



St Peter's Church, 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

Sunday Masses: 9:00am and 10:30am (Sung Mass)

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

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

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

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

Holy Rosary: Daily before Mass

Feast Days – Ordinary Time Week 23 (Year C/2)

Mon 5 Sep Saint Teresa of Kolkata

Thur 8 Sep The Nativity of the Blessed Virgin Mary

Fri 9 Sep Saint Peter Claver

We Pray For:

Our sick and injured: Bernadette Hailwood, Barbara Blewden, Phillip Camilleri, Gerry Cassar, Makram Nammour, Antonios Chidiac, Camilla Pascoe, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, Dan Southee.

Our deceased: Julian Ciappara (28/1), Myra Krcma, Wayne Maroon (15/8), Katherine ("Katie") Brincat (27/7/21), Henrietta Pham, Frederick, Edward & Margaret M Hailwood and Margaret D Hailwood.

Our house bound elderly: Newton McMahon, Joyce Regoski, June Holt, Shirley Kennedy, Anna Maria, Patricia Wells.

If you would like to add names to the 'We pray for our deceased' list, please contact the office. Please note that any names added for an anniversary to the pray for the deceased will remain for 4 weeks.

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

'Mother Teresa: No Greater Love', Vatican News, by Deborah Castellano Lubov

'Mother Teresa: No Greater Love' is a documentary film which brings to the big screen, in Rome and the Vatican, the legacy and humble, selfless love shared globally by St. Teresa of Calcutta and the Missionaries of Charity, which was produced thanks to the Knights of Columbus.

"Mother Teresa: No Greater Love" is not only a film, but a heart-warming and powerful work documenting the heroic and humble legacy of St. Mother Teresa of Calcutta, twenty-five years after her death.

The film - a copy of which was presented to Pope Francis by the Supreme Knight of the Knights of Columbus on Wednesday - was presented in three events in Rome and the Vatican this week.

Seeing Christ in every person

Produced by the Knights of Columbus and filmed on five continents, the documentary features unprecedented access to both institutional archives and the apostolates of the Missionaries of Charity.

The film chronicles Mother Teresa's entire

life and the tremendous global impact the Missionaries of Charity continue to have today, as they privately and humbly do their work, to help "the poorest of the poor" seeing always "Christ in every single person."

"Mother Teresa: No Greater Love" will be released in theatres throughout the United States by Fathom Events on Monday and Tuesday, 3-4 October.

This film is part of Fathom Events' "Saint Series," a curated collection of films chronicling the lives of Catholic saints.

The Film has been presented in the Filmoteca Vaticana, Vatican Radio's Sala Marconi, and the Pontifical North American College.

'A pencil in the hand of the Lord'

The new Rector of the Pontifical North American College (NAC), Monsignor Thomas Powers, recalled the visits of Mother Teresa, and how her "humble and holy example left a long-lasting impact on the lives of the men there."

The Supreme Knight of the Knights of Columbus, Patrick Kelly, spoke to Vatican News about what inspired the Knights to spearhead this endeavour, and also remembered her unforgettable visit to the Knights' headquarters in New Haven, Connecticut.

"I think about when she says that she was the pencil in the hand of God," said Mr. Kelly. "That means a lot to me, because I try in my spiritual life to surrender to the Lord and the Lord has moved me along in the Knights of Columbus to be the leader of the Knights of Columbus. But I try to use that in such a way that's to help people to be a witness of charity and to really do what the Lord wants us to do. And I pray for that every day."

Also present at the NAC screening was well-known actor, Jonathan Roumie, who plays Jesus in the highly-acclaimed TV series "The Chosen".

He told Vatican News that learning more about her "long period of suffering," her "own dark night of the soul," really moved him.



"I had no idea that it lasted that long in her life. And also the fact that she had visions and heard Jesus's voice early on, was something I didn't even know at all," he said.

Mr. Roumie called the documentary "really fascinating" and "moving," saying it sheds so much light on her courageous and holy life and eventual sainthood.

He also suggested the film could greatly inspire young people.

"I think for young people to kind of experience her story and be moved by it and what she did with the Missionaries of Charities, I think it's going to inspire many people to seek out the Order, and want to emulate the qualities that she possessed."

25 Years to 'soak up' her legacy

In addition, the film's director and senior producer, David Naglieri, told Vatican News what inspired his involvement in this project.

