



## 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:

Thu 4 Mar (commemoration of Saint Casimir)

Mon 8 Mar (commemoration of Saint John of God)

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



Pope Francis during Mass on the Sunday of Divine Mercy, 19 April 2020, in the church of Santo Spirito in Sassia near the Vatican (Vatican Media)

## **Pope Francis: 'Pass on the fire of Jesus' merciful love' - By Christopher Wells 22 Feb 2021**

Pope Francis says we are called to pass on “the fire of Jesus’ mercy”, in a letter marking the 90th anniversary of the first apparition to St Maria Faustina Kowalska in Płock, Poland.

Pope Francis has written a letter to the Bishop and Church of Płock, Poland, on the occasion of the 90th anniversary of the first apparition of the Merciful Jesus to St Maria Faustina Kowalska, a Polish nun. The apparitions to St Faustina formed the basis of the Divine Mercy devotion.

In his letter, Pope Francis recalls the words heard by St Faustina on 22 February 1931: “Paint a picture according to the pattern you see, with the caption: Jesus, I trust in You. I desire that this image be venerated first in your chapel and then throughout the world.” The image of the Divine Mercy has subsequently spread around the globe.

“I share the joy of the Church of Płock that this special event is already known throughout the world and remains alive in the hearts of the faithful,” Pope Francis writes.

The Holy Father encourages the faithful to “ask Christ for the gift of mercy,” to allow Christ’s mercy “to embrace us and penetrate us,” to have “the courage to return to Jesus, to encounter His love and mercy in the Sacraments,” and to “feel His closeness and tenderness,” so that we “might be more capable of mercy, patience, forgiveness, and love.”

He notes that his predecessor, St John Paul II, whom he calls “the Apostle of Mercy,” “wanted the message of God’s merciful love to reach everyone in the world.”

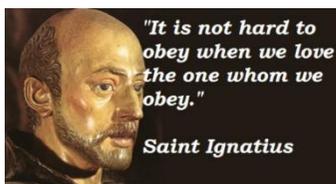
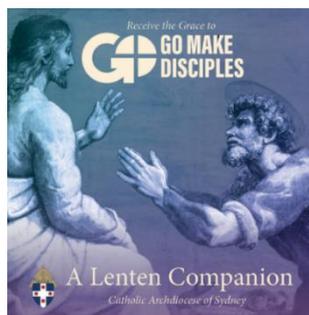
In 2002, during a [visit to the Divine Mercy Shrine](#) in Krakow, the Polish Pope said, “This fire of mercy needs to be passed on to the world. In the mercy of God the world will find peace and mankind will find happiness!”

Pope Francis in his turn insists, “This is a special challenge for the Church of Płock, marked by this revelation”; for Sister Faustina’s community, the Sisters of Our Lady of Mercy; for the city of Płock, “and for each one of you.”

“Pass on the fire of Jesus’ merciful love,” Pope Francis writes in conclusion. **“Be for everyone a sign of His presence among you.”**

**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.



**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](mailto:mbwalk001@myacu.edu.au) Learn more about CLC at [www.clcaustralia.org.au](http://www.clcaustralia.org.au)

## 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*



**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](mailto: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 – February 2021

By Michele A. Connolly RSJ, 1 Feb 2021



“The Presentation of Jesus in the Temple”, 1623 by Guercino. Image Wikimedia Commons

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 Catholic 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.

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### St Joseph, Attentive to the Word

Luke 2:22 shows that Joseph and Mary saw to it that, in every possible way, Jesus’ birth and early life were conducted according to the will of God. The Gospel of Luke focuses more strongly on Mary, the mother of Jesus, than on her betrothed husband, Joseph. Nevertheless, by the time we hear this verse, early in the Gospel, we have learned some important facts about Joseph.

First, Joseph, who was betrothed to Mary, a virgin, was of the house and family of David (see Lk 1:27; 2:4). This means that Joseph traced his family tree back

to the divinely chosen, anointed king of Israel: David. As an anointed king, David was, in the Hebrew language, a “messiah”. As a result, any son of Joseph would be counted not only as a descendant of David, but potentially a messiah.

However, six centuries before the time of Jesus, David’s messianic line had been exterminated. Since that time, the people of Israel had been waiting for God to provide them with another messiah who would bring a new time of great peace (see Isa 11:1-18). For this reason, Luke and the three other Gospels work very hard to show that Jesus is a legitimate son of David and thus the long-awaited messiah.

