



## St Peter's Parish, Surry Hills

235 Devonshire St (near Crown Street),

Parish phone: (02) 9698 1948

Website: [www.stpeterssurryhills.org.au](http://www.stpeterssurryhills.org.au)

Email: [admin@stpeterssh.org.au](mailto: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 8 Mar (commemoration of Saint John of God)

Tues 9 Mar (commemoration of Saint Frances of Rome)

### 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 11 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.

**From the Holy Father** - Pope Francis has said some interesting things about Vatican II in the last several weeks.

On January 11, in a letter to the cardinal prefect of the Congregation for the Doctrine of the Faith accompanying his motu proprio allowing women to become lectors and acolytes, the pope described his decision in terms of the "horizon of renewal traced by the Second Vatican Council" and "in line with the Second Vatican Council."

Then came these remarks in his January 29 speech to the national catechetical office of the Italian bishops' conference:

"This is the magisterium: the Council is the magisterium of the Church. Either you are with the Church and therefore you follow the Council, and if you do not follow the Council or you interpret it in your own way, as you wish, you are not with the Church. We must be demanding and strict on this point. The Council should not be negotiated in order to have more of these.... No, the Council is as it is. And this problem that we are experiencing, of selectivity with respect to the Council, has been repeated throughout history with other Councils."

As with all other teachings by Francis, these statements speak in a particularly direct way to U.S. Catholicism.

## **Pope's prayer intention for March: The Sacrament of Reconciliation**

Pope Francis' prayer intention for March seeks to highlight the joy that the Sacrament of Reconciliation brings, and reminds us that it's a loving and merciful encounter between us and God.

[The Pope Video](#) for March has been published, with the prayer intention that Pope Francis is entrusting to the entire Catholic Church through the [Pope's Worldwide Prayer Network](#).

It's a message full of hope, in which he invites us to rediscover the power of personal renewal that the Sacrament of Confession has in our life. "Let us pray that we may experience the Sacrament of Reconciliation with renewed depth, to taste the forgiveness and infinite mercy of God," Pope Francis asks. This month's video opens with the Pope himself going to confession, "in order to be healed, to heal my soul."

"Jesus waits for us, listens to us and forgives us"

"In the heart of God, we come before our mistakes," says the Holy Father in [The Pope Video](#), highlighting once more the power God's love has over our being and action. Receiving this Sacrament isn't a matter of standing before a judge, but of going to a loving encounter with a Father who receives us and always forgives us.

"The centre of confession is not the sins we declare, but the divine love we receive, of which we are always in need," the Pope adds. And this love comes before all else, before our mistakes, the rules, judgments and failings.

Fr. Frédéric Fornos, S.J., International Director of the [Pope's Worldwide Prayer Network](#), pointed to Pope Francis' final words in the video: "Let us pray that God may give his Church merciful priests and not torturers."

And he added: "It's not the first time that the Pope prays for this grace. As a good shepherd, he knows the people's suffering, their sins, and their need to encounter 'ministers of mercy.' This is the time of mercy. In his apostolic letter [Misericordia et misera](#), at the conclusion of the Extraordinary Jubilee of Mercy, he invited priests to be like Jesus, full of compassion and patient. It's a path of conversion for each priest, to be 'witnesses of fatherly tenderness,' 'far-sighted in discerning,' and 'generous in dispensing God's forgiveness.' He asks that their heart be close to the heart of Jesus, and it's a grace."

In the Angelus on this past 14 February, the Holy Father asked that we thank and applaud merciful confessors. God never tires of forgiving. Let us pray, then, "that we may experience the sacrament of reconciliation with renewed depth, to taste the forgiveness and infinite mercy of God."

