



St Peter Chanel & St Joseph Berala

Streams of living water will flow from within. ~John 7:38

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Parish Website: www.stpeter-stjoseph.org.au, **facebook:** [stpeterstjoseph](https://www.facebook.com/stpeterstjoseph) **YouTube:** [BeralaParish](https://www.youtube.com/BeralaParish)

For Baptisms, Weddings, Bible Study and Catholic Enquiry, please contact Fr Thomas or the parish office on 9644 7787.

24TH SUNDAY IN ORDINARY TIME

Safeguarding Sunday

12 SEP 2021

Carry Your Cross



Lilly said she is passionate about her Catholic faith. I just wanted to quiz her and asked what Jesus said about following him. She started to list love, justice fairness, kindness, and so on as identifying marks of discipleship to Jesus. But there was still something missing which is fundamental to Christian discipleship. Jesus said, *“If anyone wants to become my follower, let him deny himself”*. To be a follower of Jesus requires sacrifices.

According to Mark, the location Jesus chose to tell about the need of self-sacrifice was the centre of the Roman imperial cult, Caesarea Philippi. The rock temple there and the atmosphere there was all about the power and glory of the emperor and those who worship him. The backdrop was the epitome of self-centredness, the opposite of self-sacrifice. Standing there, Jesus told his disciples that such displays may look like a great life, but in reality, those who put their trust in such things are losers. It is those who are prepared to lose their lives for others who will be real victors in the end.

In this COVID-19 lockdown, as good citizens we have been sacrificing our freedom for the common good of the society. Does it make us disciples of Jesus? As much as it is necessary and good, the inconveniences endured for health's sake do not necessarily constitute religious sacrifice. Strict disciplines of exercise, time and diet are sacrifices for personal gratification. These disciplines though as they are do not have any religious merit. Whereas, reaching out to someone is the manifestation of the divine in you. When you offer your time, money and skill to help someone, you do it out of your love for them. You, as a disciple of Jesus, do it. Many of you bring me petitions and personal names to be offered at the altar. Because of your love for them you are prepared to make an offering towards the Mass. Similarly, as a mark of your gratitude to God who provides for you, you bring an offering to the Mass. That makes the Mass a sacrificial prayer for you. For a disciple who loves Jesus so much nothing will have priority over Jesus Christ. Even if it is not cool, your reputation is risked and job and money are at stake, for a disciple Jesus remains the priority. In such times of trial you are carrying your cross and walking after Jesus to where he has gone first. The greater your love for Jesus the easier such crosses will be for you.

MASS INTENTIONS

Sick: Graham Turner, Theo Bergstedt, Tony Michael, Doreen Stanmore, Sally Castell, Mamerto Bolonia Jr, Josephine Laing, Dominic Rodrigues, John Moore, Sandra Feliciano

Recently Deceased: Maria Loan Vu, Violeta Carpenter, Sr Fidelma Hogan, Rev Fr Max Barrett, Enid Snedden, John Savage

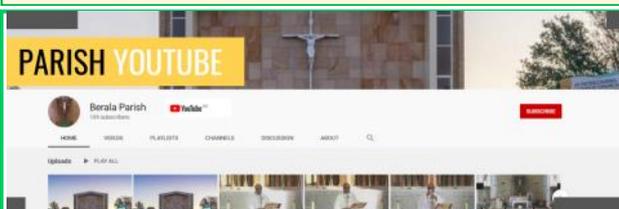
Anniversary: Rita Simms, Frane Cuitan, Joseph Jason Nguyen

Deceased: Fatima Bolonia, Gloria Bolonia, Astrid Bolonia, Mamerto Bolonia Sr, Ricky Matela, Ramon Lorenzo, Cenon Alinson

Special Intention: Ryan Jarque

Birthday Thanksgiving: Philip Skerritt

Other Intentions: For all those affected by the Corona Virus. For the people of Afghanistan. Holy Souls in Purgatory. The intention of the Holy Father.



Join us on Saturday at 5PM
for the Sunday Vigil Mass

@BeralaParish YouTube Channel

Don't forget to subscribe & switch the notification bell on.

