



## St Peter's Church, Surry Hills

235-241 Devonshire St (between Crown and Marlborough Streets),

Parish phone: (02) 9698 1948

Email: [admin@stpeterssh.org.au](mailto:admin@stpeterssh.org.au)

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



**Fr. John Macdonald**, Administrator

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

### Feast Days – Thirty-second week in Ordinary Time (Year B)

Wed 10 Nov Saint Leo the Great, pope

Thur 11 Nov Saint Martin of Tours

Fri 12 Nov Saint Josaphat

**Daily Mass:** Mon: 7:30am, Tues to Sat: 10:00am

**Sunday Mass:** 9:00am & 10:30am (Sung Mass)

**Confessions:** Wed (10:30am – 11:30am) & Fri (6:00pm – 7:00pm) during Exposition of the Blessed Sacrament

**Sat:** 9:30am - 10:00am

### We Pray For

**Our sick** – Mafalda Triolo, Aimi McEwen, baby Dio Onero, Noel Allport, Louise McCann, Nerisa Williams, Nathan Essey, Marija Barclay, John Yo-un and Dan Southee.

**Our deceased** – Sylvia Abela (28/10), Bernard Laino (5/10 (Daniel Luke's brother)), Jane Ryan (24/10), Philip Adam, Charles Grech (25/9), Coralie Hinkley, Katie Brincat (27/7), 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.

**Our house bound elderly** – Anna Maria, Myra Krcma and Robert Pearce

**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*

## Saint Leo the Great's Story (Feast Day 10 Nov)

With strong conviction of the importance of the Bishop of Rome in the Church, and of the Church as the ongoing sign of Christ's presence in the world, Leo the Great displayed endless dedication as pope. Elected in 440, he worked tirelessly as "Peter's successor," for 21 years, guiding his fellow bishops as "equals in the episcopacy and infirmities."

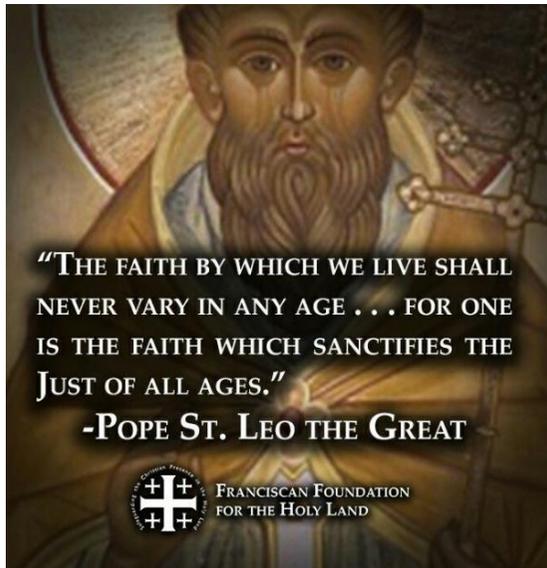
Leo is known as one of the best administrative popes of the ancient Church. His work branched into four main areas, indicative of his notion of the pope's total responsibility for the flock of Christ as teacher, sanctifier and ruler. He worked at length to control the heresies of Pelagianism — overemphasizing the human will at the expense of divine grace — Manichaeism—seeing everything material as evil—and others, disciplining their followers so as to secure true Christian beliefs.

A second major area of his concern was doctrinal controversy in the Church in the East, to which he responded with a classic letter to the Council of Chalcedon in setting down the Church's teaching on the two natures in the one person of Christ. With strong faith, he also led the defense of Rome against barbarian attack, taking the role of peacemaker and famously persuading Attila the Hun not to march on Rome in 452, and preventing the invading Vandals from massacring the Roman population in 455.

Leo's growth to sainthood has its basis in the spiritual depth with which he approached the pastoral care of his people. He is known for his spiritually profound sermons. An instrument of the call to holiness, well-versed in Scripture and ecclesiastical awareness, Leo had the ability to reach the everyday needs and interests of his people. Leo left many doctrinal and spiritual writings and a number of them are included in the Office of Readings to this day. He died in the year 461.

### Reflection

At a time when there is widespread criticism of Church structures, we also hear criticism that bishops and priests—indeed, all of us—are too preoccupied with administration of temporal matters. Pope Leo is an example of a great administrator who used his talents in areas where spirit and structure are inseparably combined: doctrine, peace, and pastoral care. He avoided an "angelism" that tries to live without the body, as well as the "practicality" that deals only in externals.