"We've had 25 years to kind of have soaking time to digest the legacy of Mother Teresa," he said, noting much information about her came out after her death, specifically when they did "research into their cause for canonization."

"They found these letters that she would write to her spiritual advisors about pain and about suffering that she went through about this dark night of the soul that was not known during her lifetime. So a lot of films made previously do not really explore those areas. I think our film is able to kind of put a correct theological understanding and a framework to some of this information that came out later."

'Not publicity seekers,' all for Christ

Mr. Naglieri also expressed another aspect that sets the documentary apart, namely the "great privilege" for him and the Knights of Columbus to have "unprecedented access" to all the postulates of the Missionaries of Charity.

"The Missionaries of Charity are not publicity seekers. They're not going out and seeking filmmakers and celebrities or anybody to come into their homes and watch what they do. They do it privately. They do it for Jesus. And they made this rare exception for the Knights of Columbus and our film crews."

The film takes viewers to the slums, to where the sisters including Mother Teresa herself were literally being shot at in Chicago, to serving indigenous peoples that have no contact with the outside world, to the slums outside Rio de Janeiro, where the drug dealers live, to borders, to projects, and to put it bluntly, he suggested, to all the places where no one else would ever go.

Visceral sense of reality of Missionaries of Charity

All these different locations, he said, really offer "a visceral sense of the Missionaries of Charity, their mission, and how they continue to teach us to love and to serve the poorest of the poor."

Mr. Naglieri noted how 25 years after her death, "you have a generation of young people graduating college, entering into the workforce who were born after she died, who don't know about Mother Teresa the way my generation did, where she's on TV and she's visiting your city and she's got a bestselling book."

The film's director lamented how many are not necessarily introduced to her spirituality and to her mission.

Transformative figure who can inspire our faith

"My hope is that this film can inspire Catholics and non-Catholics alike, because I think Mother Teresa had the ability to transcend geographic, religious and cultural divides," he said.

"Mother Teresa was a transformative figure. I hope people can learn more about her life, be inspired by her, and start to live their faith in a more profound way, the way she teaches us to."

Link to the article: <https://www.vaticannews.va/en/pope/news/2022-08/mother-teresa-no-greater-love-documentary-knights-of-columbus.html>



“Love to pray. Take the trouble to pray. Prayer opens your heart until it is big enough to hold and keep God. We must know Jesus in prayer before we can see him in the broken bodies of the poor.” - Saint Teresa of Kolkata



One review of the recent Consistory on *Praedicate Evangelium*: Cardinal Robert McElroy’s first interview since receiving the red hat with Gerard O’Connell, *America*, 1 September 2022

In the interview, the cardinal, who was appointed auxiliary bishop of San Francisco, by Pope Benedict XVI in July 2010 and bishop of San Diego by Pope Francis, shared brief reflections on being made a cardinal. He then spoke at length about the two-day meeting of cardinals that Pope Francis had tasked with discussing *Praedicate Evangelium*, the constitution for the reform of the Roman Curia that he promulgated on March 19 and that came into force on June 5.

The cardinal whom many see as the American analog of Cardinal Martini spoke at length about the meeting of cardinals that Pope Francis had tasked with discussing *Praedicate Evangelium*.

He shared his reflections and insights on the discussion that took place behind closed doors in plenary sessions and in 12 language groups. Each group appointed a moderator and rapporteur who reported to the plenary sessions.

Cardinal McElroy said the cardinals focused mostly on four main themes in their discussion of the new constitution, which has evangelization as its top priority: the separation of the power of governance from that of holy orders (and so lay people being given senior positions in the Roman Curia); the question of synodal and hierarchical church; the issue of Vatican finances and the reforms in this field; the need to build a culture that ensures the protection of minors and adults from sexual abuse and harassment in the church. He said they also discussed the Holy Year 2025 in the meeting’s final session.

The interview is presented in two parts. The transcript has been edited for length and clarity.

Part I

Q. You’ve been created a cardinal. What is the deepest memory that you take away from this important moment of your life and from the consistory?

A. I’d say two things. One is that I was graced to have many people from my life present for the consistory: my family, people I went to school with, people in the parishes that I had worked with who’ve become great friends over the years, priests and coworkers from the Diocese of San Diego. And so it was, in a sense, a recapitulation of my life and all of the moments in my life coming together at that moment as I was made a cardinal.

