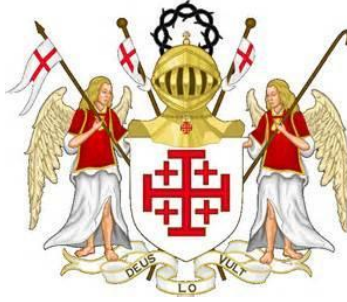


# Australasian Newsletter 26 September 2022



# Equestrian Order of The Holy Sepulchre Of Jerusalem

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## MESSAGE FROM VICE GOVERNOR GENERAL PAUL BARTLEY, KGCHS

Dear Brothers and Sisters in Christ

Our Cardinal Grand Master reminds members of the great spiritual and temporal work of the Order over 175 years. Let our Knights and Dames continue their commitment to the life of the Church in that land where the Church was born, Christ living among us all.

Continue to pray for peace, especially in the Holy Land.

God bless you all

*Paul Bartley, KGCHS, Vice Governor Asia and the Pacific*



## NEWS FROM THE LIEUTENANTS

**NSW:** Archbishop Anthony Fisher OP has paid tribute to the remarkable life, faith and service of Her Majesty, Queen Elizabeth II during a Pontifical Requiem Mass for the repose of her soul in St Mary's Cathedral in Sydney on 24 September. Dames and Knights of the Order assisted his Grace. Attached is a report on the event.

**WA:** On 25<sup>th</sup> September the lieutenancy held its annual day of reflection at Redemptorist Mater Missionary Diocesan Seminary.



Fr Noah led a reflection on the importance of historical awareness of the Apostles and disciples; on the sense of fulfilment of mission – the mission of Christ. Faith is not just belief, we must enter into the life of Christ, taking up our individual crosses. Transformative examples and juxtapositions from the key events of the old testament story to the life of Christ were considered, as was the Transfiguration, a glimpse of the trinitarian glory, well ahead of Pentecost. We were led to consider the new life of Christ in us, the Eucharist. The relevance of pilgrimage, its heightened awareness of the living Christ, rounded out the reflection.

## THE GRAND MAGISTERIUM

**A very significant moment in the life of our Order** - Fernando Cardinal Filoni

*It is a pleasure to recall this historical chapter based on these two documents, on the occasion of the 175th anniversary of their publication; they remind us of a very significant moment in the life of our Order*

**Thanks to the Apostolic Letter Nulla Celebrior, Pius IX restored the Latin Patriarchate of Jerusalem and the Holy Land 175 years ago.**

*“For Christians there is no city more famous, no region better known than the City of Jerusalem and Palestine.”* With these words Blessed Pope Pius IX began, *“a perpetua memoria”*, the Apostolic Letter *Nulla Celebrior*, with which on July 23, 1847, after mature and long consideration, he decided to restore (*“restituimus”*) the Patriarchate and the Latin Patriarch’s jurisdiction over Jerusalem and the Holy Land.

In the Letter the Pope recalls the sacredness of the places where the Lord lived and died and the veneration of Christians for them, and remarks on how already the Council of Nicaea (325 A.D.), in canon 7, had established that everywhere the Bishop of



Jerusalem and his Church should be held in high honour [Jerusalem, as Patriarchal See would later be erected at the Council of Chalcedon (451 A.D.)].



He adds, moreover, that after long and serious historical events, when the European Princes [11th century] liberated Jerusalem and established a Kingdom there, the Apostolic See began to appoint Latin Patriarchs [to distinguish them from the Greek Patriarchs because of the schism of 1054; until that date the Greek Patriarch had been in communion with Rome].

The institution of the Latin Patriarchate was later confirmed by the Fourth Lateran Council at the time of Innocent III (1215). Further historical events, writes the Pope, soon prevented the Latin Patriarchs from exercising their pastoral care in the Holy Land, which is why the Roman Pontiffs, without interrupting their appointment, exonerated them from residing there.

Now, the Pontiff adds, considering the needs of Religion and pastoral necessities, and having had the desire, from the moment of his ascent to the Chair of Peter, to restore the ancient See of Jerusalem, comforted by the Cardinal Fathers and trusting in divine grace, in the second year of this pontificate, with the authority that is proper to him, he intended to reconstitute the Patriarchate of the Holy Land with the obligation of residence for the Patriarch himself, to whom he entrusted the pastoral care of the

faithful and pilgrims, hitherto entrusted to the Franciscans, as well as whatever else would be decided by the Congregation de Propaganda Fide [on whom it was territorially dependent at the time; shortly afterwards, in the same year, the Pope appointed Giuseppe Valerga as the new Latin Patriarch of Jerusalem].