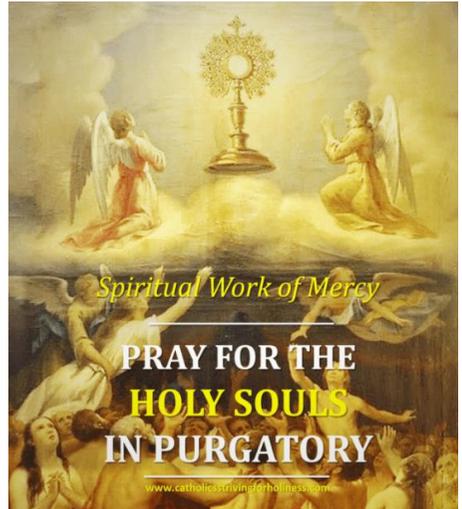
## November is the month of the Holy Souls Let the Dead Have November – Clare Coffey

The days immediately following Halloween bring with them a common complaint. Overnight, Christmas music starts playing on the radio stations and Christmas-themed displays appear in stores. Christmas creep, it seems, reaches further and further into autumn every year, leaving no time at all for Advent. The thrust of most of these complaints is that by extending the Christmas season backward in this way, we lose the season of Advent — the fruits of joyful anticipation and preparation for the coming of the Christmas season. This is certainly true, but there is another, less frequently noticed loser when Christmas starts on November 1: the dead.

November 2 has been designated by the Church as the feast of All Souls. The feast composes the second part of Allhallowtide, although, unlike the feast of All Saints, it is not a holy day of obligation. In the West, the tradition of setting aside a day of prayer and commemoration for the dead dates back to St. Odilo of Cluny, who established it at his abbey in France in the 10th century. From there, the practice spread until it was officially adopted in the 14th century. Traditions associated with the feast include placing the names of those to be remembered on the altar at Mass, and visiting the cemeteries where dead loved ones lie. In time, the entire month of November became informally known as the month of the dead.

In the twenty-first-century, we are not especially comfortable with death. From the hospital to the mortuary, people make their passage out of this world through a series of specialized rooms: clean, spare, sterile and discreetly hidden from the living whom they might discomfit.

In *Smoke Gets in Your Eyes*, her memoir of working at a crematory, [Caitlin Doughty writes](#), “Dying in the sanitary environment of a hospital is a relatively new concept. In the late 19th century, dying at a hospital was reserved for people who had nothing and no one. Given the choice, a person wanted to die at home in their bed, surrounded by friends and family. But times have changed, and these days, of the half a million people who die each year in the UK, only 18 per cent do so in their home (although 60 per cent say they would like to, given the choice).”



The dying are hidden away, and death is made an alien, an abnormal occurrence, a pathogen to be contained. There is nothing familiar or intimate about death in our current approach.

This view of death is not without precedent, of course. The Bible refers to the “angel of death” who visits the houses of the Egyptians and passes over those of the Israelites. Death is truly otherworldly here — not merely a natural process, but an irruption of the judgment of God, destructive and implacable. The separation of the body and soul recalls original sin, and is the pinnacle of all its consequent losses and griefs. It is not something we simply come to terms with; it is violent; it is a curse.

But all the clean, bright, clinical efficiency of our methods of managing death seems to suggest that it is a curse we can escape, an unfortunate accident for which there exists a specialised industry. Nor is the funeral industry the only one dedicated to containing death. A rapidly burgeoning cohort of lifestyle experts like Amanda Chantal Bacon and Gwyneth Paltrow expounds to an eager audience on all the ways to remove impurities from food, the home, the body; how to purge and cleanse the taint of decay wherever it appears. If you spend enough money, if you try hard enough, says the promise implicit in the latest crop of wellness literature, you will live forever. The obsession with clean living and clean eating echoes Levitical purity codes, but has no power to save. It was Christ’s willingness to undergo death — Christ who alone of all humanity had the right to avoid it — that grafted us into his perpetual life. All of us were dead, until, like Lazarus, he called us and we rose up.

It’s easy to see why we should pray for the souls of the dead. It’s less obvious why we should bathe their bodies tenderly and sing over them, why we should sit up with them in the night, why we should inter them with ceremony and visit their graves bearing flowers that they cannot smell.

All human civilizations have their own careful prescriptions regarding the dead — how to honour or pacify them, how to be kept apart from their physical corruption. For Christians, though, extending charity beyond the grave is an imitation of Christ’s mercy, which reached out to us even we were spiritually dead. Burying the dead is one of the seven corporal works of mercy, but it is also a sign of hope in Christ’s promise. The bodies of the dead are not discarded vessels, but integral parts of a human being that will be reunited on the last day. The separation is temporary, and they are still worthy of our respect and our love.

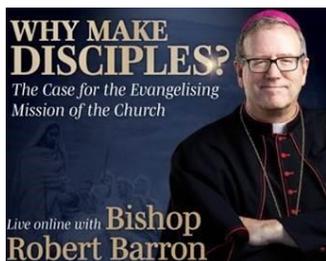
It may be tempting, during the month of November, to yield prematurely to the flashier and cozier charms of Christmas — to the jingle bells and stars in the east and merry gentlemen. But let the dead have November. Say a prayer for all the departed during this month, and if you can, visit the resting places of your beloved dead. We will be reunited in the world to come but, until then, it is good to grieve for the separation. It is good to hold those who have gone before both as objects of mercy and of reverence. To mourn as a Christian is to hold both the fullness of loss and the promise of restoration at once. And the promise will

be fulfilled: **“Blessed are those who mourn,”** says Jesus in the Sermon on the Mount, “for they shall be comforted.”

