



St Peter's Parish, Surry Hills

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Email: admin@stpeterssh.org.au



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:

Mon 22 Feb **Saint Peter's Chair**

Tue 23 Feb (commemoration of Saint Polycarp)

MASS TIMES

Mon: 7:30am

Tues, Wed, Fri, Sat: 10:00am daily

Thur: 5:15pm

Sundays: 9:00am and 10:30am (Sung Mass)

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

Every Thursday: Cenacle at 10:00am

Friday during Lent: 9:30am Stations of the Cross

Every Friday and Sat: 9:30am Exposition of the Blessed Sacrament

Confessions: 9:30am Friday & Saturday

RCIA – The group meets on **Thurs 25 Feb 2021** at 6:30pm in the Duffy Hall. All parishioners are welcome as a way of revising their own knowledge of the faith.

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 (1st 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, Mari Do Carmo, Kenneth Finn, Fr. Barry Swift, Bishop Emeritus Luc Matthys, Martin Tierney, Arthur Horder, Mila Ignacio and Edith Macdonald (6/2/1971)

Pope Francis on Ash Wednesday: Lent is a journey from slavery to freedom By [Hannah Brockhaus](#)

Vatican City, Feb 17, 2021 / 03:15 am MT ([CNA](#)).- The 40 days of Lent are an opportunity to turn from the slavery of sin to the freedom found in reconciliation with God, Pope Francis said on Ash Wednesday.

“The journey of Lent is an exodus from slavery to freedom,” the pope [said](#) Feb. 17. “These 40 days correspond to the 40 years that God’s people trekked through the desert to return to their homeland. How difficult it was to leave Egypt!”

The Israelites had many temptations during the 40 years they wandered in the desert and “so it is with us,” Francis added. “Our journey back to God is blocked by our unhealthy attachments, held back by the seductive snares of our sins, by the false security of money and appearances, by the paralysis of our discontents.”

“To embark on this journey, we have to unmask these illusions.”

To mark the start of Lent, Pope Francis offered Mass at the Altar of the Chair in St. Peter’s Basilica with about 50 cardinals and a congregation of around 100 people.

In his homily, Pope Francis reflected on St. Paul’s exhortation in 2 Corinthians to “be reconciled to God.”

“Be reconciled: the journey is not based on our own strength,” he said. “Heartfelt conversion, with the deeds and practices that express it, is possible only if it begins with the primacy of God’s work. What enables us to return to him is not our own ability or merit, but his offer of grace.”

“The beginning of the return to God is the recognition of our need for him and his mercy, the need for his grace. This is the right path, the path of humility,” Francis said. He also noted God’s message through the Prophet Joel: “Return to me with all your heart.”

“How many times, in our activity or indifference, have we told him: ‘Lord, I will come to you later, wait. I can’t come today, but tomorrow I will begin to pray and do something for others,’” he said.

“God now appeals to our hearts,” the pope said. “In this life, we will always have things to do and excuses to offer, but now, brothers and sisters, is the time to return to God.”

According to Pope Francis, Lent is about more than the little sacrifices we make, but about realizing where our hearts are oriented, and turning them back toward relationship with God.

“Lent is a journey that involves our whole life, our entire being,” he said, advising people to reflect on stories of conversion in Sacred Scripture to know how to start the journey of the Lenten season.

The story of the Prodigal Son, for example, shows us that it is time to return to the Father, he said: “We have fallen down, like little children who constantly fall, toddlers who try to walk but keep falling and need, time and time again, to be picked up by their father.”

“It is the Father’s forgiveness that always sets us back on our feet,” he said. “God’s forgiveness -- Confession -- is the first step on our return journey.”

Another model to follow, the pope noted, is that of the leper who, healed by Jesus Christ from his illness, returned to him in thanksgiving.

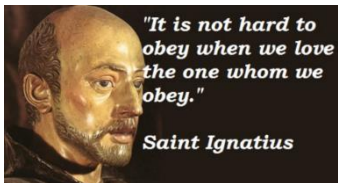
“All of us, all, have spiritual infirmities that we cannot heal on our own. All of us have deep seated vices that we cannot uproot alone. All of us have paralyzing fears that we cannot overcome alone,” he said.

“We need to imitate that leper, who came back to Jesus and threw himself at his feet,” he urged. “We need Jesus’ healing, we need to present our wounds to him and say: ‘Jesus, I am in your presence, with my sin, with my sorrows. You are the physician. You can set me free. Heal my heart.’”

According to the pope, a part of Lent is lowering one’s self, “becoming little.”

“Today we bow our heads to receive ashes. At the end of Lent, we will bow even lower to wash the feet of our brothers and sisters,” he said.

“Lent is a humble descent both inwards and towards others,” he added. “It is about realizing that salvation is not an ascent to glory, but a descent in love.”

