



## St Peter's Parish, Surry Hills

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**Fr. John Macdonald**, Administrator

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

**Fr. Daniel Meagher**, Priest in Residence

### Feast days of the week:

Wed 20 Jan Saint Fabian (Pope), Saint Sebastian

Mon 25 Jan **The Conversion of Saint Paul**

### MASS TIMES effective until 31 Jan 2021:

Tuesdays – Sat: 10:00am daily

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

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

Sundays: 9:00am (Gabrielle and Noel offering Music Ministry) and 10:30am

Confessions: Before Mass Tuesday to Saturday especially 9:30am Friday & Saturday

**COVID update** - In keeping with NSW Health directives, anyone attending a church now must wear a **FACE MASK**. Children under the age of 12 are exempt from this rule, but are encouraged to wear face masks where practicable.

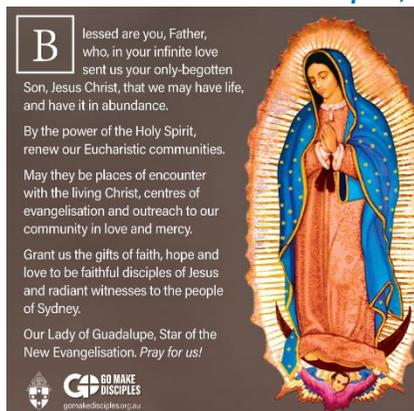
NSW Health can impose a \$200 fine on each individual failing to abide by this rule.

**St Peter's Parish welcomes Fr. Danny Meagher** - After his schooling at Saint Ignatius College Riverview, Fr. Danny Meagher studied Economics/Law at Sydney University. He then practised as a solicitor for a city firm for three years before going to St Patrick's College Manly to study for the priesthood. Fr. Danny was ordained in 1995 and has ministered in several parishes of the Sydney Archdiocese and also in Broken Hill. Further to his studies at Manly, Fr. Danny completed a Licentiate in Theology at the Pontifical Gregorian University in Rome.

He has just completed his most recent appointment as Rector of Good Shepherd Seminary Homebush.

Fr. Danny will be living in our parish, but his primary ministry will be with the homeless and marginalised.

**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](http://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, on the occasion of the launch of **Go Make Disciples** then 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](mailto:elizabeth.arblaster@sydney-catholic.org)

**Our prayers for the Sick** – Ettore Pelewzick (*Dominic's father*), Mira Krcma and Josephine Finneran

**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, Ethel & Des Fitzgerald, Brian McFadden, Giles Auty, Bernard Saddler, Lydia Garrone (1<sup>st</sup> Anniversary 4/12), Elaine Buchhorn, Bro. Kevin Francis Guthrie (28/12), Fr. Solomon Tumba (30/12), Rosa De Jesus, Celestino Simoes, Custodio De Lima (14/1), Francisco Baptista and Mari Do Carmo.

## If Biden is to heal America, he'll need the Church

- **John L. Allen Jr.**- Jan 7, 2021
- Editor of Crux Now, Catholic News Service (underwritten by the Knights of Columbus)

ROME – President elect Joe Biden has spoken openly about how his beliefs have sustained him through personal pain and loss, and while there may be debate in some circles about how coherent his politics are with his faith, few contest whether he has faith in the first place.

In the wake of Wednesday's chaos at the Capitol, Biden may need that faith more than ever.

Yes, the mob that stormed the Capitol Building was turned back, as were challenges to the outcome of the 2020 election. In two weeks – on my birthday, as it happens – Biden will become the second Roman Catholic president of the United States, with a joint session of the Senate and Congress having certified his victory at around 4:00 a.m. in Washington.

But it would be naïve to think those results mark “closure” or “finality” in anything other than an electoral sense. Arguably, not since Lincoln's first inauguration in 1861 has an incoming American president taken office facing such a divided nation. If Biden is to govern, he'll need to find a way to begin putting the pieces back together, and drawing on the resources of the Catholic Church may be among his better options.

Let's not underestimate the magnitude of the challenge.

Not only did the rampage at the Capitol yesterday capture the rage of some Trump supporters, but it's also generated a baying for blood among members of Biden's own party, many of whom now seem to be engaged in a contest to see how much retribution they can demand be imposed on Trump and his enablers. Once Trump leaves office, in all likelihood there will be calls for criminal sanctions. However warranted, such moves also will certainly further exacerbate the divides.

Somehow, America has to work out a new *modus vivendi*.