The Papal Letter was followed by the Instruction (December 10, 1847) of the same Congregation, which, in Article 8, dealt with “*the Knights of the Holy Sepulchre*” and established that they fell under the authority of the Latin Patriarch, both for the granting of honours and for the collection of financial subsidies, to be paid into the Alms Fund for the support of the Holy Land.

It is a pleasure to recall this historical chapter based on these two documents on the occasion of the 175th anniversary of their publication; they remind us of a very significant moment in the life of our Order. Motivation and historical memory allow us not only to reflect on the past, but also to revive the love nourished by the Order of the Holy Sepulchre for the Mother Church of Jerusalem, as well as its solicitude and moral bond that stretches back to apostolic times, when the Apostle Paul, in times of particular calamity, persecution and famine, asked the communities of Antioch, Greece, Galatia and Macedonia to remember the “*saints*” (i.e. Christians) in Jerusalem and to hold collections, which the Apostle himself later described as extremely generous. The Order still intends to respond to this commitment today by appealing to the munificence of Knights and Dames from all over the world, who, during their pilgrimage to the Holy Land, can visit some of the charitable works they support. Charity cannot be extinguished; it is an eternal fire that has its source in the heart of the risen Christ.

### **MONSIGNOR VALERGA, THE RECONSTITUTING PATRIARCH**

Giuseppe Valerga, born in Liguria on April 9, 1813, was the first Latin Patriarch of Jerusalem after the reconstitution of the Patriarchate by Pius IX in 1847. A Doctor of Theology and professor at the College of the Sacred Congregation for the Propagation of the Faith (now the Dicastery for the Evangelization of Peoples), he became secretary to the Apostolic Delegate for Syria, Aleppo and Mesopotamia.



After becoming Vicar General for Mesopotamia, he was consecrated Latin Patriarch of Jerusalem on October 10, 1847, by Pius IX himself. From the moment of his consecration until his death, he was also Grand Master of the Order of the Holy Sepulchre.

He initiated the project to build the Latin co-cathedral, seat of the Latin Patriarchate, and the Beit Jala seminary, for the formation of future priests from the Holy Land. He actively participated in the First Vatican Council with a missionary spirit.

He died of typhus in 1872 and is buried under the altar of St Joseph in the co-cathedral, where pilgrims still today flock to pray for this renowned and holy figure.



**A very significant Consistory for the Order - Among the 20 new cardinals, several are members of the Order of the Holy Sepulchre. They are: His Eminence Fortunato Frezza, Master of Ceremonies of the Grand Magisterium of the Order, ordained a bishop in St. Peter's Basilica on July 23; His Eminence Arthur Roche, Prefect of the Dicastery for Divine Worship and the Discipline of the Sacraments; His Eminence Robert Walter McElroy, Bishop of San Diego; His Eminence Oscar Cantoni, Bishop of Como; and His Eminence Arrigo Miglio, Archbishop Emeritus of Cagliari.**

On the afternoon of August 27, a delegation of about 150 Knights and Dames gathered at Palazzo della Rovere, led by the Governor General, before departing in procession to St. Peter's Basilica to attend the Consistory celebration during which the Master of Ceremonies of the Grand Magisterium, His Eminence Fortunato Frezza, was created Cardinal.

The new Cardinal sent a message of thanks to the Knights and Dames gathered in Rome that day, saying in particular: *"My [receiving] the scarlet red is only an occasion of our sense of communion with each other, with the Pope, for the Church of the risen Lord Jesus, whom we love to worship at his empty tomb".*

During the Consistory celebration, the Holy Father insisted on the *"fire that Jesus came to 'cast upon the earth', and that the Holy Spirit also kindles in the hearts, hands, and feet of those who follow him, the fire of Jesus, the fire that Jesus brings."*

*"Dear brother Cardinals, by the light and in the strength of this fire walk the holy and faithful people from whom we were taken – we, taken from the people of God – and to whom we have been sent as ministers of Christ the Lord,"* he said, encouraging them to love the Church *"always with that same spiritual fire, whether dealing with great questions or handling everyday problems, with the powerful of this world – which he often has to do –, or those ordinary people who are great in God's eyes."*

During the courtesy visits in the Hall of Blessings of the Apostolic Palace, the Lieutenant General, the Governor General, the Vice-Governors for North America, Europe and Latin America, as well as members of the Grand Magisterium, numerous Lieutenants and many members of the Order, surrounded His Eminence Cardinal Frezza, assuring him of their communion in thanksgiving, before moving on to warmly congratulate the other four Cardinal members of the Order.