Pope Francis had a different, specific message to give to us; it was of encouragement and challenge for the future.

The second memory I'd say that was really emblazoned on me at that moment was how Pope Francis gave to each of the candidates a very personal word of encouragement and thanksgiving and exhortation, as we knelt before him to receive the ring and the red hat and the title of the church. He had a different, specific message to give to us; it was of encouragement and challenge for the future.

Q. Could you summarize what that personal message was for you?

A. He asked me to continue to give witness in the life of the church in the United States on important issues that are there and that will be coming. That was at the core of it. Although what happened was that after I started to stand up, he said to me, "How is your heart?" because I had heart surgery in November, and he knew that and had prayed for me. I was kind of surprised at that. So I stumbled a little bit, and I said, "My heart is perfect, but my knees aren't so good." And he said, "Neither are mine!"

Q. How do you see your role as cardinal, apart from having to vote in a conclave?

A. I see two additional elements that are key. One is to provide a supportive, collaborative assistance to the Holy Father in his work in the church and in addressing the issues that the church faces in every country of the world, particularly that of forging unity.

And secondly, this comes to me particularly as a cardinal in the United States. I am very American in habits, tastes and attitudes, and I know how many of us in the United States tend to look on reality through an American lens. So I think one of the roles of the cardinals is to try to orient the thinking of people at all levels of the church in the United States toward the reality that we are part of a global community of faith and of a global society.

I started to stand up, and the pope said to me, "How is your heart?" because I had heart surgery in November, and he knew that and had prayed for me.

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Q. You attended the two-day meeting of cardinals, at which the pope was present, that involved plenary sessions and discussion in the small language groups. What is your main takeaway from that gathering?

A. The first thing for me was the small groups' sharing—this was incredibly important, partly because we were in groups of about 15. So you get to know the other cardinals in a different way in those sorts of conversations. Second, many of our conversations focused on the different situations that the local churches are in across the world, and how they face these questions of reform and synodality in the situations which they confront, which vary quite a bit.

Q. What about the plenary sessions?

As for the plenary sessions, there was tremendous openness, and that was because the pope had exhorted all the participants to say what was on their mind, and they did so on various issues during the two days of meetings. And that was an important thing, partly because this sort of meeting hadn't occurred for many years, and so all the participants were trying to figure out

what role this sort of meeting should play in the life of the church and in helping the Holy Father, and in helping the church particularly in the integration of *Praedicate Evangelium* in the life of the church, not only here in Rome but within the larger church around the world.

I think there should be more of these sorts of meetings. It was a helpful, productive coming together, not only to learn more about one another but also to reflect upon important issues globally and what challenges the local churches are facing.

Q. I understand that the small groups reported to the plenary sessions. Could people also make interventions in the plenary sessions and raise questions?

A. Yes. And they did.

Q. What particularly struck you about the questions?

Well, there were a couple of themes. One is that some raised the issue about the proclamation of *Praedicate Evangelium* that lay people could be heads of dicasteries; there were some who challenged that.

I think what happened both in our small group and in the larger plenary session was that most people came out and said *Praedicate Evangelium* is a document that lays out the vision and the framework for the reform of the Curia. They saw that the integration of that document into the life of the local church is going to take place over time, and the specification of some elements of it is going to take place over time.

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I think there was a general feeling that certain dicasteries should consistently have bishops at their head—for example, the Dicastery for Bishops, the Supreme Tribunal of the Apostolic Penitentiary, the Dicastery for Clergy—but there were many others that need not. And so the thinking was that hopefully the pope is going to specify that as the document unfolds and is implemented.

Q. Could one say that this meeting of cardinals will result in a "tweaking" of the constitution?

A. I wouldn't even say that. No, it is not a tweaking of what it is but rather of the implementation of the constitution. It would be helpful to know as the implementation is occurring how this differentiation is being made: of some offices where it makes sense to have lay people and of some offices where it makes more sense to always have a bishop at its head. What are those offices?

I think the really important way of looking at the question is this: The document has been promulgated. It's there. It's a good document, and I think it operates in two ways. One is as an orientation of the Roman Curia as to what its mission is and how it should carry out that mission. And that mission is meant to be one of service, not merely to the pope but to the local churches also.