Parish Priest

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Sacramental Co-ordinator

Sophia Brewty
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sacraments@stpeter-stjoseph.org.au

Catholic Inquiry—RCIA

Andrew Tham 0403 566 001

Pastoral Council

Daniel Boland (Chair), Joe Kristianto, (Vice. Chair) Alicia Moore (Sec), Rosalind Evans (Asst Sec), Gai Melville (SJW), Jenny Makerry (SJW), Jenny Michael, Katrina Yip, Nathasha Ellis (SJW), William Andrews, Amanda Gahan, Susie Mravunac, Phil Townsend

Finance Committee

John Le Mottee (Chair)
T. (02) 9644 8859
Joe Moses, Sylvia Jukic Brendon Nazareth (Finance Controller)

Parish Schools

St Peter Chanel, Regents Park
T. (02) 9644 9083
Principal - Phil Townsend
Family Educator - Barbara Mucha

St Joseph the Worker, Auburn South
T. (02) 9646 1434
Principal - Gai Melville
Family Educator - Natasha Ellis

CatholicCare. Provides caring advice and advocacy to help families . CCareline 13 18 19 | CatholicCare.org

Alcohol & Drug Information Service:
(Confidential) 02 9361 8000

Spiritual Retreats: Benedictine Abbey
Jamberoo - www.jamberooabbey.org.au/
retreats Ph: 4236 0533

Carmelites Varroville -
www.carmeliteretreats.com.au
Ph: 8795 3400

Healing After Abortion: 0400 092 555

Vincentian Retreat Centre Somersby -
www.divineretreatcentre.org.au
Ph: 4372 1598

Sara's Place: For pregnancy support or grieving after abortion visit
www.sarasplace.org.au Ph: 9699 8190

NEWS

FATHERHOOD IN DIFFICULT TIMES

Wednesday 15 September
7:00-8:30pm
via Zoom



Dr Robert Haddad

St Joseph: A model of
Fatherhood in difficult times

Join us for an inspiring night as Danny Abdallah and Dr Robert Haddad speak about faith, fatherhood and coping with life's biggest challenges.



Danny Abdallah

The Importance of
Fatherhood: My story



Brought to you by the Family Educators
of the Auburn-Lakemba Network

To register visit: <https://scscatholic.zoom.us/meeting/register/u50tde2spzwrE9F5prHxSI9r3lXnBYzzeCmT>

Online Retreat



Women of all ages are invited to join us for an online retreat into silence, 24-26 September.

You will provide the silent times and spaces over the course of the weekend. The sisters will provide common times for Mass, communal and private prayer, and talks that delve deeper into the theme of silence.

For more information or to register: <https://www.trybooking.com/>

Archbishop's 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. 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. We urge you to donate 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.

ANTIPHONS & READINGS

Entrance Antiphon

Cf Sir 36:18

Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

First Reading

Is 50:5-9

The Lord has opened my ear.

For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle.

The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

My vindicator is here at hand. Does anyone start proceedings against me? Then let us go to court together. Who thinks he has a case against me? Let him approach me. The Lord is coming to my help, who dare condemn me?

Responsorial Psalm

Ps 114:1-6. 8-9 R. v.9

I will walk in the presence of the Lord in the land of the living.

I love the Lord for he has heard the cry of my appeal; for he turned his ear to me in the day when I called him. **R**

They surrounded me, the snares of death, with anguish of the tomb; they caught me, sorrow and distress. I called on the Lord's name. O Lord my God, deliver me! **R**

How gracious is the Lord, and just; our God has compassion. The Lord protects the simple hearts; I was helpless so he saved me. **R**

He has kept my soul from death, my eyes from tears and my feet from stumbling. I will walk in the presence of the Lord in the land of the living. **R**

Second Reading

Jas 2:14-18

Take the case, my brothers, of someone who has never done a single good act but claims that he has

faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty,' without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.

This is the way to talk to people of that kind: 'You say you have faith and I have good deeds; I will prove to you that I have faith by showing you my good deeds – now you prove to me that you have faith without any good deeds to show.'

Gospel Acclamation

Gal 6:14

Alleluia, alleluia!

My only glory is the cross of our Lord Jesus Christ, which crucifies the world to me and me to the world. Alleluia!

Gospel

Mk 8:27-35

Jesus and his disciples left for the villages round Caesarea Philippi. On the way he put this question to his disciples, 'Who do people say I am?' And they told him. 'John the Baptist,' they said, 'others Elijah; others again, one of the prophets.' 'But you,' he asked, 'who do you say I am?' Peter spoke up and said to him, 'You are the Christ.' And he gave them strict orders not to tell anyone about him.

And he began to teach them that the Son of Man was destined to suffer grievously, to be rejected by the elders and the chief priests and the scribes, and to be put to death, and after three days to rise again; and he said all this quite openly. Then, taking him aside, Peter started to remonstrate with him. But, turning and seeing his disciples, he rebuked Peter and said to him, 'Get behind me, Satan! Because the way you think is not God's way but man's.'

He called the people and his disciples to him and said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it.'