On the left, there needs to be an acknowledgment that one can support much of the Trump policy agenda, and can share Trump's skepticism of elites and establishments, without being an enemy of democracy or a racist bigot. On the right, there has to be a willingness to accept that “American” and “pro-Trump” don't mean the same thing, and, for that matter, that “God-fearing” and “Republican” aren't identical concepts either.

The snark, the dismissiveness, the presumption of righteousness and superior wisdom, has to end. If you can't grant that constituencies representing vast swaths of the American population even have a right to be heard, then force becomes the only option, and we saw yesterday where that ends.

Inevitably, Biden will have to lead the way in this national reconciliation project. His greatest asset in doing so may turn out to be his Church – having seen him through personal tragedy, Catholicism may be poised to aid him in his defining public test.

To begin with, Catholicism is the lone major religious group in America where both sides of the nation's political divide are roughly evenly represented. Overall, exit polls from the November election show that Catholics were almost evenly split between Biden and Trump, and those realities are readily apparent on Catholic social media platforms as well as traditional Catholic media outlets.

On a personal level, I've got American Catholic friends who are passionate Trump supporters and friends who are equally fervid critics, and both groups are composed of people with great minds and even better hearts. We live in a polarized world, and these friends of mine are certainly capable of looking on the other side with skepticism and even derision, but that's them at their worst, not their best.

Imagine if the Catholic Church in America took on as a national pastoral priority to promote a campaign of healing – not “dialogue,” in the sense of fostering political debate, but the pursuit of friendship across tribal lines. Catholics are one-quarter of the national population, and when Catholicism in America moves with unity and purpose, the cultural landscape can shift. Imagine if every Catholic parish in America were to become intentional about creating spaces where members of the competing tribes could come together and do something constructive – launch a soup kitchen, for instance, or build houses for Habitat for Humanity, or reach out to elderly Americans living in isolation and fear due to the Covid crisis, or to help meet any number of other urgent needs.

Over time, they might discover that someone's opinion on whether Dominion Voting Systems machines did or didn't delete Trump votes isn't really the defining feature of their humanity.

Cardinal Wilton Gregory of Washington, D.C., seemed to hint in that direction in his comment on yesterday's events, reminding believers they're called to “acknowledge the human dignity of those with whom we disagree and seek to work with them to ensure the common good for all.”

One hopes that, in the aftermath of yesterday's events, Catholics at the grassroots and at the top will take up this challenge, beginning with a pledge to avoid using the kind of public tone that stokes division. It was a Seventh Day Adventist, Senate Chaplain Barry Black, who closed the certification pro-

cess with a prayer relevant for Catholics too: “These tragedies have reminded us that words matter, and that the power of life and death is in the tongue.”

Among other things, Catholic “influencers” out there — those with large Twitter followings, or TV audiences, or who help shape the conversation in other ways — would need to accept that yesterday was a *reductio ad absurdum* on a culture of acrimony, and that coming up with the best zinger of one’s ideological opponent in 280 characters is not a manifestation of virtue. Ordinary Catholics also would have to stop rewarding such displays with their eyeballs and their pocketbooks.

Can all that happen? Maybe, maybe not, but if it proves impossible in the Church, where our very identity is supposed to be rooted in being “catholic,” i.e., universal, what hope is there for the broader culture?

Maybe it’s providential that America is getting a Catholic president at a moment in which the ability to embrace diversity without division is especially crucial. In any event, if ever there was a potential “Catholic moment” in America, this would seem to be it. Let’s hope we make the most of it.

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**The Litany of Humility** (by Merry Cardinal de Val, Secretary of State to Pope Saint Pius X  
from the prayer book of Jesuits, 1963)

O Jesus! meek and humble of heart, hear me.

**Deliver me Jesus**

From the desire of being esteemed,  
From the desire of being loved,  
From the desire of being extolled,  
From the desire of being honoured,  
From the desire of being praised,  
From the desire of being preferred to others,  
From the desire of being consulted,  
From the desire of being approved,  
From the fear of being humiliated,

From the fear of being despised,  
From the fear of suffering rebukes,  
From the fear of being calumniated,  
From the fear of being forgotten,  
From the fear of being ridiculed,  
From the fear of being wronged,  
From the fear of being suspected,

**Jesus grant me the grace to desire it**

That others may be loved more than I,  
That others may be esteemed more than I,  
That, in the opinion of the world, others may increase and I may decrease,  
That others may be chosen and I set aside,  
That others may be praised and I unnoticed,  
That others may be preferred to me in everything,  
That others may become holier than I, provided that I may become as holy as  
I should,

**‘He must grow greater, I must grow smaller.’** - John 3:30

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**Pope Saint Fabian (Feast day 20 Jan)**

Eusebius, born just a few years after Fabian's death, tells us how Fabian came to **Rome** after Pope Anteros died in 236. A layperson, and not a very important one, he may have come for the same **reason** many still come to **Rome** today during a papal election: concern for the future of the faith, curiosity about the new pope, a desire to grieve for the pope who had passed. Seeing all the important people gathered to make this momentous decision must have been overwhelming. Which one would be the new pope? Someone known for power? Someone known for eloquence? Someone known for courage?