### Palazzo della Rovere: official communiqué from the Order

With regard to reports in some media and in response to requests from commercial operators regarding the selection procedure for the management of a portion of the Palazzo della Rovere, owned by the Equestrian Order of the Holy Sepulchre of Jerusalem, we would like to clarify the following:

The *"Norms on Transparency, Control and Competition in the Procedures for awarding Public Contracts of the Holy See and of the Vatican City State"*, adopted on 19 May 2020 by means of an Apostolic Letter in the form of a *Motu Proprio*, do not apply to the aforesaid procedure, both because the Order is not included in the list referred to in Article 2, letter a) of the aforesaid Norms, and because the selection procedure began in 2019. Moreover, the Norms do not require a competitive procedure for active leases.

Nevertheless, the Order considered it to be in its institutional interest to ensure the maximum participation of possible bidders. On 10 November 2020, therefore, the Order published a notice in the newspaper *"L'Osservatore Romano"* and entrusted the evaluation of the bids to an international commission of experts.

Contrary to press reports, the selection procedure for the hotel management of the Palazzo della Rovere has not yet concluded, although the Order has received some offers of interest and identified them in order of preference.





Upon the conclusion of negotiations currently underway and under the vigilance of the Bodies of the Holy See appointed for this purpose, the Order will communicate its decision. This decision will be reached exclusively on the basis of the offer which best meets the underlying interests of the Order's institutional aims, eschewing all undue external interference which will be countered with recourse to all legitimate action in the appropriate fora.

Any news that is not based on an official communiqué issued by this Order is to be considered unfounded.

*By Constitution, the Order of the Holy Sepulchre is a Central Body of the Catholic Church, with approximately 30,000 members – Knights and Dames – worldwide. Its mission is to support, through donations, the pastoral, educational and social works of the Latin Patriarchate of Jerusalem (that includes the territories of Jordan, Palestine, Israel, and Cyprus).*



*The charitable dimension of the Order's life goes hand in hand with an intense spiritual commitment on the part of its members as well as their participation in pilgrimages to the Holy Land, which strengthen the bonds shared between the universal Church, the local Churches and the Mother Church of Jerusalem.*

*All the Order's leaders and members are volunteers. The Order has only one property at its disposal, donated by the Holy See: the Palazzo di Domenico della Rovere in Borgo, located in Rome, in Via della Conciliazione. As a faithful and prudent administrator, the Order has the duty to preserve all that has been entrusted to it and to manage it with complete transparency. The historic building dates back more than five centuries and was built before the present St. Peter's Basilica.*

## THE LATIN PATRIARCHY.

**Festival of the Christian Youth in Bethlehem**      General Secretariat of the YJHP      26 September 2022

*BETHLEHEM – From September 16th to September 19th, the town where Christ was born saw the festivities of the Ibn El Balad Festival echo through its streets.*

It was the General Secretariat of the Youth of Jesus' Homeland (YJHP) who, in cooperation with the Bethlehem Municipality and under the patronage of Mrs. Rula Mayaah, Minister of Tourism, organized this four-day festival in Manger Square, in front of the Church of the Nativity. On the first day, Patriarch emeritus Michel Sabbah and Mgr Yacoub Ephrem Semaan, Syro-Catholic Patriarchal Exarch of Jerusalem, inaugurated the largest Arabic Bible exhibition in the Middle East and the Arab world, in the Armenian Hall adjacent to the Church of the Nativity.



They then officially declared the festival opened, after a solemn parade of the scouts to which several Catholic groups from Bethlehem and Jerusalem participated. After the opening speeches, one of the people in charge of the festival, Mr. Rafi Ghattas, gave a speech about the aims of the festival, and spoke of the late journalist Shireen Abu Akleh. Shireen's niece also addressed the crowd to testify to her aunt's attachment to the Church of the Nativity and its history. A dance troupe and a band, who performed the best songs of Lebanese artist Julia Boutros, animated the evening, to which about 3 000 people attended.

