streamed on social media.

The next competition event on Tuesday 14 September will focus on the topic: Should COVID vaccines be mandatory? **Website and Registrations:** <https://unicatholics.org.au/archbishops-debating-cup>

UNIVERSITY CATHOLICS PRESENTS THE
Archbishop's
DEBATING CUP 2021
ELIMINATION ROUND 1: NOTRE DAME V UNSW
TOPIC: SHOULD VACCINES BE MANDATORY?
7PM, 14 SEPTEMBER 2021 | VIA ZOOM
REGISTRATIONS NECESSARY, REGISTER HERE:
[HTTPS://UNICATHOLICS.ORG.AU/ELIMINATION-ROUND-1](https://unicatholics.org.au/elimination-round-1)



Safeguarding our Parish

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 Office at 93905810 or safeguardingenquiries@sydneycatholic.org. The Archdiocese has a legal obligation to report crimes to the police.