Communion Antiphon

Cf Ps 35-8

How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.

Next Week's Readings:

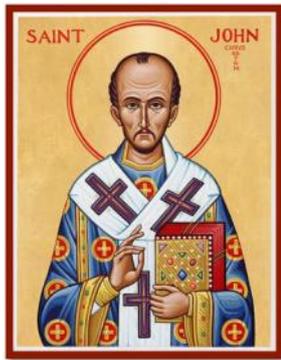
1st Reading: Wis 2:12, 17-20

2nd Reading: Jas 3:16-4:3

Gospel: Mk 9:30-37

FEAST & MEMORIALS OF THE WEEK

Monday, 13 September - St John Chrysostom



(Memorial)

Born in Antioch about 347. Died in exile in Comana (Turkey) on 14 September 407. After some years as a hermit, he was a priest at Antioch, where his brilliant preaching and catechesis earned him the sobriquet "Chrysostom" (golden-mouthed). Appointed patriarch of Constantinople in

397. His reforms, preaching, and ascetic life led to opposition from court and clergy and eventual banishment. Remembered for his simplicity of life, his care of the poor, the courage of his witness, and his effective preaching of the Scriptures.

Tuesday, 14 September - The Exaltation of the Holy Cross (Feast)



Originally this day commemorated the dedication of Constantine's Basilica of the Holy Sepulchre in the fourth century; after the celebration, the wood of the cross was venerated. The feast spread in the West after the recovery of the relics of the cross from Persia in the seventh century.

A feast of the Lord, it celebrates the "lifting up" of

the Son of Man on the cross, into glory, and the paradox of the cross as a sign of humiliation and death, yet the source of victory and life.

Wednesday, 15 September - Our Lady of Sorrows



(Memorial)

This commemoration originated in the medieval devotion to the seven sorrows of Mary. Approved for the Servite order in the seventeenth century, it was extended to the whole Western Church in 1814 by Pius VII in thanksgiving for his release from captivity under Napoleon. In the light

of Simeon's prophecy about a sword piercing Mary's soul (Luke 2:35), the feast celebrates Mary, first disciple and first to share in the pain and triumph of the cross.

Thursday, 16 September - Sts Cornelius & Cyprian



(Memorial)

St Cornelius was elected as pope in 251 AD; a time when Christians were being persecuted. He faced much opposition within the church over the issue of reconciling those who had distanced themselves from the church (apostates) during these dangerous times. St Cyprian was the bishop of Carthage.

He supported the pope's view that apostates should be pardoned and welcomed back into the church. A few letters written by Cornelius to Cyprian survive today, including those which were written after he was banished from Rome in 253 AD. Cornelius died in exile most probably from poor health, although it was Cyprian who called him a martyr to the faith.

REFLECTIONS ON MARK 8:27-35

Scriptural context—A Turning Point

This passage forms a crucial turning point in the Gospel of Mark. It occurs at the very mid-point of the gospel – the end of chapter 8 in a 16 chapter gospel. From this point on the gospel takes a greater focus on what it means to be a disciple and Jesus' movement towards Jerusalem. This passage in which Peter professes his faith in Jesus as the Messiah is immediately followed by the account of the Transfiguration. From this point onwards, the gospel writer reveals the growing understanding of Jesus' identity that until now has been wrapped in secrecy.

Gospel Focus - Peter's insight

When Peter answers Jesus' question he demonstrates the disciples' dawning awareness of Jesus' true identity. It is the first occasion that the disciples are called to own what they think about Jesus. However, when Jesus begins to spell out what being the Messiah reality means – persecution and death – Peter tries to convince Jesus that he doesn't need to go down that path. Jesus turns on Peter and snaps, 'Get behind me, Satan!' It is a reminder of the desert temptation Jesus had to face at the start of his ministry when he wrestled with what sort of messiah he was called to be.

Scriptural context - Sandwich technique

The Gospel of Mark is famous for a technique of 'sandwiching' stories or sections between two related events to bring what is sandwiched into greater focus. This gospel passage falls within a significant sandwich that runs from 8:22 (the healing of a blind man at Bethsaida) to 10:52 (the healing of blind Bartimaeus). The healings of blindness that surround the sandwich reflect the lack of 'sight' that the disciples have. The 'meat' of the sandwich is all about the disciples not really understanding Jesus' mission and what it means to truly be a disciple. Read the whole section from 8:22 – 10:52 and see how it works.

We are Christians as well as leaders

St Augustine's sermon on pastors

You have often learned that all our hope is in Christ and that he is our true glory and our salvation. You are members of the flock of the Good Shepherd, who watches over Israel and nourishes his people. Yet there are shepherds who want to have the title of shepherd without wanting to fulfil a pastor's duties; let us then recall what God says to his shepherds through the prophet. You must listen attentively; I must listen with fear and trembling.