## **Bishop Robert Barron launches Sydney’s Reclaiming Evangelisation Series** **Live Online, Saturday 13 November 2021, 11:00 AM – 12:30 PM**

You are invited to attend Bishop Robert Barron’s live online address to the faithful of Sydney as he launches our renewal series, *Reclaiming Evangelisation: How Jesus’ Great Commission Will Renew Our Parishes*. During this first talk of the series, Bishop Barron will be speaking on the topic ‘Why Make Disciples? The Case for the Evangelising Mission of the Church’.

The Reclaiming Evangelisation series will continue in 2022, featuring a number of inspiring speakers who will lead a conversation about why and how our parishes can be renewed through seeking to live more fully the mission given to us by Our Lord to call disciples, baptise them, and teach them.



Register at [gomakedisciples.org.au](http://gomakedisciples.org.au) Enquiries: [parishrenewal@sydneycatholic.org](mailto:parishrenewal@sydneycatholic.org)

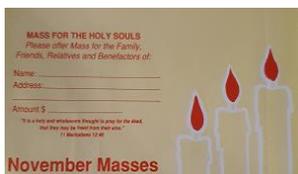
**Sister Anastasia Reeves, OP | Parish Renewal Officer**  
Catholic Archdiocese of Sydney  
Level 13, Polding Centre  
133 Liverpool Street, Sydney NSW 2000  
**Mob:** +61 477 523 375

## **Catholic Healthcare - Are you or a loved one in need of extra support?**

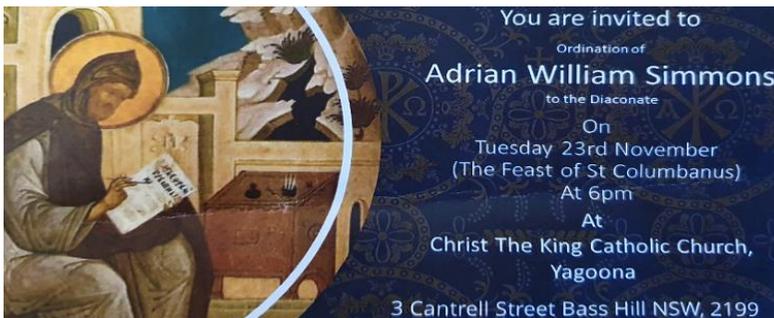
- Day to day living
- Clinical services
- Health and Wellness
- Connecting with others
- Residential Aged Care
- Respite care
- Downsizing or hoarding



**Call now 1300 883 261 for a chat with our friendly team.**



**November Mass offerings** – November being the month of the Holy Souls, we remember our loved ones who have gone before us especially by offering masses. Envelopes for Mass offerings are available on the tables in the Church.



**PARISH GROUPS can resume meeting on the parish property provided everyone is fully vaccinated**

**RCIA** – Thursday: 6:30pm – 7:30pm (fortnightly) (Online)

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

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

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

**Marian and Divine Mercy Groups** – before mass daily

**Cenacle** – Church – Tuesday and Thursday after 10:00am Mass

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

#### **Special prayer petitions**

**Our Lady of Guadalupe we pray for your holy intercession especially for all mothers-to-be that they carry their babies to full term and keep them protected under your blue mantle.**

**We remember Shirley Kennedy, 96 year old in our prayers who is currently in an Anglican home. Shirley had been doing her rosary with a group for the last 20 years**

**WORD ON FIRE INSTITUTE** announces **Dei Verbum Reading Challenge**, a free two-week guided reading journey through the Church's Dogmatic Constitution on Divine Revelation.

The challenge starts on Monday, November 8th and will be led by Dr. Richard DeClue, the Word on Fire Institute Cardinal Henri de Lubac Fellow of Theology.

*Dei Verbum*, the "Word of God," is one of the most important documents of the Second Vatican Council.

It discusses the process by which God communicates with his people, drawing us into friendship with him, which is the essence of the spiritual life. Or, as the document itself puts it, "Through revelation the invisible God, out of the abundance of His love, speaks

to men as friends and lives among them so that He may invite and take them into fellowship with Himself."

I encourage you all to deepen your faith and your understanding of scripture and divine revelation by taking the free 2-week [Dei Verbum Reading Challenge](#).

Learn more at [wordonfire.institute/dei-verbum-reading-challenge](http://wordonfire.institute/dei-verbum-reading-challenge).

**Evangelium Innovation** - Beginning this Sunday, and going forward on the first Sunday of the month, ("Evangelium" will take the form of a barbecue for the local community located on the Marlborough Street footpath of the parish property. Naturally all parishioners are invited.



## PRAYER FOR THE HOLY SOULS

CatholicCompany.com

**Eternal Father,**  
I offer Thee the most precious blood of  
Thy Divine Son, Jesus, in union with the  
Masses said throughout the world today,  
for all the Holy Souls in purgatory, for  
sinners everywhere, for sinners in the  
universal Church, those in my own  
home and within my family. Amen.

————— *Prayer of St. Gertrude the Great* —————