



St Peter's Parish, Surry Hills

235 Devonshire St (near Crown Street),
Parish phone: (02) 9698 1948
Website: www.stpeterssurryhills.org.au
Email: st61538@bigpond.net.au



Fr. John Macdonald, Administrator

Fr. Nicola Falzun OP, Priest in Residence for the *Missio ad gentes* of the Neocatechumenal Way

Feast days of the week:

Mon 28 Dec	The Holy Innocents
Tues 29 Dec	(commemoration of Saint Thomas Becket)
Thu 31 Dec	(commemoration of Saint Silvester I)
Fri 1 Jan	Mary, Mother of God
Sat 2 Jan	Saints Basil the Great and Gregory Nazianzen

MASS TIMES:

Octave of Christmas: Mon – Sat 10:00am daily

Mass times effective from 4 Jan 2021 – 18 Jan 2021:

Tuesdays – Sat: 10:00am daily

Every Tuesday: Cenacle (after 10:00am Mass)

Sundays: 9:00am and 10:30am

Confessions: Before Mass Tuesday to Saturday

The Parish office will be closed from 28 Dec to 18 Jan 2021 (inclusive)

Lunch for the Needy will resume on Friday, 15 Jan 2021

Blessed are you, Father, who, in your infinite love sent us your only-begotten Son, Jesus Christ, that we may have life, and have it in abundance.

By the power of the Holy Spirit, renew our Eucharistic communities.

May they be places of encounter with the living Christ, centres of evangelisation and outreach to our community in love and mercy.

Grant us the gifts of faith, hope and love to be faithful disciples of Jesus and radiant witnesses to the people of Sydney.

Our Lady, Help of Christians. *Pray for us!*



GO MAKE DISCIPLES
gomakedisciples.org.au

Go Make Disciples - Archbishop Anthony Fisher OP launched *Go Make Disciples*, a new Archdiocesan Mission Plan on **12 December**, the Feast of Our Lady of Guadalupe, Star of the New Evangelisation. The new plan is aimed at renewing our parishes as places of encounter with the living Christ and centres of evangelisation and outreach to our community in love and mercy. Visit the Go Make Disciples website (www.gomakedisciples.org.au) where you'll find a downloadable copy of the full plan and a summary version.

If you have missed Archbishop Fisher's homily, delivered at last Sunday's Mass at St Mary's Cathedral click here - <https://drive.google.com/file/d/1a0BtWQGGuWrme-mAFtU917yOnQnQ0tv7m/view?ts=5fd6a743>

For more information contact Parish Renewal Team at the Sydney Centre for Evangelisation, Archdiocese of Sydney on 9390 5307 or elizabeth.arblaster@sydney-catholic.org

Our prayers for the Sick – Ettore Pelewzick (*Dominic's father*), Mira Krcma, Josephine Finneran, Bro. Kevin Guthrie, Gian Pagani Pietro and Fr Nicola..

We remember our deceased - Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood (21/9), Joyce Hailwood & Marge Heaney, Joan McEvoy, June Veronica Hailwood, Robin Bridgewater, Marie La Brooy (24/9), Charles Grech (25/9), Ethel & Des Fitzgerald, Brian McFadden, Giles Auty, Bernard Saddler, Jeanne MacPherson (née La Brooy, 20/10, 1st anniversary), Jane Ann Ryan (24/10), Sylvia Abela (née Lewis, 28/10, 1st anniversary), Josephine Bugeja (16/11), William Lewis (1/12), Lydia Garrone (1st Anniversary 4/12) and Elaine Buchhorn.

The **Christian Life Community (CLC)** is an international association of lay Christians who have adopted an Ignatian model of spiritual life. The 'Community' is present in almost sixty countries.

The CLC traces its foundation to 1563, when the Jesuit John Leunis gathered a group of lay students at the Roman College to form the Sodality of Our Lady. The Sodality grew and was confirmed by Pope Gregory XIII in 1584. When the Second Vatican Council urged groups like the Sodality to rediscover their original roots, some sodalities

continued as before, while others became Christian Life Communities. The main difference is in the size (6 to 12) and the regularity of meeting (weekly or biweekly).