The word of the Lord came to me and said: Son of man, prophesy against the shepherds of Israel and speak to the shepherds of Israel. We just heard this reading a moment ago, my brothers, and I have decided to speak to you on this passage. The Lord will help me to speak the truth if I do not speak on my own authority. For if I speak on my own authority, I will be a shepherd nourishing myself and not the sheep. However, if my words are the Lord's, then he is nourishing you no matter who speaks. Thus says the Lord God: Shepherds of Israel, who have been nourishing only themselves! Should not the shepherds nourish the sheep? In other words, true shepherds take care of their sheep, not themselves. This is the principal reason why God condemns those shepherds: they took care of themselves rather than their sheep. Who are they who nourish themselves? They are the shepherds the Apostle described when he said: They all seek what is theirs and not what is Christ's.

I must distinguish carefully between two aspects of the role the Lord has given me, a role that demands a rigorous accountability, a role based on the Lord's greatness rather than on my own merit. The first aspect is that I am a Christian; the second, that I am a leader. I am a Christian for my own sake, whereas I am a leader for your sake; the fact that I am a Christian is to my own advantage, but I am a leader for your advantage.

Many persons come to God as Christians but not as leaders. Perhaps they travel by an easier road and are less hindered since they bear a lighter burden. In addition to the fact that I am a Christian and must give God an account of my life, I as a leader must give him an account of my stewardship as well.



Couples for Christ - Handmaids of the Lord (CFC - HOLD)

Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised (Proverbs 31:30)



Christian renewal and support ministry for mature women, such as:

- *single parents and widows
- *separated women
- *unmarried mature women
- *married women whose husbands are working in another state or country or are not willing nor able to participate in any religious affiliation.

Come and join us in our Christian Life Program (CLP)

An integrated course intended to lead the program participants into a renewed understanding of God's call to them as Christian women.

**26th September 2021
2:00 -4:00 PM
Via BlueJeans Virtual Meeting**

For more information please call:

Joy Skerritt	0401 353 826
Shirley Loseby	0424 808 713
Grace Mateo	0422 661 142
Josielyn Dunshea	0431 870 733
Tey Tenorio	0425 208 645

Just for Laughs

I would never have believed that a few weeks of uncut hair would weigh 20 pounds but that's what the scale says.

Listen selectively

At a time uncertainty and crisis a lot of fake information could be spreading around. It is important to think through what you hear and discern the veracity of what you hear and read.

COVID and the “flu”

Here is a note written by Dr Gerry Gleeson, VG, which I thought might interest you.

Like many of you, I spend a lot of time puzzling over the appropriate restrictions during this pandemic. A question that often arises is **why we are treating COVID19 so differently** to the way we manage the annual flu season. I recently asked a doctor who works with COVID patients about the treatment of the two illnesses, given that both involve a significant number of deaths. I found the explanation very helpful, so I would like to share it with you.

In my laymen’s terms, the difference is due to **the uncertainty of prognosis**. Most people who catch COVID do not need hospital treatment, but many do – and hence the current strain on our health system. Of those who do need hospital care, a significant number require intensive care (ICU) and often ventilation (a machine to breathe for them). In the early days of COVID, most patients on ventilators died, but now we know that cortisone treatment is often effective, so today a majority of patients on ventilation only need it temporarily until the virus ‘burns itself out’, so they can begin to breathe on their own, and then recover. The point of hospitalisation and ICU for COVID patients is to give them the chance to recover.

The challenge is that we don’t know the course that COVID will take in individual cases. Speaking generally, we know that older people and others with various health conditions are more likely to die from COVID. However, many young healthy adults are also dying from COVID. When patients are admitted to hospital with COVID, the doctors don’t know who in particular will recover and who will not. Treatment of the flu is different. As with COVID, most people who catch the flu do not die. However, in the case of flu patients who become gravely ill, by the time this is evident there is little that can be done, and they will die from the flu. And these deaths each year are spread out across the year, and especially during the winter months. So our health system is able to manage flu patients in a consistent and effective way, recognising that unfortunately some patients will not recover.

With COVID, by contrast, there is a massive case load all at once – as right now, and while most people with COVID can be monitored at home, many will require hospital care, including ICU, until their prognosis becomes clear.

Thus, even if the total number of COVID deaths is relatively small, the impact on our health system as we try to give COVID patients a chance to recover is massive – including the delayed treatment of numerous other life-threatening illnesses.

