



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

Feast Days - Eighteenth week in Ordinary Time:

Mon 2 Aug	Saint Eusebius of Vercelli Saint Peter Julian Eymard
Tue 3 Aug	Saint Dominic
Wed 4 Aug	Saint John Vianney
Thu 5 Aug	Dedication of the Basilica of St Mary Major
Fri 6 Aug	The Transfiguration of the Lord
Sat 7 Aug	Saint Sixtus II
Sun 8 Aug	Saint Mary of the Cross

Saint Peter's Church - temporary COVID closure

In line with the directive of the Vicar General of the Archdiocese of Sydney, Saint Peter's Church at Surry Hills will be closed until at least the morning of Saturday 28th August 2021.

We pray for our sick – Louise McCann, Nerisa Williams, Nathan Essey, Mira Krcma, Josephine Finneran, Marija Barclay, John Yo-un and Dan Southee.

We remember our deceased – Katie Brincat (27/7), Johnny Heard (20/7), David Patrick Watson (18/7), Charles Xavier ((13/7), William Winterton (8/6), Peco Mitrevski (30/6/21), Muriel Rosemary Goddard [Tyrrell] (2/7) (Paula's mother), Helen McGuirk, George Vorlicek, Lourdes Eulalia Martinez (10/6), Anne Kelly (Deborah White's mum (14/5), Betty Harkins (12/5), Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood, Joyce Hailwood & Marge Heaney, Joan McEvoy and June Veronica Hailwood.

Partaking in the Eucharist commits us to others, especially the poor, teaching us to pass from the flesh of Christ to the flesh of our brothers and sisters, in whom he waits to be recognised, served, honoured and loved by us.

Pope Francis

Catechesis on the Mass 2018



ARCHBISHOP ANTHONY'S NEWSLETTER



URGENT ACTION NEEDED!

The architect of NSW's terrible abortion laws, Independent MP Alex Greenwich, has today released a bill that would introduce euthanasia and assisted suicide in this state.

There is never a good time to introduce laws that sanction the killing of our most vulnerable human beings. However, it seems that a pandemic, which is affecting the lives and livelihoods of millions of people won't stop Mr Greenwich from introducing state-sanctioned killing in New South Wales.

The community is currently accepting significant restrictions on our personal autonomy in order to protect those most at risk.

The people of NSW have already spent a month in lockdown, with many unable to visit elderly parents at home, in hospital or in aged care facilities. Our sick and elderly are already experiencing increased isolation with no definite end in sight, small business owners are struggling, as are those with reduced working hours: a pro-suicide message is not what they need to hear.

To help stop precious parliamentary time and health resources being diverted to those with a pro-death agenda, I need you to take two important steps today.

First, please sign a petition to Premier Gladys Berejiklian, asking her to reject euthanasia and assisted suicide, and instead focus parliamentary time and precious health resources on repairing the social and economic cost of this latest outbreak.

TO SIGN THE PETITION GO TO: www.no euthanasia.org.au/protect_life_nsw

Second, please email your NSW State Member of Parliament and ask them to oppose the introduction of these dangerous laws.

**FIND CONTACT DETAILS FOR YOUR STATE MP HERE:
www.parliament.nsw.gov.au/members**

Contact details for Alex Greenwich

Sydney Electorate Office

A	Mr Alex Greenwich, MP Ground Floor 21 Oxford Street DARLINGHURST NSW 2010
P	(02) 9267 5999
F	(02) 9267 5955
E	sydney@parliament.nsw.gov.au
W	http://www.alexgreenwich.com

Office Hours: 9am to 5pm Monday to Friday, except public holidays
The Sydney Electorate Office building is located on Ground Floor, 21 Oxford Street Darlinghurst, on the corner of Oxford and Brisbane Street close to Hyde Park. Due to

THE ALTERNATIVE TO EUTHANASIA (AUSTRALIAN BISHOPS) – Real care, love and compassion. Please click on this link to read what the Australian Catholic Bishops Conference published: <https://www.fi-amc.org/bioethics/the-alternative-to-euthanasia/>



Aid to the
Church in Need
ACN AUSTRALIA

A message from *Aid to the Church in Need Australia*: Especially in remote and non-Christian areas, the faith is often nurtured via faith-based TV and radio programs. For over thirty years ACN has supported the *Catholic Radio and Television Network* which provides programming to networks in developing countries which do not have the means to buy or produce Catholic content. These programs are seen and heard by about 36 million people worldwide every day. Can you help ensure that the faith is available in every corner of the world? Visit www.aidtochurch.org/media

7 Symbols from the Gospel account of the Transfiguration, as explained by Benedict XVI - *Kathleen N. Hattrup* - published on 08/06/19



Giovanni Bellini | Public Domain

Though the Evangelists can only "stammer before the mystery," we can learn so much from it.