The CLC draws its inspiration from the teachings of St. Ignatius of Loyola, and receives spiritual guidance from the Jesuits. The experience of making the Spiritual Exercises of St Ignatius is of paramount importance to the members of the CLC. Members are encouraged to adhere to a lifestyle which is gospel-based and simple, to serve the poor and to integrate contemplation and action. As Ignatian spirituality has an essential apostolic dimension, members of the CLC do reflect also on how to bring Gospel values into all aspects of life in today's world.

The Christian Life Community (CLC) way of life invites us to encounter God in all the various aspects of our everyday life, reflect on these experiences, become more aware of God's activity in these experiences, and respond in ever more authentic ways to God's desire within our individual lives and our communal lives.

The CLC adopted its current name in 1967.

The CLC's General Principles were approved in 1971 and revised in 1990.

The World Christian Life Community is governed by the General Assembly, which determines norms and policies, and by the Executive Council which is responsible for their ordinary implementation.

CLC was established in Australia in 1976. The website address is clcaustralia.org.au

Saint Peter's Parish contact Dr. Michael Walker: <gloriamichael@bigpond.com>

A Shorter Prayer to the Holy Family

Jesus, Mary and Joseph, I give you my heart and my soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breathe forth my soul in peace with you. AMEN

Prayer to the Holy Family

Dear Lord,

Bless our families as we pray.

JESUS, Son of God and Son of Mary, bless our family. Bless the children of our family. Help them to be obedient and devoted to their parents. Graciously inspire in us the unity, peace, and mutual love that you found in your own family in the little town of Nazareth.

MOTHER MARY, Mother of Jesus and Our Mother, nourish our family with your faith and your love. Keep us close to your Son, Jesus, in all our sorrows and joys.

SAINT JOSEPH, Foster-father to Jesus, guardian and spouse of Mary, keep our family safe from harm. Help us in all times of discouragement or anxiety.

HOLY FAMILY OF NAZARETH, make our family one with you. Help us to be instruments of peace. Grant that love, strengthened by grace, may prove mightier than all the weaknesses and trials through which our families sometimes pass. May we always have God at the centre of our hearts and homes until we are all one family, happy and at peace in our true home with you. Amen.



ACT OF CONSECRATION TO THE HOLY FAMILY

To be recited by Catholic families who consecrate themselves to the Holy Family

O Jesus, our most loving Redeemer, who having come to enlighten the world with Thy teaching and example, didst will to pass the greater part of Thy life in humility and subjection to Mary and Joseph in the poor home of Nazareth, thus sanctifying the Family that was to be an example for all Christian families, graciously receive our family

as it dedicates and consecrates itself to Thee this day. Do Thou protect us, guard us and establish amongst us Thy holy fear, true peace and concord in Christian love: in order that by living according to the divine pattern of Thy family we may be able, all of us without exception, to attain to eternal happiness.

Mary, dear Mother of Jesus and Mother of us, by the kindly intercession make this our humble offering acceptable in the sight of Jesus, and obtain for us His graces and blessings.



*Consecrate Your Family
to the Holy Family*

O Saint Joseph, most holy Guardian of Jesus and Mary, help us by thy prayers in all our spiritual and temporal needs; that so we may be enabled to

praise our divine Saviour Jesus, together with Mary and thee, for all eternity. Amen.

Say an Our Father, Hail Mary and Glory be (3x).

Holy Innocents: remember the rights of the Child by Ian Linden 22 Dec 2020

“Lullay lullay. Thou little tiny child”, the opening words of the Coventry carol composed in the 16th century and sung by millions over the ages. The carol is as much a lament as a lullaby: a mother’s goodbye to a baby to be killed in the net cast around Bethlehem by King Herod, the Romans’ puppet ruler of Judea, in an attempt to kill the baby predicted to become King of the Jews. Holy Innocents day is commemorated on 28 December by the western Christian Churches. This year it falls during the full rigour of government anti-COVID measures. But this is also a time when Christians — and perhaps others, too — might turn their thoughts to the rights of children around the world.

Whether in Syria, Yemen, Iraq, Afghanistan, Cameroon, Nigeria, Congo, Central African Republic or Myanmar, to name only a few of the worst cases, we have become accustomed to children dying or being maimed in wars or as a result of dictatorial regimes' state terrorism. And in a few African countries, militias routinely recruit child soldiers by force. Sometimes the savagery of the war means civilians are deliberately targeted. More often their deaths are described as "collateral damage". Even more frequently, children die because war has reduced their families to starvation, flight from home, freezing temperatures, and the breakdown of anything that might be described as a health or education service, or law and order, putting whole populations at the mercy of disease, hunger, warplanes and militias.

