



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-fifth week in Ordinary Time (Yr. B)

Mon 20 Sep	Saints Andrew Kim Tae-gon and Paul Chong Ha
Tue 21 Sep	Saint Matthew, apostle
Thur 23 Sep	Saint Pius of Pietrelcina (Padre Pio)

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, 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*

About Saint Hildegard Doctor of the Church

(Feast day 17 Sep)



A “Renaissance woman,” or “polymath,” St. Hildegard von Bingen is remembered for her many and diverse interests, talents, and abilities. Her writing covered many topics, including the subjects of medicine, botany, theology, and liturgy. She also composed songs, wrote plays, and experienced visions. A strong-willed and faith-filled woman, St. Hildegard served as an abbess and founded monasteries in Germany. Clearly blessed with many gifts, St. Hildegard used these capabilities to bring honour and glory to God throughout her life.

Though her exact date of birth is unknown, it is believed she was born around the year 1098 to parents Mechthild of Marxheim-Nahet and Hildebert of Bermersheim. Her family belonged to the lower nobility class of Count Meginhard of Sponheim. The youngest of ten children, St. Hildegard began experiencing visions from a young age.

When she was eight years old, she was offered by her family as an oblate to the church. At fourteen, she was enclosed with a nun, Jutta von Sponheim. Jutta was an anchoress and the abbess of a Benedictine monastery in Disibodenberg, in what is

now Germany. She lived in a hut next to the monastery, which was a one-room structure with only one window, where her food was served. She refused to leave this hut, and taught several young women from this location. Jutta taught St. Hildegard to read and write, prayed the psalms with her, and shared her botanical knowledge with her as they gardened together. St. Hildegard learned to play the psaltery (harp), which led her to learn more about music, eventually composing her own songs.

St Hildegard with Staff, symbolizing her leadership as abbess for her community, and a scroll, a symbol of her scholarship

When Jutta died in 1136, St. Hildegard was chosen by the Benedictine community to be the new abbess. Abbot Kuno of Disibodenberg wanted her to be prioress, which would place her under his authority. St. Hildegard desired more freedom for herself and the nuns, and so requested that they be relocated to Rupertsberg. This location would be a movement to poverty, living in a stone complex that had only been used previously as a temporary dwelling place. When Abbot Kuno disapproved of her request, St. Hildegard did not give up. Instead, she went higher up, to Archbishop Henry I of Mainz. The archbishop approved; however, Abbot Kuno still would not allow it. At that time, St. Hildegard was stricken with an paralyzing illness that prevented her from leaving her bed. She told the Abbot that if he would allow her to relocate, God would heal her. When the Abbot still would not relent, he too was stricken with this paralyzing illness. At this point, he gave his permission for St. Hildegard to relocate the monastery, and each of them sooner recovered. A monk named Volmar was chosen as provost, to be St. Hildegard's confessor and scribe.

St. Hildegard first had visions at age three, but it was not until she was five that she understood that they were sent from God. Though she was unable to describe exactly what she saw, she said that she was able to experience the light of God through all five of her senses. She only shared what she saw with Jutta, who shared this information with Volmar when St. Hildegard was still young. At age 42, St. Hildegard was instructed in a vision to write what she saw and heard. Afraid to record her visions, St. Hildegard became ill. She took this as a sign that she must listen to God's request and began to write. During the synod of 1147-1148, Pope Eugenius heard about St. Hildegard's writings. He reviewed them and gave them his approval, stating that they were indeed inspired by the Holy Spirit.

The works of St. Hildegard are compiled in three volumes: first, musical compositions used for liturgy, as well as a musical morality play entitled "Ordo Virtutum"; second, nearly 400 letters written to popes, emperors, abbots and abbesses – one of the largest collections to have survived the Middle Ages, including sermons she preached

through the 1160's and 1170's; and third, material relating to natural medicines and cures, information she gathered through her experience gardening and tending to the sick.

St. Hildegard's visionary theology covered many religious topics. Most notable is her book "Scivias" (or "Know the Ways"), which told of creation and the Fall, Christ's crucifixion and the beginning of the Church, and the "Symphony of Heaven," which is one of her earliest musical compositions. Toward the end of her life, St. Hildegard commissioned a manuscript of "Scivias" to be decorated in great detail. This work survived the ages and was being stored in Dresden for safekeeping. During the evacuation of Dresden during WWII, the book was lost. The only remaining version is a hand-painted copy from the 1920's.

The music written by St. Hildegard was mainly for use in liturgy and chanting. However, one of St. Hildegard's greatest works is a morality play entitled "Ordo Virtutum," which has parts for the human soul, sixteen virtues, and even the voice of the devil. In her other works, St. Hildegard often wrote of the Virgin Mary and the saints, in whom she found great inspiration.