Suddenly during the discussion, a **dove** descended from the ceiling. But it didn't settle on "someone known" for anything at all. The dove, according to Eusebius, "settled on [Fabian's] head as clear imitation of the descent of the **Holy Spirit** in the **form** of a **dove** upon the Saviour." There must have been something of the **Holy Spirit** working

because everyone suddenly proclaimed Fabian as "worthy" to be pope and this stranger was elected.

To us the **dove** signifies peace, and this **dove** was prophetic. Starting close to Fabian's election, the suffering and persecuted Church began a **time** of peace. The emperor, Philip, was friendly to Christians and not only was the **persecution** stopped but Christians experienced acceptance.

In this era of peace, Fabian was able to build up the structure of the Church of Rome, appointing seven **deacons** and helping to **collect** the **acts** of the martyrs.

But, in a timeless story, the people who had always been in power were not happy to see the newcomers growing and thriving. There were many incidents of pagans attacking Christians and when Philip died so did the **time** of peace. The new emperor, Decius, ordered all Christians to deny **Christ** by offering **incense** to idols or through some other **pagan** ritual.

In the few years of peace, the Church had grown soft. Many didn't have the courage to stand up to martyrdom. But Fabian, singled out by symbol of peace, stood as a courageous example for everyone in his flock. He died a **martyr** in 250 and is buried in the Cemetery of Calixtus that he helped rebuild and beautify. A stone slab with his name can still be found there.

In His Footsteps:

Pray for all places where the Church suffers **persecution** and for all who face death, danger, or isolation for their faith. But pray especially for all who live where the Church is accepted and thrives in peace that this peace **will** not make their **faith** flabby and weak.

**Prayer:**

Pope Saint Fabian, it's so easy to believe that peace means a **life** without conflict or suffering. Help us to see that the only true peace is the peace **Christ** brings. Never let us as a Church or as individual Christians choose to deny our beliefs simply to avoid an unpleasant situation. **Amen**

- Catholic Online



## PEACE IN CHRIST

**The Universal Prayer Attributed to Pope Clement XI**  
(Papacy 1700 – 1721)

I believe, O Lord, but may I believe more firmly;  
I hope, but may I hope more securely;  
I love, but may I love more ardently;  
I sorrow, but may I sorrow more deeply.

I adore you as my first beginning;  
I long for you as my last end;  
I praise you as my constant benefactor;  
I invoke you as my gracious protector.

By your wisdom direct me,  
By your righteousness restrain me,  
By your indulgence console me,  
By your power protect me.

I offer you, Lord, my thoughts to be directed to you,  
my words, to be about you,  
my deeds, to respect your will,  
my trials, to be endured for you.

I will whatever you will,  
I will it because you will it,  
I will it in the way you will it,  
I will it as long as you will it.

Lord, enlighten my understanding, I pray:  
arouse my will,  
cleanse my heart,  
sanctify my soul.

May I weep for past sins,  
repel future temptations,  
correct evil inclinations,  
nurture appropriate virtues.

Give me, good God,  
love for you, hatred for myself,  
zeal for my neighbour,  
contempt for the world.

May I strive to obey my superiors,  
to help those dependent on me,  
to have care for my friends,  
forgiveness for my enemies.

May I conquer sensuality by austerity,  
avarice by generosity,  
anger by gentleness,  
lukewarmness by fervor.

Render me prudent in planning,  
steadfast in dangers,  
patient in adversity,  
humble in prosperity.

Make me, O Lord, attentive at prayer,  
moderate at meals,  
diligent at work,  
steadfast in intent.

May I be careful to maintain interior innocence,  
outward modesty,  
exemplary behaviour,  
a regular life.

May I be always watchful in subduing nature,  
in nourishing grace,  
in observing your law,  
in winning salvation.

May I learn from you  
how precarious are earthly things,  
how fleeting is time,  
how lasting things eternal.

Grant that I may prepare for death,  
fear judgement,  
flee hell,  
gain paradise,  
Through Christ our Lord.  
Amen.

Pope John XXIII recommended this prayer to the faithful during the preparations for the Second Vatican Council