



St Peter Chanel & St Joseph Berala

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

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

23RD SUNDAY IN ORDINARY TIME

5 SEPTEMBER 2021

Father's Day, Don't Waste a Crisis

Fathers remember the first time their child uttered “daddy” or the equivalent. The proud father, full of joy, made the babe repeat it many times until the child says it clearly. The exercise is pressed on until the infant get a sense of how much it means to the dad. The ability to communicate is very important. The child takes delight in the attention drawn by calling ‘dad’. The sweet call of the child transforms the dad. The responsibility of opening the world of affection and information becomes apparent to the dad.



The ability to hear and to speak forms our lives. Being unable to hear what is said to us is very isolating. The sense of liberation a deaf and mute person feels when healed of his impediment is amazing. Mark's Gospel (7:31-37) has a story of Jesus healing a deaf and mute person in a gentile territory. It is part of the reading for this weekend's liturgy. In the current situation, this story has some insights to enlighten us. People of pagan territory are not expected to hear and respond to God's word. But the man is in a crisis: he cannot communicate even with the people of his own territory. He is deaf and mute. His crisis did something good for him. Because of it he is brought to Jesus, who can make the deaf hear and mute speak. Crises, after all, are not bad things. Limitations and crises are doorways to new and life-giving opportunities.

Father's Day celebrations in Sydney this year are in crisis. Restaurants, entertainment venues, parks, churches, and all that you would normally count on to mark the day special are locked down. It is a crisis time. Because of that this can be a time of some good development for you. A crisis squeezes us more tightly than usual and what's in us will come out more pronounced. Compelled to spend more time at home, communication with spouse, children and parents becomes more intimate and sometimes more intense. You are gifted with greater opportunities to hear dear ones, and speak to them from your heart. In hard times we must fix what is broken or perish. It's a time to be more thoughtful of others, seek out the lonely and the family will feel truly bonded and inclusive. In the process you too benefit. You may recall times when your ears were opened to the news that you were loved – by God or by another person. Before the lockdown, you might not have had enough time and opportunity for what is deepest in you – your faith, your values, your love. Now that you have more time in hand, don't waste a crisis. Jesus is with you, though it may look like you are shut out of the territory of God, the Church. Make your presence, your touch, and your word be that of Jesus. See ‘the miracle of the deaf and mute hearing and speaking’ unfolding in your life and rejoice. When the church, opens you and your family will enter it with ears open to God and tongues loosed to praise God from your heart.

May you and your family have a blessed Father's Day!

MASS INTENTIONS

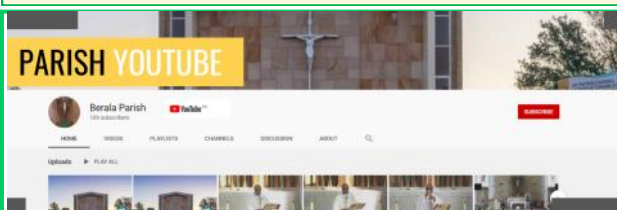
Sick: Graham Turner, Theo Bergstedt, Tony Michael, Doreen Stanmore, Sally Castell, Mamerto Bolonia Jr, Josephine Laing, Dominic Rodrigues, Violeta Carpenter, John Moore

Recently Deceased: Sr Fidelma Hogan, Rev Fr Max Barrett, Enid Snedden, John Savage

Anniversary: Joseph Jason Nguyen

Deceased: Ricky Matela, Ramon Lorenzo, Cenon Alinson, Fr Mark Spora, Ana & Pakalasio Maka, Petelo F Sili, Sefeki

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.

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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
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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

Vincetian 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

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/BTYGD>

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.



F riendship - you are a true friend
A ffection - you always display your love for me
T eacher - you have been and still are my best life teacher
H umor - you display and showed me the importance of laughter
E nthusiasm - you never discouraged, you always encouraged
R ole model - you are an example for me to follow!



DONATE

Scan the QR Code to make a donation. Thank you for your generosity!

Church is Closed During Lockdown Period

ANTIPHONS & READINGS

Entrance Antiphon

Ps 118:137, 124

You are just, O Lord, and your judgement is right; treat your servant in accord with your merciful love.

First Reading

Is 35:4-7

Say to all faint hearts, 'Courage! Do not be afraid. 'Look, your God is coming, vengeance is coming, the retribution of God; he is coming to save you.' Then the eyes of the blind shall be opened, the ears of the deaf unsealed, then the lame shall leap like a deer and the tongues of the dumb sing for joy; for water gushes in the desert, streams in the wasteland, the scorched earth becomes a lake, the parched land springs of water.

Responsorial Psalm

Ps 145:7-10 R.v.1

Praise the Lord, my soul!

It is the Lord who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. **R**

It is the Lord who gives sight to the blind, who raises up those who are bound down, the Lord who loves the just, the Lord, who protects the stranger. **R**

The Lord upholds the widow and orphan, but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. **R**

Second Reading

Jas 2:1-5

My brothers, do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people. Now suppose a man comes into your synagogue, beautifully dressed and with a gold ring on, and at the same time a poor man comes in, in shabby clothes, and you take notice of the well-dressed man, and say, 'Come this way to

the best seats'; then you tell the poor man, 'Stand over there' or 'You can sit on the floor by my foot-rest.' Can't you see that you have used two different standards in your mind, and turned yourselves into judges, and corrupt judges at that?

Listen, my dear brothers: it was those who are poor according to the world that God chose, to be rich in faith and to be the heirs to the kingdom which he promised to those who love him.

Gospel Acclamation

Cf Mt:4-23

Alleluia, alleluia!

Jesus preached the Good News of the kingdom and healed all who were sick.