The second day included a visit to the Bible Exhibition by students from the governorates of Bethlehem and Jerusalem, during which they enjoyed activities prepared by the Youth of Jesus' Homeland. Afterward, Fr. Ramez Twal, general chaplain of the Youth in Galilee, gave a lecture entitled "Christian Martyrdom and Love of the Homeland" in the Terra Sancta School Hall, attended by many youth and scouts. Many performances followed: some storytelling about the history of Jerusalem by artist Hussam Abu Eisha; dance shows about the history of Palestine by the Diyar Theater; and singing performances by Jordanian artist Ziad Saleh.

During the third day, children learned about the Bible through various activities, and, after the liturgy, several troupes gave performances in the Terra Sancta School of Bethlehem. The day concluded with His Beatitude Pierbattista Pizzaballa, Latin Patriarch of Jerusalem, who presided over a procession and a time of adoration. The festival officially ended with a thanksgiving speech by Secretary General of the YJHP Mrs. Nadine Bitar, and a final blessing.

Despite the festival's conclusion, visits to the Bible Exhibition for students continued to be organized by the YJHP on Monday. An "Employment Day" was also organized for young job seekers and recent graduates, to give them access to job networks and various agencies, institutions and companies from the Bethlehem and Ramallah areas.



It is thanks to all of those who contributed to the festival, especially the youth, that the event could take place, continuing the story that began more here than 2 000 years ago.

### **Meditation of H.B. Patriarch Pizzaballa: XXVI Sunday in Ordinary Time, Year C - Lk 16:19-31** 22 Sept 2022

The Gospel passage quoted in this Sunday's Liturgy (Lk 16:19-31) is part of Chapter 16 of the Gospel according to Luke, where, as we said last Sunday, the evangelist reports some statements of Jesus on the fundamental theme for the life of every man, namely, the use of goods. To get into this passage, we are using the key to the reading that accompanied us during the last two Sundays, that is, the image of home: last Sunday we saw the dishonest steward, who, having been caught out, did everything because, in the moment of need, someone would welcome him in his home (Lk 16:4). And, two Sundays ago, the protagonist was the home of the father, a home that the distant son, who lost everything, yearns for. (Lk 15:17).

There is, also, a home in the background of today's parable. It is the home of a rich man whose life is full of expensive clothes and delicious food. Interestingly, the parable does not give the rich man's name, nor does it even say what he is but only what he has, what he possesses, as if to say that his life is all in his wealth. Outside this house is Lazarus, a poor man who has nothing, who hopes to receive something that falls from the rich man's table; but nothing ever emerges from that home for him.

It's strange: on the one hand, Lazarus is closest to the rich man's house, since only a door separates them. But he is far away because the rich man does not see him and does not hear him. Lazarus is there, but it's as if he were not there. So, we are not surprised that, in the second part of the parable, we find the same scene, the same gulf separates the two. Only this time the roles change, and it is Lazarus, who has finally found a home in the bosom of Abraham, that is dwelling in consolation and the rich man no more.

After death, the rich man goes to hell not because he was wealthy during his life, not because he enjoyed his riches, but above all he failed to see the poor man, he did not befriend him (Lk 16:9). He did not use his fortunes to console the needy; he did not open his home so that all could enter there. Indeed, in his life he traced gulfs, boundary lines, he closed doors.

In the Gospels, the image of the home occurs often. Each instance tells something about the persons who live there. Whenever you find someone that has experienced salvation, his home is open, the barriers fall, and there is a banquet prepared for everyone. We think, for example of the home of the publican Matthew, in the home of Zacchaeus, and in the home of Jesus' friends in Bethany.

Where Jesus gift of salvation has not entered, that home remains closed, completely sealed; it is a home where the stranger is judged, frowned upon, unwelcome, excluded. It is the home of those who still have something to defend because they have not found true wealth, the real treasure.

The parable tells us something that awaits us after death. The critical thing to understand is that, in some ways, it will not be a surprise since we will find what we did here. If we built friendship bonds, bridges of friendship, we will find them over there, and it will be our salvation. If we created gulfs, if we kept doors closed, we will discover chasms and closed doors.

A final element: last Sunday, the Gospel spoke of illusory wealth and eternal dwellings, thus touching on an important theme, profoundly linked to that of riches, namely the subject of death. Riches can be used easily as a deceitful antidote to death. They can give the illusion of being able to overcome death, of being able to remove it. The rich man of the parable fills his life, dining sumptuously every day (Lk 16:19), without thinking of anything, as if there were nothing else except an experience like that.

Riches are not eternal. In eternity, there is only friendship, and only love remains and has the power to defeat death. The rich man allows himself to be deceived by wealth, until death puts truth before him, and he is totally deprived of goods. Not only does he no longer have wealth, but he does not have any friend. Neither does he have his family, for whom he can do nothing anymore.