Below find the full text of the Pope's prayer intention for March:

## THE SACRAMENT OF RECONCILIATION

*When I go to confession, it is in order to be healed, to heal my soul.*

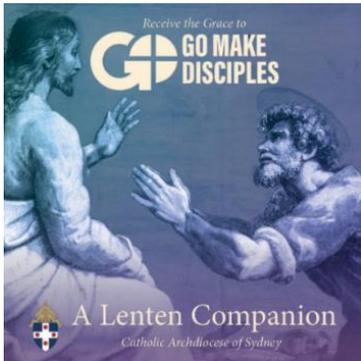
*To leave with greater spiritual health. To pass from misery to mercy.*

*The centre of confession is not the sins we declare, but the divine love we receive, of which we are always in need.*

*The centre of confession is Jesus who waits for us, who listens to us and forgives us.*

*Remember this: In the heart of God, we come before our mistakes.*

*And let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the forgiveness and infinite mercy of God. And let us pray that God may give his Church merciful priests and not torturers.*



**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.

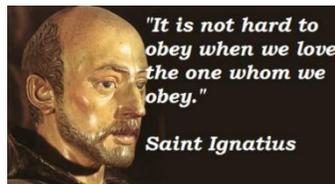
Visit the Go Make Disciples website (<http://www.gomakedisciples.org.au>) where you'll find a downloadable copy of the full plan and a summary version.

**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



**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.

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)



## **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

**Liturgy Group** – B16 – after Sunday lunch

## **To be announced**

St Vincent de Paul Society

Legion of Mary

## Music List for Sung Mass – 3<sup>rd</sup> Sunday of Lent

### Entrance Chant

*Dum sanctificatus*

When I vindicate my holiness through you,  
I will gather you from all lands,  
and I will sprinkle clean water upon you,  
and you shall be cleansed from all your filthiness;  
and I will give you a new Spirit. (Ezek 6: 2, 24, 25, 26)

### Offertory Motet

*O Lord, in thy wrath* - O. Gibbons (1583-1625)

O Lord, in thy wrath rebuke me not:  
neither chasten me in thy displeasure.  
Have mercy upon me, O Lord, for I am weak:  
O Lord, heal me, for my bones are vexed.  
My soul is also sore troubled:  
but, Lord, how long wilt thou punish me?  
O save me, for thy mercy's sake.

### Communion Chant

*Passer invenit*

The sparrow has found herself a home,  
and the turtle dove a nest in which to lay her young:  
at your altars, O Lord of hosts, my King and my God!  
Blessed are they who dwell in your house,  
they shall praise you for ever and ever.  
V̇. How lovely is your dwelling place, Lord, God of hosts!  
My soul is longing and yearning for the courts of the Lord. (Ps. 83(84): 4-5; V̇. 2-3a)

### Communion Motet

*Ne irascaris* - W. Byrd (c.1540-1623)

Be not angry, O Lord,  
and remember our iniquity no more.  
Behold, we are all your people.

## **Fasting in Lent helps restore our relationship with God** - Philip Kosloski - published on 02/27/20

***Our fasting is meant to recall the sin of Adam and Eve, who were unable to fast in the Garden, harming their relationship with God.***

Did you know that one of God's first instructions to humans involved fasting? If we open up the book of Genesis, we see God explaining to Adam and Eve all the food they can eat, except for a single tree they must avoid.

*"You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die." (Genesis 2:16-17)*

Isn't it interesting how the first "test" from God involved abstaining from the fruit of a single tree?

Early Christian writer Tertullian had some harsh words for Adam and his inability to fast!

*Adam had received from God the law of not tasting of the tree of recognition of good and evil ... [instead Adam] yielded more readily to his belly than to God, heeded the meat rather than the mandate, and **sold salvation for his gullet!***

Adam and Eve created an unnatural separation between humanity and God that Jesus later restored. Nevertheless, fasting recalls that first instruction of God and is a visible pledge of our desire to **reunite with God.**

Pope Benedict XVI reflected on this theme in his [Lenten message in 2009](#).

*Commenting on the divine injunction, Saint Basil observes that "fasting was ordained in Paradise," and "the first commandment in this sense was delivered to Adam." He thus concludes: "You shall not eat" is a law of fasting and abstinence." **Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God...If, therefore, Adam disobeyed the Lord's command "of the***

*tree of the knowledge of good and evil you shall not eat," the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.*

Viewed in this light, fasting becomes less of a burden and more of an **invitation to draw closer to God** and pledge our trust in him. In a certain sense we are transported back to the Garden of Eden and God gives us the same command to "not eat" only one thing (take meat on Fridays as an example).

Can we embrace the fast and see it as a way in our lives to correct the fault of Adam and Eve?

Fasting is as old as the book of Genesis and God invites us to see it as a way to trust him, instead of a burden we do out of obligation.

