



St Peter's Church, 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 – Third Sunday in Ordinary Time - Year C

Mon 24 Jan	Saint Francis de Sales
Tue 25 Jan	The Conversion of Saint Paul
Thur 27 Jan	Saint Angela Merici
	Saints Timothy and Titus
Fri 28 Jan	Saint Thomas Aquinas

Mass times effective 2 Jan 2022

Daily Mass: Mon: 7:30am Tue to Sat: 10:00am

Sunday Mass: 10:00am

Confessions: Sat: 9:30am - 10:00am (during the holiday season) or by approaching Fr. John

We Pray For:

Our sick and injured: Maria de Los Angeles ('Angelines') Agudo, Nerisa Williams, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Nathan Essey, Marija Barclay, John Yo-un, Dan Southee.

Our deceased: Joanna and Tadeusz Wolski (17/1), Rolando (Sr Asunta Marie's brother) (9/1), Bro. Kevin Francis Guthrie (28/12), Robert Armstrong, Alan Davidson, Noel Allport (2/12), Peter Hanrahan, Marisa Mandelli (23/11), Sylvia Abela (28/10), Coralie Hinkley, Katie Brincat (27/7), David Patrick Watson(18/7), 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: Shirley Kennedy, Anna Maria, Myra Krcma

Our newly baptized: Ferdinand EKAJAYA and his parents, Soediarto and Lestari of Broome Street, Waterloo, who will be baptized after Mass this Sunday.

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

COVID Safe Rules and Recommendations in NSW

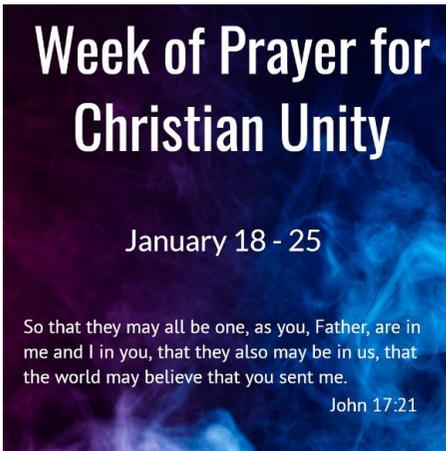
QR Code check-in is still mandatory for entry to places of worship.

According to the NSW Government regulation, everyone attending Mass at Saint Peter's is **once again required to wear a face mask** and to maintain at least 1.5m **social distance**. By continuing to practise mask wearing and social distancing in church, we are also obeying core moral teachings of the Church concerning our care for ourselves and our care for the common good.

The Catholic moral principle of regard for the common good requires us to always weigh our individual rights against our care and concern for others. As the State and Church authorities continue to emphasise, the most important instrument in the protection of our own health and the health of the community is for all of us to be fully vaccinated.

Full vaccination also preserves the viability of our medical and hospital systems and reduces unnecessary pressure on our already fatigued medical and nursing professionals.

For the above reasons, Pope Francis is now referring to the need for vaccination against the COVID virus as a 'moral obligation'.



Pope Francis Asks Catholics to Offer Their Sufferings for Christian Unity -

Courtney Mares/CAN [Vatican](#) January 16, 2022

The Week of Prayer for Christian Unity dates back to the 19th century when Pope Leo XIII encouraged the practice of a Prayer Octave for Unity.

VATICAN CITY — Pope Francis has asked Catholics to offer up their sufferings this week for Christian unity.

During his Sunday Angelus address, the Pope called on people to participate in the **Week of Prayer for Christian Unity taking place January 18-25**.

"We Christians, in the diversity of our confessions and traditions, are also pilgrims on our way to full unity, and we come closer to our goal the more we keep our gaze fixed on Jesus, our only Lord," Pope Francis said from the window of the Apostolic Palace on Jan. 16.

"During this week of prayer, we offer our difficulties and sufferings for the unity of Christians," he told the crowd gathered below in St. Peter's Square.

The Week of Prayer for Christian Unity dates back to the 19th century when Pope Leo XIII encouraged the practice of a Prayer Octave for Unity. The Vatican and the World Council of

Churches came together in 1966 to jointly prepare prayer materials for what has become an annual event.