### **First visit of Holy Land Commission in three years due to COVID-19 crisis**

Cécile Leca/ lpj.org 24 September 2022

PALESTINE/JORDAN: For the first time in three years due to the COVID-19 crisis, the Holy Land Commission of the Grand Magisterium of the Order of the Holy Sepulchre was able to come to the Holy Land from September 18th to September 23rd, for a tour of the diocese led by Sami El-Yousef, CEO of the Latin Patriarchate of Jerusalem.



Composed of members of the Order of the Holy Sepulchre – this year Professor Bart McGettrick, president of the Commission, and Dr. Detlef Brümmer, honorary governor – the Holy Land Commission is tasked with regularly visiting sites of the Latin Patriarchate to see the progress of the funded projects as well as the viability of future projects, in order to choose which to support in priority. This year, from Bethlehem University to the parish of Fuheis, the Knights were able to have a varied view of the progress and future of LPJ projects in Palestine and Jordan.

The commissioners met the Patriarchate’s staff in HQ (Jerusalem), They met with the Patriarch (Jerusalem). They visited Bethlehem University, the Patriarchal Seminary in Beit Jala, Bet Afram Elderly Home, the general administrators for schools in Palestine, Shabibe Store in Amman and the Jordan Youth Chaplaincy, various parishes and schools (Jordan and Palestine), Our Lady of Peace Center in Amman, Caritas Jordan and the new residency of the Dorothy Sisters in Hashimi.



According to Sami El-Yousef, *"the Commission was very impressed by all the accomplishments made since their last visit. They both expressed joy and great appreciation at what they witnessed: the advancement of management and administrative structures; the development of physical facilities and the full implementation of many projects under the difficult conditions of the pandemic; the enthusiasm of the priests, teachers, students, the youth and administrators towards their mission in the Church; and more importantly the care to the poor during the pandemic and beyond through the various humanitarian programs, including care to refugees and those most in need. Both expressed their desire to recommend to the Grand Magisterium to increase funding, when possible, for the pastoral, humanitarian, and other projects of the Patriarchate, given what they see as the great needs in these areas."*



## POPE FRANCIS

### Pope at Eucharistic Congress: Bread must be shared on the table of the world

Linda Bordoni Vatican News

Pope Francis invited Christians to *"return to the taste of bread to remember that while this earthly existence of ours is being consumed, the Eucharist anticipates the promise of resurrection and guides us towards the new life that conquers death."*

Speaking during the homily at Holy Mass to conclude the 27th National Eucharistic Congress in the southern Italian city of Matera on Sunday, the Pope reflected on the Gospel of Luke which tells of the rich man and the poor Lazarus who hoped, in vain, to be fed by the crumbs falling from the former’s table. (Lk 16, 19-31).

*"The Gospel we have just heard tells us that bread is not always shared on the table of the world; it does not always emanate the fragrance of communion; it is not always broken in justice,"* he said.

Inviting the faithful to reflect on the dramatic scene described by Jesus in this parable that presents us on the one hand with *"a rich man dressed in purple garments and fine linen, flaunting his opulence and feasting lavishly,"* and on the other with *"a poor man, covered in sores, who lies at the door hoping to eat the crumbs that fall from that table,"* the Pope said that faced with this contradiction, we must ask ourselves what the Sacrament of the Eucharist, *"source and summit of a Christian's life"* asks of us?



### The primacy of God

First of all, he explained, the Eucharist reminds us of the primacy of God. The rich man in the parable is not open to a relationship with God: *"he thinks only of his own well-being, of satisfying his needs, of enjoying life. He pleases himself and worships worldly wealth, he is closed in his own little world. Self-satisfied, drunk with money, dazed by vanity, there is no place in his life for God because he worships only himself."* It is no coincidence, he continued, that we do not say his name: we call him



'rich' because his identity stems from the goods he possesses. The Pope said this is a sad reality that we continue to see today *"when we confuse what we are with what we have. When we judge people by their wealth, the titles they display, the roles they hold, or the labels on the clothes they wear."*

*"It is the religion of having and appearing, which often dominates this world, but in the end leaves us empty-handed."* On the contrary, Pope Francis continued, the poor man has a name: Lazarus, which means 'God will help'. *"Despite his condition of poverty and marginalisation, his dignity is intact because he lives in relationship with God. There is something of God in his very name, and God is the unshakeable hope of his life,"* he said.