August 6 is the Feast of the Transfiguration, the Gospel event in which Jesus is "transfigured" and becomes white as light.

Benedict XVI considered the meaning of this event in his book *Jesus of Nazareth*.

From his commentary, we can draw out seven symbols from the Transfiguration

1 HIS THREE COMPANIONS

Jesus took only three of his apostles with him for the Transfiguration: Peter, James and John. These are the same three who are close to Our Lord during the Agony in the Garden on the Mount of Olives, showing how these two scenes, while opposites, are "inextricably linked." The Transfiguration leads to the Passion, and the Passion leads back to the glory of the Transfiguration.

At the same time, these three companions remind us of Exodus 24, "where Moses takes Aaron, Nadab, and Abihu with him as he climbs the mountain – though seventy of the elders of Israel are also included."

2 MOUNTAINTOP

Mountains have great significance in Scripture, often denoting the "locus of God's particular closeness."

For Jesus, the mountaintop is the site of various important events: "the mountain of the temptation; the mountain of his great preaching; the mountain of his prayer; the mountain of the transfiguration; the mountain of his agony; the mountain of the cross; and finally, the mountain of the risen Lord."

The mountain is already highly symbolic in the Old Testament. There is Mt. Sinai, where the Commandments are given; Mt. Horeb (possibly another name for Sinai), as the site of the Burning Bush; and Mt. Moriah where Abraham was commanded to sacrifice Isaac.

“They are all at one and the same time mountains of passion and of revelation, and they also refer in turn to the Temple Mount, where revelation becomes liturgy,” Benedict says.

3 SHINING FACE

The transfiguration is a prayer event, Benedict explains. “It displays visibly what happens when Jesus talks with his father: the profound interpenetration of his being with God, which then becomes pure light.”

Jesus is “light from light” and this reality becomes perceptible to the senses.

“And he was transfigured before them,” Mark says quite simply, going on to add somewhat awkwardly, as if stammering before the mystery: “And his clothes became radiant, intensely white, as no one on Earth could bleach them.” (Mark 9:2-3) Matthew has rather more elevated words at his command: “His face shone like the sun, and his clothes became white as light.” (Matthew 17:2) Luke is the only one of the evangelists who begins his account by indicating the purpose of Jesus’s ascent: He “went up on the mountain to pray.” (Luke 9:28) It is in the context of Jesus’s prayer that he now explains the event that the three disciples are to witness: “And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.” (Luke 9:29)

Our Lord’s radiant face shows the parallel with Moses in Exodus 34; Moses comes down from the mountain after having talked with God, with his face shining. However, Moses’ light comes from without, while Jesus’ light comes from within.

4 DAZZLING CLOTHES

The evangelists also try to describe Jesus’ clothes, which also have become dazzling.

Benedict XVI says these garments speak of *our own* future. The Book of Revelation describes the saved as wearing white garments. They are white because they have been washed in the blood of the Lamb. “This means that through baptism they have been united with Jesus’s passion, and his passion is the purification that restores to us the original garment lost through our sin (cf. Luke 15:22). Through baptism we are clothed with Jesus in light and we ourselves become light.”

5 MOSES AND ELIJAH

Moses, who received the Ten Commandments on stone tablets, represents the Law. Elijah represents the prophets.

Moses and Elijah are themselves figures of the passion and witnesses of the passion. They speak with the transfigured Jesus about what they said while on Earth, about the passion of Jesus. But by speaking of these things with Jesus during his transfiguration they make it apparent that this passion brings salvation; that it is filled with the glory of God; that the passion is transformed into light, into freedom and joy.

6THE CLOUD

“And a cloud overshadowed them, and a voice came out of the cloud, ‘This is my beloved son; listen to him.’” (Mark 9:7) The holy cloud, the *shekinah*, is the sign of the presence of God himself.

This is the same image we have in the Old Testament, when the cloud over the Tent of Meeting indicated to the Israelites that God was present.

Now, Jesus is himself the holy tent, and the cloud of God’s presence enfolds others as well.

We saw the cloud at Jesus’ baptism, with the Father speaking from it: “You are my beloved son; with you I am well pleased.” (Mark 1:11)

7GOD’S WORD

In contrast to the message from the cloud at the River Jordan, now on the mount of the Transfiguration, the Father says something more: “Listen to him.”