Why should healthy people be vaccinated?

Granted that older people and some others are more vulnerable to COVID, some ask why those who are young and apparently healthy should also be vaccinated? The answer here can seem somewhat paradoxical.

The key medical fact is that **the more a virus spreads and replicates, the more it develops variants** – slightly different versions of the original virus. This is why we require a new flu vaccine each year – to keep up with the new flu versions that have emerged in the previous 12 months. Likewise, we will need booster vaccination against COVID next year.

If the more vulnerable people in the community (e.g. older people) are vaccinated, their chances of dying from the current COVID variant will be reduced. But if COVID is spreading wildly in the community among healthy young people, then new variants will develop – against which the vaccine may not be effective. As a result, the vulnerable people who have been vaccinated may not be protected against the new variant!

This is why vaccination of the whole community – indeed of the whole world – is essential. (Globally, we face the same challenge – unless all countries are vaccinated, new variants will develop which will then inevitably get to those countries where people may have been vaccinated *but only against the previous variant!* There is obviously a profound question of social justice here. As various people have pointed out, an effective response to COVID 19 must involve everyone.

Plenary Council

The first session of the Plenary Council of Australia is to meet in Adelaide on 3rd October 2021. Due to COVID19 restrictions most of the meetings will be online. Middle of next year there will be a session in Sydney. We have been praying every week for the success of the Plenary Council. This is the fifth such gathering in Australia. The last one was in 1937, before the Second Vatican Council.

What is a Plenary Council?

A Plenary Council is the highest formal gathering of all local churches in a country. The decisions made at the Council, subject to the approval of the Holy See, are binding on the Catholic Church in Australia. The delegates to the Council are leaders within the 34 local churches of Australia and include those who must be called to the Council (Archbishops, Bishops, Vicars General, Episcopal Vicars, some superiors and leaders of religious orders, some seminary rectors) and those who may be called (lay people, retired bishops and clergy). For more information on Council attendees, see the Plenary Council website. There will be two sessions of the Plenary Council. The first will be held in Adelaide in October 2020 and the second culminating session will be held in Sydney, in May 2021.

Bishops are obliged to make decisions on the basis of their careful discernment of the work of the Holy Spirit in the minds and hearts of all the People of God.

That discernment requires accepting the sense of the faith of the faithful – ‘sensus fidelium’ – as a source of the Church’s life and learning as it engages in the task of fulfilling its Gospel mission.

The Five Point Agenda of the Plenary Council

Conversion

- How might we better accompany one another on the journey of personal and communal conversion which mission in Australia requires?
- How might we heal the wounds of abuse, coming to see through the eyes of those who have been abused?
- How might the Church in Australia open in new ways to Indigenous ways of being Christian in spirituality, theology, liturgy, and missionary discipleship? How might we learn from the First Nations peoples?
- How might the Church in Australia meet the needs of the most vulnerable, go to the peripheries, be missionary in places that may be overlooked or left behind in contemporary Australia? How might we partner with others (Christians, people of other faiths, neighbourhood community groups, government) to do this?

- How might the Church in Australia respond to the call to ‘ecological conversion’? How can we express and promote a commitment to an ‘integral ecology of life’ in all its dimensions, with particular attention to the more vulnerable people and environments in our country and region?

Prayer

- How might we become a more contemplative people, committing more deeply to prayer as a way of life, and celebrating the liturgy of the Church as an encounter with Christ who sends us out to “make disciples of all the nations”?
- How might we better embrace the diverse liturgical traditions of the Churches which make up the Catholic Church and the cultural gifts of immigrant communities to enrich the spirituality and worship of the Church in Australia?

Formation

- How might we better form leaders for mission – adults, children and families, couples and single people? • How might we better equip ordained ministers to be enablers of missionary discipleship: the Church becoming more a “priestly people” served by the ordained ministry?
- How might formation, both pre- and postordination, better foster the development of bishops, priests and deacons as enablers of the universal Christian vocation to holiness lived in missionary discipleship?

Structures

- How might parishes better become local centres for the formation and animation of missionary disciples?
- How might the Church in Australia be better structured for mission, considering the parish, the diocese, religious orders, the PJPs and new communities? Governance
- How might the People of God, lay and ordained, women and men, approach governance in the spirit of synodality and co-responsibility for more effective proclamation of the Gospel?
- How might we recast governance at every level of the Church in Australia in a more missionary key?

Institutions

- How might we better see the future of Catholic education (primary, secondary and tertiary) through a missionary lens?
- How might we better see the future of Catholic social services, agencies and health and aged care ministries as key missionary and evangelising agencies