*"Here then is the challenge that the Eucharist offers to our lives: to worship God and not oneself."*

Inviting the faithful to put Him at the centre, the Pope said that *"if we worship ourselves, we die in the asphyxiation of our small selves; if we worship the riches of this world, they take possession of us and make us slaves; if we worship the god of appearances and inebriate ourselves in wastefulness, sooner or later life will present us with the bill."* Instead, he added, when we adore the Lord Jesus present in the Eucharist, we also receive a new 'look' for our lives: *"I am not the things I possess and the successes I manage to achieve; the value of my life does not depend on how much I can show off, nor does it diminish when I fail and fall."*

*"I am a beloved child; I am blessed by God; He has clothed me with beauty and wants me to be free from all bondage. He who worships God does not become anyone's slave."*

### **Love for our brothers and sisters**

Besides the primacy of God, the Pope continued, the Eucharist calls us to love our brothers and sisters. This Bread, he said, is the Sacrament of love. *"It is Christ who offers himself and breaks himself for us and asks us to do the same."*

The rich man of the Gospel fails in this task and when at the end of his life, the Lord turns the tables, he finally notices Lazarus, but Abraham tells him: *"Between us and you a great chasm is established."* (Lk 16:26). *"Our eternal future depends on this present life: if we dig a chasm between ourselves and our brothers, we 'dig our own grave' for later,"* Pope Francis explained. *"If we raise walls against our brothers now, we remain imprisoned in loneliness and death."*

### **The story of our time**

The Pope decried the fact that this parable is still the story of our day: *"the injustices, the inequalities, the unequal distribution of the earth's resources, the abuse of the powerful against the weak, the indifference to the cries of the poor, the abyss we dig every day generating marginalisation,"* cannot, he said, *"leave us indifferent."* And he called on Christians to recognise that the Eucharist is the prophecy of a new world, it is the presence of Jesus that asks us to commit ourselves so that an effective conversion may take place: *"from indifference to compassion, from waste to sharing, from selfishness to love, from individualism to fraternity."*

### **A Eucharistic Church**

The Pope said a Eucharistic Church must be made up of women and men *"who break as bread for all those who chew loneliness and poverty, for those who hunger for tenderness and compassion, for those whose lives are crumbling because the good leaven of hope has been lacking."* It is a Church, he continued, that kneels before the Eucharist and worships the Lord present in the bread, but which *"also knows how to bend with compassion before the wounds of those who suffer, lifting up the poor, wiping away the tears of those who suffer, making itself bread of hope and joy for all."*

*"There is no true Eucharistic worship without compassion for the many 'Lazarus' who even today, walk beside us."*

Echoing the theme of the Congress, Pope invited those present to *"return to the taste of bread,"* because while we are hungry for love and hope, or we are broken by the trials and sufferings of life, Jesus becomes food that feeds us and heals us.

### **Apostles of fraternity**

*"Let us return to the taste for bread, because while injustice and discrimination against the poor continue to take place in the world, Jesus gives us the Bread of Sharing and sends us out daily as apostles of fraternity, justice and peace,"* he said.

*"Let us return to the taste of bread to be a Eucharistic Church, which puts Jesus at the centre and becomes bread of tenderness and mercy for all."*

*"Let us return to the taste of bread to remember that while this earthly existence of ours is being consumed, the Eucharist anticipates the promise of resurrection and guides us towards the new life that conquers death,"* he said, inviting Christians to



return to the taste of bread whenever hope fades and we feel *"the loneliness of the heart, inner weariness, the torment of sin, the fear of not succeeding."*

*"Let us return to Jesus, let us adore Jesus, let us welcome Jesus. For He conquers death and always renews our life."*

**May Church in world be 'permanently in a state of mission'** Adriana Masotti 20 September 2022 Vatican News

**St. Pius V, Church reformer**

The occasion of the visit of pilgrims from Alessandria was the 450th anniversary of the death of Saint Pius V, who was born in Bosco Marengo, found in the Piedmont diocese. *"He was a reformer of the Church, who made courageous choices,"* said the Pope. Since then, the style of Church governance has changed, he observed, and *"the backbone of his life was faith,"* affirming how his teachings are important also for today's world.