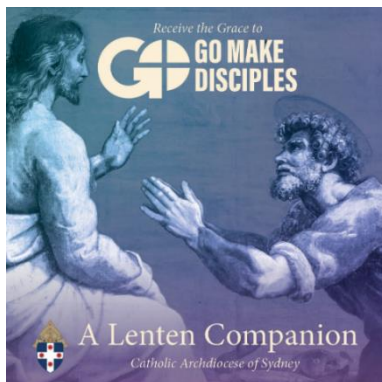


Christian Life Community (CLC) - Where was God in my month? All are welcome to a 'review of the month' in the form of the Ignatian examen at 7.30pm on Wednesday 3 March.

The examen is a prayer exercise developed by Ignatius Loyola to recall and savour those moments where God was present to us (and not all might be moments of peace and tranquillity!) We will be guided through the exercise with an opportunity for sharing at the end. Presented by Christian Life Community, the Ignatian association for lay people. A limited number of people can attend in person in the BXVI Room under St Peter's Surry Hills or you can participate via Zoom. RSVP your attendance to mbwalk001@myacu.edu.au Learn more about CLC at www.clcaustralia.org.au

Go Make Disciples - The plan has come after over five years of consultation with clergy and laity through the 'Parish 2020' process, focused on how best to ensure our parishes are true centres of the new evangelisation so they can nurture the faith of future generations of Catholics.

Visit the Go Make Disciples website (<http://www.gomakedisciples.org.au>) where you'll find a downloadable copy of the full plan and a summary version.



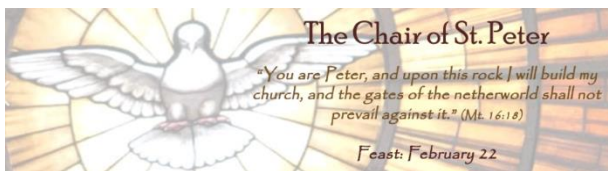
Project Compassion

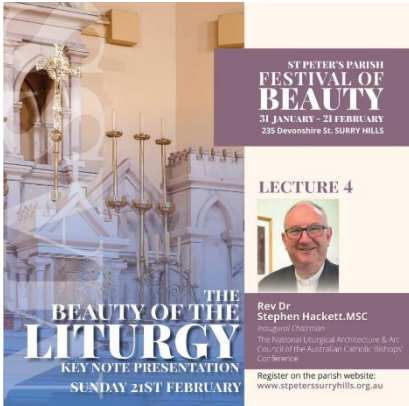
An essential part of the Churches Lenten tradition is looking after the poor in various ways. Via Project Compassion, as a wealthy country, the Church in Australia tries to be generous to our less fortunate brothers and sisters throughout the world. The Project Compassion donation box is located next to the collection plate on the Sign-in table. Alternatively, you may like to collect a Project Compassion box for your own home.



“ASPIRE NOT TO HAVE MORE, BUT TO BE MORE” – *Saint Oscar Romero*

“You are Peter, and upon this rock I will build my Church, and the gates of the netherworld shall not prevail against it.” (Matt. 16:18)





Festival of Beauty St Peter's Parish Surry Hills: 31 Jan - 21 Feb 2021

Lecture 4 for this Sunday, the final of all the lectures is on the Beauty of The Liturgy which will be presented by Rev. Fr Stephen Hackett and will be held in the 1880 Hall at 12.15pm. All are invited. Due to COVID restrictions, a maximum of 100 people is permitted. Please register via this link: <https://www.event-brite.com.au/e/festival-of-beauty-registration-136910169001>

For those who may not be able to attend the talk this Sunday, this event is live streamed via the Parish webpage.

Mother's Group – The Mother's Group has resumed their regular Friday get-together in the Parish courtyard. Julia Rubio who leads the group would like to encourage anyone who may know of mothers who may like to join. Any queries please email Julia on juliamariarubio@gmail.com

PARISH GROUPS

RCIA – Duffy Hall – Thursday: 6:30pm – 7:30pm

Neocatechumenal Way – Duffy Hall - Thursday: 7:30pm – 8:30pm

Mother's Group – Courtyard – Friday: 2:30pm

AA Surry Hills Group – Duffy Hall – Tuesday: 6:00pm – 7:00pm

Christian Life Community (CLC) – B16 Room - Wednesday: 7:30pm

Young Adults – Sunday: 11:30am – 2:00pm (morning tea, Evangelium & pub lunch)

Marian Group – before mass daily

Divine Mercy Group – before mass daily

Cenacle – Church – Tuesday: 10:30 am to 11:30am

Cenacle – Church – Thursday: 10:00am

Bible Group – Church – Monday: 8:00am

To be announced

St Vincent de Paul Society

Legion of Mary

Year of St Joseph Reflection – January 2021 -By Archbishop Mark Coleridge, 1 Jan 2021

On 8 December 2020, Pope Francis published an Apostolic Letter **Patris corde (With a Father's Heart)**, commemorating the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a “Year of St Joseph”, running from December 8, 2020 to December 8, 2021. The Australian Bishops Conference, to commemorate the Year of St Joseph, will be releasing a reflection on the various aspects of St Joseph’s life and character each month throughout 2021.