St. Hildegard's understanding of the natural world came from the story of creation, in which God tells man to rule over and subdue that which He had made. She believed in the healing properties of many items found in nature, because God had made them for the purpose of providing health to mankind. She read many books and did experiments with the herbs and various plants she grew, learning as much as she could and recording her observations. Many of her writings show an understanding of disease, illness, and health uncommon for the time in which she lived. She wrote of home remedies to treat common ailments, how to treat agricultural injuries such as cuts, burns, fractures, and dislocations, and stressed the importance of preventing infections by boiling water before use.

In addition to these works, St. Hildegard highly regarded as a rhetorician and preacher. During the Middle Ages, bans were in place preventing women from social participation and interpretation of scripture. However, due to her popularity among church officials (including popes, abbots, and abbesses), St. Hildegard was sought out to speak publicly. She went on four preaching tours, in which she spoke to clergy and laity, in private and in public.

On September 17, 1179, St. Hildegard von Bingen died. The nuns in her monastery reported seeing two streams of light in the skies, crossing over the room where she laid. After her death, St. Hildegard was one of the first persons to be submitted for the

Roman canonization process, which was undergoing procedural changes. Four attempts were made at the canonization of St. Hildegard; however, the process took so long that they were never completed.

Due to this, St. Hildegard was regarded at the level of beatification officially, though many considered her a saint. She was added to the Roman Martyrology (the list of saints recognized by the Catholic Church) at the end of the 16th century. Most recently she was referred to as a saint by Saint Pope John Paul II and Pope Benedict XVI. Subsequently, on May 10, 2012, Pope Benedict XVI declared an “equivalent canonization” for St. Hildegard, allowing for her to be officially recognized as a saint. She was declared a “Doctor of the Church” for her writings on October 7, 2012 by Pope Benedict XVI. He stated that she was an “authentic teacher of theology and a profound scholar of natural science and music.” Her feast day is September 17. The relics of St. Hildegard are housed in Eibingen, Germany, in the pilgrimage church dedicated to her.

Patronage of St. Hildegard von Bingen

Due to the recent official canonization of St. Hildegard von Bingen, patronages are still being assigned to her, making it a challenge to find a universal list. However, many consider her to be the patron saint of that which she was interested in during her life, namely, the environment, writing, medicine, theology, music, and religious life.

Carravagio’s Calling of Saint Matthew (Feast Day 21 Sep)

St Matthew is seated with three younger companions around a small table. On the table there is a ledger, an inkwell and a small money bag. The companion on the left is intent on counting coins. The other two look towards Christ and his companion. This is the counting house where Jesus saw Matthew sitting (Mat 9:9). Christ’s extended hand invites St Matthew to follow him. St Matthew points a finger towards himself as if unsure that Christ really means him. The dramatic light divides the canvas into four sections and has the effect of lending prominence to the window and its enclosed cross. It is just above Christ’s extended hand. The viewer can already see that St Matthew will move from darkness to light and take up his cross and follow Christ.

In 1565 Cardinal Mathieu Contriell commissioned two scenes from the life of St Matthew – his calling and his martyrdom – for the lateral walls of a side chapel in the Roman Church of *San Luigi Francesi*. This painting was for the left wall so that the direction of the light is from the back wall of the chapel where in fact there is a real window a bit higher up. There were various delays to the project so that it remained far from finished when the Cardinal died in 1592. In 1597, Pope Clement

VIII put the project into the care of the *Fabbrica di San Pietro*. One of its members was Caravaggio's patron, Cardinal Del Monte, and so it is likely that the commission came to Caravaggio through his influence. This was his first public commission. The work was a spectacular success and was followed by the commission for the Cerasi Chapel in Santa Maria del Popolo. In that contract, Caravaggio is referred to as the most outstanding painter in Rome.

Christ's companion is St Peter. St Peter is not mentioned in the gospel accounts of the call of St

Matthew but here his hand also beckons to St Matthew. Why does Caravaggio make St Peter part of the narrative? One of the most significant moments in the Papacy of Clement VIII was the conversion the Huguenot Henry IV of Navarre to Catholicism and the conse-



quent peace brokered between Spain and France. This is relevant not least because San Luigi was the French National Church and Clement VIII was passionately committed to the reconversion of France. The way St Peter's hand echoes that of Christ might be intended as an allusion to role of Clement in the conversion of Henry of Navarre.

Having said this, there are about 40,000 books written about Caravaggio and a great deal has been written about this painting. There are a great many interpretations around. But here is one I like. St Matthew is shown as bearded and older than his companions but yet he wears the same fashionable contemporary dress. To my eye, he looks as if he has out grown them. These same young men

appear in earlier works such as “The Cardsharps” or “The Fortune Teller”. In these earlier works Caravaggio used his friends and associates as models painted directly from life. This group around the table might be a scene from the actual life of the artist. By contrast, Christ and St Peter are barefoot and dressed in the timeless garments of classical art. Does St Matthew’s ambiguous pose say something about Caravaggio who, whilst living in the Palazzo of a Cardinal, was never far from the dark deeds of the Roman streets? Perhaps this very ambiguity holds out the possibility of conversion for anyone, as indeed, does the Gospel account of Matthew the tax collector turned Apostle. Saint Matthew pray for us!