Here again we see the parallel with Sinai, and God’s revelation of his Word in the Commandments.

But here, notes Benedict, is something more:

H. Gese has provided a perceptive commentary on this scene: “Jesus himself has become the divine word of revelation. The Gospels could not illustrate it any more clearly or powerfully: Jesus himself is the Torah.” (*Zur biblischen Theologie*) This one command brings the theophany to its conclusion and sums up its deepest meaning. The disciples must accompany Jesus back down the mountain and learn ever anew to “listen to him.”

800th Anniversary of the death of Saint Dominic – Fr Nikola Falzon OP

It is by God’s design that we cannot have an extravaganza of the celebration for the 800th Anniversary of the death of St Dominic when in Sydney we have a Dominican Archbishop and in Surry Hills a Dominican Friar resident and missionary for the inner city of Sydney.

Saint Dominic Guzman is the founder of the Dominican Order, officially known as the Order of Preachers (OP) because he in the late 12th Century and beginning of the 13th, founded an Order like the Franciscans slightly earlier, of Friars and Sisters that lived in poverty, who had the freedom to go itinerant in order to preach the Gospel and bring people closer to Christ. The Dominican Order was originally founded to combat the Albigensian Heresy which started in Southern France and were winning so many converts that the Church authorities were worried and “jealous.” The reason was that the Church appeared too wealthy and out of step with the ordinary people and it was the ordinary people being scandalised who were won over to the Albigensians.

Dominic wanted an Order that witnessed to the poverty of Christ and lived like the ordinary people and who were able to argue and announce a Christianity based on sound teaching and logic. The Albigensians held that all matter and human beings were basically wicked and unholy and so, to be genuine Christians, we had to carry out severe penances and mortify “the flesh”. The Dominican Order was certainly genuine in the carrying out their Christian life of Penance and Prayer but also had to be better educated and equipped for their preaching mission.

The New Order devised a systematic learning established shortly after Dominic's time by St Thomas Aquinas and which had continued to influence the training of the clergy ever since. In addition all friars attended the newly established Universities in Europe especially that of Paris where they gained great intellectual abilities and knowledge needed for their preaching work.

The feast of St Dominic throughout the world is the 8th of August, but here in Australia and New Zealand, because of St Mary McKillop's feast also falling on the 8th of August, has been transferred to the 3rd of August. There will now be an online celebration still celebrated in the Cathedral by the Archbishop with limited numbers in attendance but no longer open to the public (including myself)!



Wishing you all a Happy Feast of St Dominic for this Tuesday, 3rd August. Please pray for Archbishop Anthony Fisher and for all the Dominican Sisters and Friars, especially me.



Fr. Nicholas Longman OP

Central Sydney Missio Ad Gentes

Act of Perfect Contrition:

O my God, I am sorry
and beg pardon for all my sins
because they have crucified my loving Saviour Jesus Christ
and most of all because they have offended your infinite goodness to me.
I firmly resolve by the help of your grace
never to offend you again
and to avoid the occasions of sin. Amen.

(This is the standard of Contrition which, together with our intention to go to the sacrament of reconciliation when we are next able to do so, ensures forgiveness for our sins. During the pandemic Pope Francis has encouraged those Catholics unable to go to the sacrament of confession to make a perfect act of contrition for the forgiveness of their sins.)

Spiritual Holy Communion:

As Fr. John mentioned in this Sunday's homily, Jesus Christ comes to us in Word and Sacrament: We always have access to Jesus as the Word of God via Sacred Scripture (see the attachment to this email or the parish website for this Sunday's readings). Moreover, when we do not have access to the Sacraments, we can make an act of perfect contrition (see homily) and a "spiritual communion".



Communion Prayers

The following prayers before and after Holy Communion may be helpful in normal times, and currently in the form of a "**spiritual communion**".

Prayers before Communion

Heavenly Father, you offer me the living and life-giving food that is Christ your Son. Humbly, I accept and I pray that this divine food may deepen, strengthen and make flourish the supernatural life in me and in all who receive Him at this Mass.

Jesus, you became the Lamb of God, the victim for our sins. May I receive you with gratitude and love. May I absorb something of your love for the Father and of your love for all; and may all of us who receive you be filled with your Spirit and become more like you.

Holy Spirit of God, abiding in me, help me to receive with great reverence and love of this gift of the Father. Help me to surrender myself to Jesus and through him to the Father, and make stronger and more conscious the bond that unites us to one another in Christ Jesus.