The Gospels of Matthew and Luke both have genealogies of Jesus Christ. They are not identical, in part because each seeks to make a different theological point. Each in its different way traces the lineage of Joseph.

The reasons for this are more Christological than biological. The fundamental promise of the Old Testament is the promise to Abraham and his descendants – a promise of life bigger than death, symbolised by offspring and patrimonial land, which were the symbols of life beyond death in the cultures that produced the Bible.

The question through time was: How is this blessing to be mediated in the life of the People of God? Different answers were given at different times. The God-given institutions were seen as mediating the Abrahamic blessing – the monarchy, the prophetic movement, the priesthood – depending upon which was in the ascendant at any given time.

Ancient Israel begins as a loose tribal federation with no centralised government. That changes once Israel faces the new kind of military threat represented by the Philistines. They were a formidable foe, culturally more advanced and with the latest in high-tech weaponry; and they seemed to have the tribes of Israel surrounded. The new peril demanded a new kind of military and political unity; and that’s when you first hear in the Bible the cry for a king.

The decision to have an anointed king, a Messiah, came at the end of a slow and painful process, as we see in 1 Samuel 8-12. The theological problem was that God was supposed to be the only king of Israel; and any king on earth would seem to rival or reject the kingship of God.

A compromise was eventually reached to satisfy everyone militarily, politically and theologically. There would be a king – but a different kind of king. He would be as much

subject to God's law as anyone else in the community. Unlike the rulers of Egypt or Mesopotamia, he would be one of his brothers and sisters, like them a slave set free. The first king, Saul, was deposed by the prophet Samuel because he had disobeyed God. He was succeeded by David, chosen by Samuel at a young age. David came to the throne in about 1000 BC and reigned for something like 40 years. It was a time when, unusually, both the Egyptian and Mesopotamian empires were weak at the same time. Usually one was strong and the other weak, with the strong becoming the dominant power in the region.

David took advantage of the situation to carve out a mini-empire. His military success was seen as a potent sign of God's blessing upon him and the people, as was his success in uniting the 12 tribes in a single kingdom with its united capital in Jerusalem. Eventually, there came through the prophet Nathan a divine promise that the House of David would last forever. In other words, the Abrahamic blessing would be mediated eternally through the Davidic dynasty.

This was fine until the Babylonian Exile in 587 BC, when the Davidic dynasty disappeared into the black hole of history because – the prophets said – the kings had disobeyed God's law. What then of God's promise of an eternal dynasty? Was God perhaps powerless or unreliable?

In order to save their faith in God's absolute fidelity to the promise, ancient Israel gave the promise to David and his descendants an eschatological twist. In the End-Time, they said, an ideal Davidic king, a Messiah, would appear to usher in the reign of God. He would finally mediate to the People of God the fullness of the blessing promised to Abraham and his descendants. This is what Judaism meant when it said that the Messiah would come from the House of David.

Christianity came to see in Jesus crucified and risen the ideal Davidic king mediating a life bigger than death, most especially through his resurrection from the dead. He was the long-awaited Messiah, mediating the fullness of God's blessing as priest, prophet and king.

The Gospels, therefore, are keen to stress Jesus' connection to David in order to make that point. They recognise that Joseph wasn't the biological father of Jesus, which is why in later tradition Davidic descent was often attributed to Mary as well as Joseph. The New Testament says nothing of this – though it's not impossible, given the custom of bridegrooms choosing a bride from within their own tribe. But again the point is less biological than Christological. It is more about who Jesus is than who Joseph is, more about what God does through Jesus than what God does through Joseph.

It is often said that Mariology is a form of Christology, and the same is true of Josephology.

**YEAR of
SAINT JOSEPH**

“Show yourself a father, and guide us in the path of life”

**Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.**

**Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy, and courage,
and defend us from every evil.**

DECEMBER 8, 2020 - DECEMBER 8, 2021
catholic.org.au/yearofstjoseph

Image of ACBC

“The growth of Jesus “in wisdom and in stature, and in favour with God and man” (Lk. 2:52) took place within the Holy Family under the eyes of St. Joseph, who had the important task of ‘raising’ Jesus, that is, feeding, clothing, and educating him in the Law and in a trade, in keeping with the duties of a father.”

- St. John Paul II’