Second, Luke does not explain as the Gospel of Matthew does (see Matt 1:18-25) why Joseph decides to stay with Mary, who is pregnant before they are formally married. He simply states that Joseph went to Bethlehem to be registered in a census, going “with Mary to whom he was engaged and who was expecting a child” (Lk 2:5). A few verses later (Lk 2:16), we are told that the shepherds found Joseph with Mary following the birth of Jesus. Culturally, a child was honourable when it was recognised and named by the father. Joseph, who Luke says was thought to be the baby’s father (see Luke 3:23), allows the child to be named “Jesus” (Lk 2:21) as the angel who appeared to Mary had instructed (Lk 1:31).

All these actions by Joseph show that he is a man of his word who has remained with the woman to whom he is engaged, despite a pregnancy for which he is not responsible. More than that, he has seen that woman through childbirth in hard circumstances and has given her and her son a respectable identity in the world.

All these small pieces of information, when put into the larger, divine scheme of events that Luke offers us, also suggest that Joseph is a man with a distinct role in God’s desire to restore the world to right relationship with Godself. Joseph’s descent from King David, the anointed one, makes it possible for Jesus, despite his humble birth, to be truly the long-awaited Messiah of the Jewish people. While he does not know the full picture, by choosing generously and courageously to accept Mary as his betrothed in difficult circumstances, Joseph enables God’s will to be fulfilled.

More than this, Luke 2:22 indicates that Joseph is, in fact, a devout Jewish man who intentionally lives by God's word. The verse states that Joseph and Mary deliberately made an arduous journey to Jerusalem to complete the requirements of the Law of Moses for a new-born son.

To understand this verse we need to do two things. First, we need to read it in context, as part of a long sentence that goes to the end of v. 24. Second, to receive the rich meaning of these verses we need to be aware of Old Testament texts, the Word of God, that are referred to in Luke 2:22-24.

First, then, although the sentence of verses 22-24 begins and ends talking about the religious purification of a mother after giving birth as required by the Jewish law (see Lev 12:6), the main statement of the sentence is that Joseph and Mary brought Jesus to Jerusalem to present him to the Lord, according to a particular law of the Lord (Exod 13:2, 12, 13), which is quoted for us in the middle of the sentence. There are also other Old Testament texts that may be echoed in this presentation of Jesus to the Lord, especially the story of Hannah presenting her son Samuel to the Lord in 1 Sam 1:24-28 (but see also Exod 22:29; Neh 10:35-36).

Thus, Joseph and Mary perform two religious acts when they take Jesus to Jerusalem: they present Jesus to the Lord and they also offer a sacrifice for the purification of the mother of Jesus. Both of these acts are based in the Word of God. In fact, in the course of verses 22-24, Luke refers three times to God's Word, calling it "the law of Moses," and twice "the law of the Lord." Clearly, Joseph is presented as responding most attentively to the Word of God as expressed in the Scriptures.

The most important result of Mary and Joseph's actions is that, from his very birth and introduction into the world, Jesus is fully righteous according to God's Word and is shown to be, potentially, the Messiah. Joseph, our point of interest, is presented as responding most attentively to the Word of God as stated in the Scriptures. Moreover, in his decision to stay faithful to Mary and her child, Joseph is portrayed for us in the Gospel of Luke as a man who cooperates courageously with God's will, by discerning it in the events occurring around him, about which he has to make real-life decisions.

Joseph is a wonderful model for Christians as we live in the world. The Word of God spoken in the Scriptures guides us, but many times we have to apply that Word in everyday situations where we must see the reality around us, decide what God desires us to do and then act courageously, justly and with compassion. Joseph shows us how to be persons of the Word of God, whether it is written in books or in the face of God's creation, unfolding in history.

Michele A. Connolly RSJ is a Scripture scholar who teaches New Testament Studies at the Catholic Institute of Sydney. With thanks to the [ACBC](#)

## **'Common sense' for faith schools to hire according to values**

Published: 25 February 2021

John Howard has reignited the religious freedom debate, arguing schools should be able to hire teachers who accept the school's beliefs in the same way political parties favour staff who believe in a party's ideals. Source: The Guardian.

Mr Howard, speaking on the topic of freedom of speech, said one issue that had arisen out of the same-sex marriage postal survey – for which he publicly advocated a no vote – that needed to be addressed was the rights for faith-based schools to teach the principles of their faith.

Mr Howard said that when the Government produces legislation, he is hopeful that faith-based schools would be given the right to teach the precepts of the faith that guides that school.

He noted “legislation in the various states of Australia when it comes to employment discrimination” that exempt political parties, and called for religious schools to be similarly exempt.

He said he wouldn't expect the Labor party to employ a “card-carrying member of the Liberal party” and it would be “common sense” for religious schools to “require a general assent to the beliefs of the particular religion that inspires the teaching of that school”.

**(St Joseph is the patron of so many of our Catholic Schools)**