Prayers after Communion: Thanksgiving

Heavenly Father, You have given me this divine gift under the form of bread because you intend Him to be food for me. May, then, this living Bread give me life, his divine strength replace my

weakness, his nourishment promote my spiritual health, his perfection transform me into the likeness of Jesus, Himself..

In You, Jesus, we are all united. Sharing your life, we are made one with you and with one another. How wonderful the bond that invites, how wonderful the charity that should animate us. Make my love for others a reflection of your love for us all.

May the Holy Spirit, the soul of the Mystical Body, dwell in my soul and enkindle it with the flame of true love.

Mary, Mother of Jesus and my mother, at this moment when I am so closely united with him help me to give him the love and worship that are his due. You knew him so intimately in his earthly life; you know him so wonderfully in glory: teach me to know him better:

Help me to become more like him in my thinking, in my imagining, in my desiring and in my living.

Sunday Mass collections – The parish kindly asks that we keep in mind the ongoing costs and expenses of the parish in the absence of the Sunday Mass collections. Please consider donating via i) a direct transfer to the parish church account **BSB No: 062 784 Acc. No: 10000281** or

ii) by clicking on the yellow **“Support us”** button on the top right hand corner of the Homepage of the parish website.

Evangelium – There is no Evangelium this Sunday

Christian Life Community (CLC) – Tuesday 7:30pm with Michael Walker online.

Parishes for Mission Day – This has been postponed. St Peter’s Parish will host the neighbouring parish of Redfern, Rosebery and Waterloo for a “parishes for mission” day between 9:00am to 4:00pm. Fr. John is calling for expressions of interest any parishioners who would like to attend. This event which will be held in our parish Hall (1880). Program for the day will be aimed at helping to form us for the Archbishop’s missionary project **“Go Make Disciples”**. There is no cost associated with this event and lunch will be supplied.

PARISH GROUPS should meet online until further notice

RCIA – The Duffy Hall – Thursday: 6:30pm – 7:30pm (fortnightly)

Neocatechumenal Way – B16 - Thursday: 7:30pm – 8:30pm

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

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

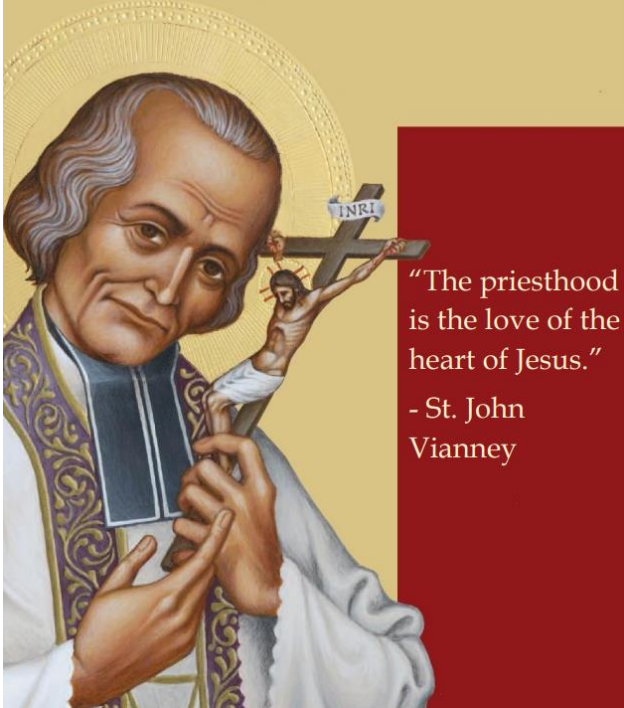
Christian Life Community (CLC) – B16 Room - Tuesday: 7:30pm (fortnightly)

Young Adults – Sun11:30 – 2:00pm (morning tea, Angelus, Evangelium & pub lunch)

Marian Group – before mass daily

Divine Mercy Group – before mass daily
Cenacle – Church – Tuesday: 10:30 am (Thurs 9:00am)
Bible Group – Church – Monday: 8:00am
Liturgy Group – B16 – after Sunday lunch
Legion of Mary – To be announced

Saint John Vianney (4 August) – patron saint of priests



"It is without doubt very humiliating for the good God to come into our hearts, but it is to find there a soul that He loves, that He has bought at the cost of His Blood."



Safeguarding our Parish

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding Office at 93905810 or safeguardingenquiries@sydneycatholic.org. The Archdiocese has a legal obligation to report crimes to the police.