The Most Powerful Healing Prayer by Padre Pio (Feast day 23 Sept)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Heavenly Father, I thank you for loving me. I thank you for sending your Son, Our Lord, Jesus Christ, to the world to save and set me free.

I trust in your power and grace that sustain and restore me.

Loving Father, touch me now with your healing hands, for I believe that your will is for me to be well in mind, body, soul, and spirit.

Cover me with the most precious blood of your Son, our Lord, Jesus Christ from the top of my head to the soles of my feet.

Cast anything that should not be in me.

Root out any unhealthy and abnormal cells.

Open any blocked arteries or veins and rebuild and replenish any damaged areas.

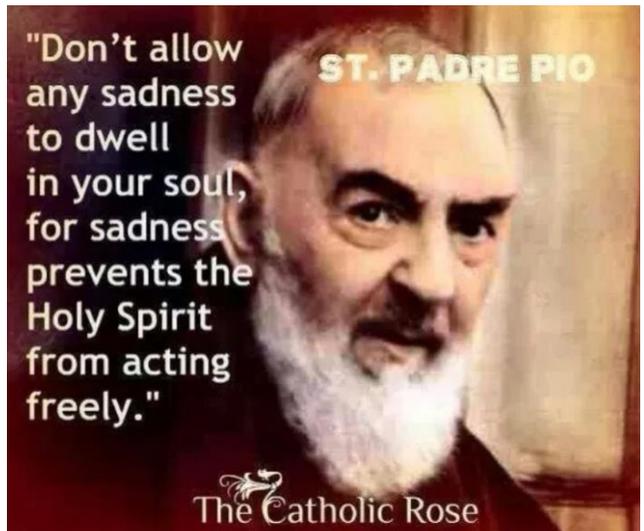
Remove all inflammation and cleanse any infection by the power of Jesus’ precious blood.

Let the fire of your healing love pass through my entire body to heal and make new any diseased areas so that my body will function the way you created it to function.

Touch also my mind and my emotion, even the deepest recesses of my heart.

Saturate my entire being with your presence, love, joy, and peace and draw me ever closer to you every moment of my life.

And Father, fill me with the Holy Spirit and empower me to do your works so that my life will bring glory and honour to your holy name. I ask this in the name of the Lord Jesus Christ. Amen!

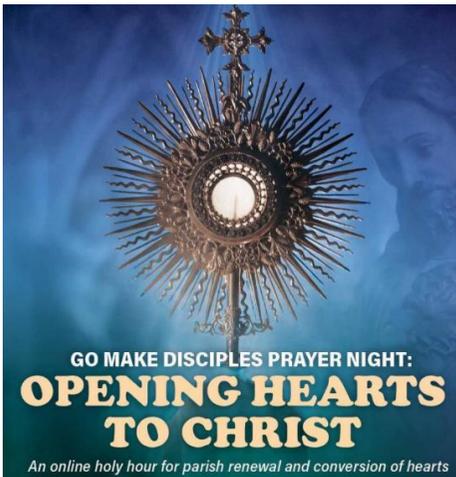


Saint Pius of Pietrelcina, pray for us

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](#).

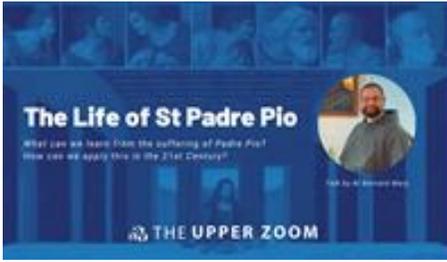
- **Online Holy Hour**

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 superantural 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.

Evangelium – Topic for this Sunday is “**How can we be apostolate?**” by Bishop Umbers. 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=bFd0RS84MnpyZHFpRGdZNTQjltZz09>

Passcode: 626633

Affirmative comments received from Fiona Carolan for last Sunday's Evangelium,

“Dear Colm, Fr John Macdonald, Dr Paul Hanna, Dr Vy Nguyen & Dr Samuel Birch,

Thank you for the excellent webinar today. Our family joined in & we were so glad we did.

I would particularly like to thank Dr Hanna for his presentation, sincerity & exhaustive research.

Our society is definitely better off for the efforts of the Catholic medical professionals on today's panel.

As a mother of a large family, with a background in health, I am often asked by others about vaccines, COVID & how we can return to ordinary activities such as work, schooling & church. This presentation will be invaluable to myself, my husband & my children to provide accurate information in a respectful manner to colleagues, friends and family.”

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.

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

Catholic Apps

Youcat Daily App: <https://www.youcat.org/>

Pray As You Go: <https://pray-as-you-go.org/>

Both are available for iOS and Android

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

We have received wonderful news on baby Dio, no longer requires a gastro tube. Thank you so much for your prayers.

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. Lord Jesus please give Noel strength and comfort.

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. You may also want to speak with your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.