During the week, Catholic, Orthodox, Lutheran, Baptist, Pentecostal and other Protestant denominations are invited to pray in a particular way for unity among Christians.

This year the Middle East Council of Churches based in Beirut, Lebanon has prepared the [texts](#) for the ecumenical prayers, which will take place each day of the week in Rome with the theme: "We saw a star in the East, and we came to worship him."

The Pope will mark the end of the week with the praying of vespers for the feast of the Conversion of St. Paul at the Basilica of St. Paul Outside the Walls on Jan. 25.

In his Angelus message, Pope Francis reflected on the Gospel of John's account of the wedding at Cana, where Jesus transformed water into wine.

"We notice that the evangelist John does not speak of a miracle, that is, of a powerful and extraordinary deed that provokes wonder. He writes that a sign took place at Cana, a sign that sparked the faith of his disciples," the Pope said.

"A sign is a clue that reveals the love of God, which does not call attention to the power of the gesture, but to the love that caused it. It teaches us something about the love of God, which is always close, tender and compassionate," he said.

Pope Francis highlighted how Jesus quietly intervened after Our Lady discreetly brought the situation to his attention.

"Everything took place 'behind the scenes,'" the Pope noted.

"This is how God acts, with closeness and with discretion. ... This is Jesus. He helps us, he serves us in a hidden way," he said.

With this Gospel passage in mind, the pope recommended that people take time to think about "the signs" that God has manifested in their lives.

"Let each of us say: in my life, what are the signs the Lord has accomplished? What are the hints of his presence, the signs he has done to show that he loves us?" he said.

"Let us think about that difficult moment in which God allowed me to experience his love. And let us ask ourselves: what are the discrete and loving signs through which he has allowed me to feel his tenderness?"

The Pope recommended asking for the Virgin Mary's intercession to contemplate these moments.

"May she, the Mother who is always attentive as at Cana, help us treasure the signs of God's presence in our lives," he said.

What does the word "ecumenical" mean? - [Philip Kosloski](#) published on 01/16/22

Ecumenical refers to the "the whole inhabited world," and expresses the desire that all Christians "may be one."

During the past century, much emphasis has been placed on reuniting all Christians. This is a difficult task, as Christians have splintered off in countless directions for the past thousand years.

Yet, there remains hope that each year will bring us closer to a unity that will endure.

Often the word “**ecumenical**” is used to describe any effort to reunite Christians.

What does it mean?

The United States Catholic Bishops Conference offers a succinct definition on their website.

Ecumenism, from the Greek word “oikoumene,” meaning “the whole inhabited world,” is the promotion of cooperation and unity among Christians. Jesus Christ founded one Church and, in the midst of his Passion, prayed, “That they may all be one.” (John 17:21)



The Second Vatican Council offers a similar definition of this term in its [Decree on Ecumenism](#).

Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for **the restoration of unity among all Christians. This movement toward unity is called “ecumenical.”** Those belong to it who invoke the Triune God and confess Jesus as Lord and Savior, doing this not merely as individuals but also as corporate bodies. For almost everyone regards the body in which he has heard the Gospel as his Church and indeed, God’s Church. All however, though in different ways, **long for the one visible Church of God,** a Church truly universal and set forth into the world that the world may be converted to the Gospel and so be saved, to the glory of God.

Furthermore, the word is often tied to “**ecumenical movements**,” which are explained in the same document.

The term “**ecumenical movement**” indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to **promote Christian unity.**

The Church continues on this ecumenical journey and desires, as Christ desires, “**That they may all be one.**” (John 17:21)



Saint Francis de Sales (Feast day Monday 24 Jan)

“Do everything calmly and peacefully. Do as much as you can as well as you can. Strive to **see God in all things** without exception, and **consent to His will joyously**. Do everything for God, uniting yourself to him in word and deed. Walk very simply with the Cross of the Lord and be at peace with yourself.” (From the “Introduction to the Devout Life” by Saint Francis de Sales)

3 lessons you can learn from the Conversion of Saint Paul (Feast day Tuesday 25 Jan) by Stephanie Foley, 25 Jan 2021

Today we celebrate the Conversion of St. Paul. St. Paul is known as the Apostle to the Gentiles, and his writings comprise a significant portion of the New Testament. But we read in the Acts of the Apostles that Paul was not always a passionate Christian. We first meet him as Saul, a zealous Pharisee who sees Christianity as blasphemy and heresy and is intent on stamping it out. In fact, Paul was complicit in the stoning of St. Stephen, the first martyr.