First, they invite us to be *"seekers of truth,"* and Jesus is Truth in a way that is not only universal but also communal and personal, he added, saying the challenge is to experience that search for truth today in the daily life of the Church and of Christian communities. And this search can only take place through personal and communal discernment starting from the Word of God. Hearing the Word helps a community grow in the knowledge of Jesus, the Pope continued, and in the community life that must be woven from bonds of love and sharing. The Word *"comes alive particularly in the celebration of the Eucharist."*

*"Saint Pius V worked to reform the Church's Liturgy, and after four centuries the Second Vatican Council implemented further reform to better adhere to the needs of today's world. Much has been said in recent years about the Liturgy, especially its external forms. But the greatest effort must be made to ensure that the Eucharistic celebration actually becomes the source of community life."*

**Prayer helping Church's mission**

The Liturgy changes us, the Pope explained, bringing us into the life of Christ and then calling us to act concretely for others. He then recalled St. Pius V's efforts to promote prayer, especially that of the Rosary, and stressed how the Acts of the Apostles give us back *"the image of a Church on a journey, an energetic Church, that finds in prayer gatherings the basis and the impetus for missionary action."* Regarding the first Christians, we read how they were persevering in the teaching of the apostles, fellowship, breaking of bread and in prayer, he observed. And to the faithful of the Diocese of Alessandria, engaged in a journey of synodal journey of pastoral renewal, the Pope quoted from *Evangelii gaudium*:

*"I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are. 'Mere administration' can no longer be enough. Throughout the world, let us be 'permanently in a state of mission'."*

Pope Francis' called for this synodal journey to instil a *"growth in fraternal communion"* among the Bishop, priests, and laity of the diocese, invoking the Lord's blessing for every success.

**Baptism and Confirmation**

Addressing the young pilgrims from the Diocese of Spoleto-Norcia, the Pope explained how the Sacrament of Confirmation is also a journey, *"because it re-relives the experience of Jesus' first disciples."* To their names, he said, *"you can add"* your own, those received on the day of your Baptism. The Pope then asked the young people if they remembered the date of their baptism:

*"It is important! It is especially important for you who are confirmed or those to be confirmed, because Confirmation confirms Baptism. That is why it is called Confirmation. The Christian life is a house that is built on the foundation of Baptism. Always. At age 11, at age 20, at age 40, at age 80. The foundation is always the same: Baptism. That is why it is important to remember the day we were baptized, and also to celebrate it!"*

**Pope Francis blessing the stone of the ancient Abbey of St. Eutizio Living stones**



Pope Francis recalled how the young people come from earthquake-damaged territories, so they understand the importance of what it means to have a solid house, one that does not collapse. He also responded to their request to bless a stone brought to him from the ancient Abbey of St. Eutizio, so that it may become *"a symbol of its reconstruction."*





The Pope concluded, saying "I bless each one of you so that you may become a living stone to build up the Christian community: a living stone in the family, a living stone in the parish, a living stone in the company of friends, a living stone in sports...and so forth. To be living stones: this is possible with the power of the Holy Spirit, who in Confirmation confirms you as baptized, children of God and members of the Church."

## SAINT OF THE MONTH — Pope St Gregory the Great (540 - 604)

He was born in Rome and followed the career of public service that was usual for the son of an aristocratic family, finally becoming Prefect of the City of Rome, a post he held for some years. He founded a monastery in Rome and some others in Sicily, then became a monk himself. He was ordained deacon and sent as an envoy to Constantinople, on a mission that lasted five years.

*Miniature of Gregory the Great with the Holy Spirit, in a 12th-century copy of his Dialogues, British Library, London.*



He was elected Pope in 590, the first monk to be elected to this office. He reformed the administration of the Church's estates and devoted the resulting surplus to the assistance of the poor and the ransoming of prisoners.

He negotiated treaties with the Lombard tribes who were ravaging northern Italy, cultivating good relations with these, the Franks and the Visigoths and other barbarians. Their conversions shaped medieval Europe. He was able to keep the Church's position secure in areas where Roman rule had broken down. He regained papal authority in Spain and France.

His missionary fervour included the sending of Augustine of Canterbury, Paulinus of York and their monks to England in 596, providing them with continuing advice and support and (in 601) sending reinforcements. He energised the missions to the non-Christian peoples of northern Europe.

He wrote extensively on pastoral care, spirituality, and morals, and designated himself "servant of the servants of God." Throughout the Middle Ages, he was known as "the Father of Christian Worship" because of his exceptional efforts in revising the Roman rite of his day. He moved the Pater Noster (Our Father) to immediately after the Roman Canon and immediately before the Fraction (the breaking of the consecrated bread). This is still maintained today in the Roman Liturgy.