Civilian deaths, and especially the deaths of children, are not just some phenomenon of the global South. The Nazis and the Japanese militarists were defeated in the Second World War. But their strategy of total war won. The Allies appropriated the practice of total war, destroying most German and Japanese cities and ultimately dropping atomic bombs on Hiroshima and Nagasaki. Korea, Vietnam and Cambodia are only the best known of the many conflicts that have perpetuated the civilian death toll in war since 1945. The establishment of international courts, scrutiny by human rights organisations and television coverage raised the political risks in flouting ethical restrictions on the conduct of war. Today, in the western world, conformity with strict legal and ethical standards is expected in the conduct of targeting, and in the treatment of civilians, even if these expectations are not always fulfilled. Where there is no accountability, as in Syria and Yemen, such restraints are generally ignored. The 2015 movie *Eye in the Sky* dramatizes the tension between the expedients of war and the demands of ethics, international conventions and law. Colonel Katherine Powell, played by Helen Mirren, must decide whether to execute the firing of a Hell-fire missile at a house in Kenya where three key terrorists are preparing a suicide bombing. If the missile is fired, a little girl, Alia, who lives next door and sells bread outside her home, will almost certainly die in the blast. We watch the scene on the ground via surveillance footage from a USAF MQ-9 reaper drone. Should Powell tell the Nevada USAF base to make the strike? When she does, the child dies and so do the parents in a second strike aimed at a surviving terrorist. It is gripping cinema. The dilemma, viewers understand, is real and not without precedent. Over recent decades, in the bombings of civilian areas in war-torn countries which we undertake or support, or are carried out with weapons supplied by our armaments industry, are we really to believe that "due diligence" is scrupulously observed? Or, when it comes to the big spenders such as Saudi Arabia, isn't "due diligence" an ethical fig-leaf? *Jus in bello*, the ethical constraints that should determine conduct of war once begun, is a key part of just war theory: that common pool of medieval and modern ideas and

debates, largely shared by Christians and Muslims, whose principles inform the Geneva Conventions. The first topic in Shari'a law is who has the authority to declare war, the why, when, and how of *jihad*. In both faiths the protection of innocents and non-combatants is a fundamental principle of military action. Naming the killing of civilians "collateral damage" is too often the thin edge of a wedge of worse human rights violations to come. Vacuous religious extremist arguments justify terrorist atrocities against democracies by denying any category of innocents among "the enemies of God", a case of perversity beyond casuistry.

Whether it is courageous war correspondents filming mutilated children brought into bombed hospitals by the White Helmets in Syria, or Da'esh propaganda videos of children bombed in Afghan villages, the emotional charge of children's suffering is enormous and evokes empathy. Yet, pilots of different nations continue to unload their ordinance from a safe height and drop their barrel bombs on fleeing refugees. In those Middle East conflicts covered by television, every last vestige of acceptable conduct in war seems to have been abandoned. The consequences are brought into our living rooms. We know that worse horrors take place unseen. Worse, we become accustomed to them.

In November last year on the 30th anniversary of the adoption of the Convention on the Rights of the Child, the Holy See had this to say:
"While the importance of the Convention is unquestionable and its thirtieth anniversary should indeed be celebrated, the Holy See also welcomes the fact that this celebration does not shy away from the reality that despite the near universal ratification of the Convention, many children are not respected nor protected around the world. That any child suffers violence, abuse, exploitation and that any child's rights are violated, rejected or ignored is unacceptable and among the gravest of injustices."
Sadly, the prevalence of sexual abuse of minors over decades in the Catholic Church saps the moral force of these admirable words.

The UN Declaration of the Rights of the Child is celebrated on 20 November. Holy Innocents on 28 December is not just a day when we begin to emerge from the fairy lights into the grey winter dawn of reality. Or, if we live in London and the South East of England, don't emerge at all. It is, though, also an opportunity for Christian Churches to intensify their work for peace, just government and the most basic of all the Rights of the Child: the right to life.



Massacre of the Innocents by Lattanzio Gambara (1567 – 1573)