Alleluia!

Gospel

Mk 7:31-37

Returning from the district of Tyre, Jesus went by way of Sidon towards the sea of Galilee, right through the Decapolis region. And they brought him a deaf man who had an impediment in his speech; and they asked him to lay his hand on him. He took him aside in private, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. Then looking up to heaven he sighed; and he said to him, 'Ephphatha,' that is, 'Be opened.' And his ears were opened, and the ligament of his tongue was loosened and he spoke clearly. And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they published it. Their admiration was unbounded. 'He has done all things well,' they said 'he makes the deaf hear and the dumb speak.'

Communion Antiphon

Cf Ps 41:2-3

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God.

Next Week's Readings:

1st Reading: **Is 50:5-9**

2nd Reading: **Jas 2:14-18**

Gospel: **Mk 8:27-35**

FEAST & MEMORIALS OF THE WEEK

Wednesday, 8 September - The Nativity of the Blessed Virgin Mary (Feast)

This feast originated in Jerusalem about the sixth century, a development of the feast of the dedication of the church of Saint Anne, built in Jerusalem "where Mary was born". Observed in Rome in the seventh century, it was later used to determine the date of Mary's Immaculate Conception. Because of her importance in salvation history, Mary's birthday is celebrated as well as those of her son Jesus the Lord, and of Saint John the Baptist (24 June).



REFLECTIONS ON MARK 7:31-37

Gospel Focus - Ephphatha

The healing that Jesus works in this passage is perhaps one of the most 'physical' of his healing actions. He puts his fingers in the man's ears and places spittle on his tongue. It is an incredibly intimate contact with a complete stranger and someone regarded as outcast and unclean because of his disabilities. When Jesus speaks the word of healing, Ephphatha ('Be opened'), he appears to be speaking not only to the man but to all those listening. Be open to the possibility of embracing those you have cast out; be open to a different understanding of Messiah.

Scriptural context - Isaiah's Prophecy

All three synoptic gospel writers were at pains to demonstrate that Jesus was the fulfilment of the prophecies of the scriptures. This reference to Isaiah's prophecy appears in all three synoptic gospels. It is perhaps most familiar in the context of the Gospel of Luke, where the gospel writer actually combines it with a different passage from Isaiah and portrays Jesus as reading it in the synagogue as an announcement of his mission (Lk 4: 16-21). It is good to have the Isaiah text as the first reading this week and then see the way it is referred to in the gospel of the day.

Living the Gospel - Open to compassion

When Isaiah described the signs by which the Messiah would be recognised, he identified those people who were isolated from society by their physical afflictions. He portrayed a Messiah who released them from those afflictions and allowed them to re-enter society. That is what Jesus did time and time again. In the healing of the deaf and dumb man, Jesus called on all those around him to also be opened – that their hearts may be opened to compassion. Jesus calls to us through today's gospel to also be open to compassion and open to the needs of those around us.

Christian Wisdom

From a sermon on the Beatitudes by Saint Leo the Great

The Lord then goes on to say: *Blessed are those who hunger and thirst for righteousness, for they shall be filled.* This hunger is not for bodily food, this thirst is not for any earthly drink: it is a longing to be blessed with righteousness, and, by penetrating the secret of all mysteries, to be filled with the Lord himself.

Happy is the soul that longs for the food of righteousness and thirsts for this kind of drink; it would not seek such things if it had not already savoured their delight. When the soul hears the voice of the Spirit saying to it through the prophet: *Taste and see that the Lord is good*, it has already received a portion of God's goodness, and is on fire with love, the love that gives joy of the utmost purity. It counts as nothing all that belongs to time; it is entirely consumed with desire to eat and drink the food of righteousness. The soul lays hold of the true meaning of the first and great commandment: *You shall love the Lord God with your whole heart, and your whole mind and your whole strength*, for to love God is nothing else than to love righteousness.

Finally, just as concern for one's neighbour is added to love of God, so the virtue of mercy is added to the desire for righteousness, as it is said: *Blessed are the merciful, for God will be merciful to them.*

Remember, Christian, the surpassing worth of the wisdom that is yours. Bear in mind the kind of school in which you are to learn your skills, the rewards to which you are called. Mercy itself wishes you to be merciful, righteousness itself wishes you to be righteous, so that the Creator may shine forth in his creature, and the image of God be reflected in the mirror of the human heart as it imitates his qualities. The faith of those who live their faith is a serene faith. What you long for will be given you; what you love will be yours for ever.

Since it is by giving alms that everything is pure for you, you will also receive that blessing which is promised next by the Lord: *Blessed are the pure of heart, for they shall see God.* Dear friends, great is the happiness of those for whom such a reward is prepared. Who are the clean of heart if not those who strive for those virtues we have mentioned above? What mind can conceive, what words can express the great happiness of seeing God? Yet human nature will achieve this when it has been transformed so that it sees the Godhead *no longer in a mirror or obscurely but face to face* – the Godhead that no man has been able to see. In the inexpressible joy of this eternal vision, human nature will possess *what eye has not seen or ear heard, what man's heart has never conceived.*

Just for Laughs



Dear Dad, \$chool i\$ really great. I am making lot\$ of friend\$ and \$tudying very hard. With all my \$tuff, I \$imply can't think of anything I need, \$o if you would like, you can ju\$t \$end me a card, a\$ I would love to hear from you. Love, Your \$on

Dear Son, I kNOW that astroNOmy, ecoNOmics, and oceaNOgraphy are eNOugh to keep even an hoNOr student busy. Do NOt forget that the pursuit of kNOWledge is a NOble task, and you can never study eNOugh. Love, Dad

Listen selectively

At a time of 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