The mainstream form of Western plainchant, standardized in the late 9th century, was attributed to him and so took the name of Gregorian chant. Gregory is credited with founding the 'medieval papacy' and so many attribute the beginning of medieval spirituality to him.

He is a Doctor of the Church. He is a saint in the Catholic Church, Eastern Orthodox Church, Anglican Communion, various Lutheran denominations, and other Protestant denominations. The epithet 'Saint Gregory the Dialogist' has been attached to him in Eastern Christianity because of his *Dialogues*.

He died on 12 March 604, but as this date always falls within Lent, his feast is celebrated on the date of his election as Pope, 3<sup>rd</sup> September.

*"The place of heretics is very pride itself...for the place of the wicked is pride just as conversely humility is the place of the good."*

## THE CHURCH

### The Icon And The Feast Of The Exaltation Of The Holy Cross

David Clayton of Pontifex University, USA (the Way of Beauty) reviews a chapter of Aidan Hart's book, [Festal Icons](#), that delves into the treatment of The Holy Cross in medieval times, in icons of the Eastern church and gives examples of its treatment in anglo-saxon England through to the Romanesque.



*“Jews demand signs and Greeks search for wisdom, but we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”*

Paul 1 Corinthians 22-24

See the attachment

## CALENDAR 2022

	DAY	DATE	EVENT	START	VENUE
	Saturday	1-Oct			
<b>QLD</b>	Sunday	2-Oct	Monthly Mass and Gathering	9.00 AM	St Patrick's, Fortitude Valley, followed by Spoon, James Street
<b>VIC</b>	Monday	3-Oct	Mass, Rosary and Fellowship	6.00 PM	St Peter's Church and Parish Centre, 583 ToorakRd., Toorak
<b>NSW</b>	Sunday	9-Oct	Cathedral Mass		
<b>WA</b>	Friday	14-Oct	Vigil	5.30 PM	St Mary's Cathedral, Victoria Square
<b>WA</b>	Saturday	15-Oct	Investiture, Mass and lunch	10.00 AM	St Mary's Cathedral, Victoria Square
<b>NZ</b>	Sunday	23-Oct	Our Lady Queen of Palestine Mass	11.00 AM	Auckland Cathedral of Sts Partrick and Joseph
<b>SA</b>	Sunday	23-Oct	Feast of Our Lady Queen of Palestine		personal veneration
<b>WA</b>	Sunday	23-Oct	O L Queen of Palestine - Mass & Procession	3.00 PM	Willetton Parish
<b>NSW</b>	Tuesday	25-Oct	O L Queen of Palestine & Aspiramnts' formation		
<b>QLD</b>	Tuesday	25-Oct	O L Queen of Palestine - function TBA		TBA
<b>SA</b>	Saturday	29-Oct	Vigil	9.00 AM	SFX - Hall
<b>SA</b>	Sunday	30-Oct	Investiture, Mass and Lunch	11.00 AM	SFX Cathedral
<b>VIC</b>	Sunday	30-Oct	Feat of Our Lady Queen of Palestine - function TBA		TBA
	Tuesday	1-Nov			
<b>QLD</b>	Sunday	6-Nov	Monthly Mass and Gathering	9.00 AM	St Patrick's, Fortitude Valley, followed by Spoon, James Street
<b>NSW</b>	Saturday	12-Nov	Vigil -date to be confirmed		
<b>NSW</b>	Sunday	13-Nov	Investiture - date to be confirmed		
<b>NZ</b>	Friday	18-Nov	Vigil	6.30 PM	St John the Baptist Church, Parnell
<b>NZ</b>	Saturday	19-Nov	Investiture and Mass	5.00 PM	Auckland Cathedral of Sts Partrick and Joseph
	Thursday	1-Dec			
<b>QLD</b>	Sunday	4-Dec	Monthly Mass and Gathering	9.00 AM	St Patrick's, Fortitude Valley, followed by Spoon, James Street
<b>VIC</b>	Monday	5-Dec	Mass, Rosary and Fellowship	6.00 PM	St Peter's Church and Parish Centre, 583 ToorakRd., Toorak
<b>NSW</b>	Sunday	11-Dec	Cathedral Mass		
<b>WA</b>	Tba	15-Dec	Christmas social event	TBA	Date and venue TBA
<b>SA</b>	Saturday	17-Dec	Christmas Lunch	TBA	TBA
<b>NQLD</b>	Sunday	18-Dec	North Qld Section Quarterly Mass	10.00 AM	Sacred Heart Cathedral