The notion of beginning with the hierarchical nature of the church to me risks a retreat to the vision of the church that sees it first of all as a perfect society rather than the pilgrim people of God.

Secondly, there's a dynamism to the mission of the Curia as it's envisioned in this document: The notion of missionary discipleship is very much present in the discussion of the role of the Curia. It is not meant to be maintenance or stasis. It is meant to be the involvement of the Curia and of the whole church, of course, in the expansion of the work of preaching the Gospel of Christ and the kerygma and bringing people closer to the Lord and to the church. So I think that's the foundational set of principles. That's the most important contribution of this document. It's a reorientation of the Roman Curia—not that there weren't elements of these things there and always have been—but to emphasize that.

There was very significant support for the prioritization of [the Dicastery of evangelization, even over the Dicastery of the Doctrine of the Faith. Some objected to it, but the overwhelming majority of those present were in favor of it. And there was a lot of support for the placement of the Dicastery for the Service of Charity right near the top, too. I would say that this was particularly true among the African, Asian and Latin American bishops; they saw the importance of charity as a pathway for evangelization for the church.

Q. I understand from my conversations with other cardinals that some participants were either uneasy or disagreed with the emphasis on the synodal church and appeared to be more attached to the concept of hierarchical church. Did this surface in the discussions?

A. Yes, it came out in the small group discussions, but it did not seem to me that that sentiment was predominant in any one of the small groups. It was noted in the reports from the groups, but it was not noted as the dominant feeling.

No one, or at least no one that I heard speaking, is opposed to an affirmation, a vigorous affirmation of the hierarchical nature of the church.

There were a number of interventions on this question in the plenary session, and I was puzzled in part by this. I was not puzzled by the question of the hierarchical nature of the church and the desire to see that affirmed. That makes sense to me. But I was partly puzzled because of the theology of synodality as it has been consistently proposed by Pope Francis in his statements, by all of the documents that have come from the synodal office in preparation for the synod and by the international theological commission: In every one of those there is a very significant affirmation of the hierarchical nature of the church. So the theology of synodality affirms the hierarchical nature of the church. It doesn't begin with that concept; it begins with the concept of synodality. But it is certainly present there; it is embedded there and certainly affirmed explicitly.

I have to say the notion of beginning with the hierarchical nature of the church, rather than with a synodal concept or something close to synodality, to me risks a retreat to the vision of the church that sees it first of all as a perfect society rather than the pilgrim people of God. I think that's the problem with the critique of synodality as it's been presented.

Q. So you see this critique as a departure from the Second Vatican Council?

A. Yes! And again no one, or at least no one that I heard speaking, is opposed to an affirmation, a vigorous affirmation of the hierarchical nature of the church. The theology of synodality is doing that, but it doesn't begin with that; that's not the starting point but the reflection of synodal theology.

Q. In your view, therefore, there was widespread support at the meeting for the synodal approach?

A. Absolutely!

The Nativity of the Blessed Virgin Mary (Feast day 8 Sep) - Reflection

We can see every human birth as a call for new hope in the world. The love of two human beings has joined with God in his creative work. The loving parents have shown hope in a world filled with travail. The new child has the potential to be a channel of God's love and peace to the world.

This is all true in a magnificent way in Mary. If Jesus is the perfect expression of God's love, Mary is the foreshadowing of that love. If Jesus has brought the fullness of salvation, Mary is its dawning.

Birthday celebrations bring happiness to the celebrant as well as to family and friends. Next to the birth of Jesus, Mary's birth offers the greatest possible happiness to the world. Each time we celebrate her birth, we can confidently hope for an increase of peace in our hearts and in the world at large.



Forever Loved – Myra Krcma. On Tuesday, the Parish commemorated the passing of Myra Krcma with the special mass that can be offered when a parish first



hears of the death of a parishioner. Myra, having migrated from her native Croatia as a young woman, lived in Devonshire Street for many decades. was a regular

Throughout this time, Myra Sunday worshipper at St Peter's, and, notwithstanding her improvised circumstances, was always generous to the Parish. Myra was well known to the Missionaries of Charity who visited her regularly once she was no longer able to make the uphill journey from her flat to the church. Some of us with Fr John visited Myra during the lockdown and were able to pray with her in front of her domestic shrine.

Myra, may God grant eternal rest to you and may perpetual light shine upon you. Amen..