But on his way to Damascus to imprison more Christians he is blinded by a light. He hears a voice saying, “Saul, why are you persecuting me?” He answers, “Who are you, sir?” The voice answers, “I am Jesus of Nazareth whom you are persecuting.”

Saul remains blind until Ananias, a prominent Christian, lays hands on him and invites him to be baptized. He was baptized and went on to become Paul, one of the most important figures in the spread of Christianity. The Conversion of St. Paul is so important in the life of the Church that it is the only liturgical feast dedicated to an individual’s conversion.

Bishop Donald Hying, of the Diocese of Madison, stopped by *Morning Air*® and offered some lessons we can learn from the Conversion of St. Paul.

Don’t Give Up on Someone Because of Their Past

“We should never give up hope on anyone,” Bishop Hying said. “Anyone is ripe for conversion, no matter how hardened, difficult, or impossible that may seem.”

Bishop Hying pointed out that the Conversion of St. Paul shows that, in a sense, God has a tricky sense of humor. Even after his conversion, the apostles didn’t trust Paul

right away. After all, they knew him as someone who killed Christians! But Paul was able to bear fruit through his witness and preaching not in spite of his past, but even because of it. His personal encounter with Jesus was evident and drew countless others to Christianity.

“I’m sure many people came over to the Christian faith not only because of Paul’s words but because of his example,” Bishop Hying pointed out. “Here’s someone who is trying to stamp out this movement who suddenly becomes its most impassioned witness. What’s that all about? Something deep and life-changing had to have happened in the soul and heart of this man.”

Don’t Give Up on Yourself

“Even when we sin, fall, and fail in our mission as Christian disciples, humility calls us to just get up again and surrender,” Bishop Hying said.

He also noted that during the time of Paul’s preaching the Gospels had not yet been written, and he was not one of the Twelve so he never knew Jesus in the flesh. But Paul had such a deep and personal relationship with the Holy Spirit that he was able to know and understand more about Christ and the Good News of salvation than almost anyone.

If you are tempted to let your sins, your past, your wounds, or your lack of formal knowledge keep you from sharing Christ with others, the Conversion of St. Paul is a reminder that the most important aspect of evangelization is a personal relationship with the Trinity.

“The most effective way we can witness to others is our own personal example of how we live a radiantly joyful, generous, giving, sacrificial life in love with God,” Bishop Hying said. “That in and of itself will just overflow as a blessing into the lives of other people.”

The Church is for everybody.

Throughout Scripture, God enters into covenants with the descendants of Abraham and Moses – His Chosen People. But the covenant of Christ is for all people. There was debate and disagreement about this in the Early Church, even among the apostles. But Paul preached the Good News to those who were not Jewish, as we read in Acts 13:47-48, “For so the Lord has commanded us, ‘I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.’ The Gentiles were delighted when they heard this and glorified the word of the Lord. All who were destined for eternal life came to believe, and the word of the Lord continued to spread through the whole region.”

Bishop Hying noted, "It's Paul's vision that the Church is for everybody. It's not simply the fulfillment of Judaism, but it's a new covenant in the Blood of Christ. His point of view wins out over St. Peter, which is astonishing."

On this Feast of the Conversion of St. Paul let us pray for all who do not know Christ, for the grace to preach the Gospel as St. Paul did, and the wisdom to remember that God's grace is powerful enough to turn the greatest sinners into the greatest saints.



Please pray for the people of Tonga and the people of Afghanistan

We pray for the people in Tonga during this time of turmoil that Christ will be their source of comfort. We remember those who have lost their homes, their livelihood and their contact with friends and loved ones and especially for the family of Bo Laupoina. May God be their source of nourishment and strength and continue to look to Christ. Mother of Perpetual Help please intercede for us to your merciful Son. St Peter of Chanel please pray for Tonga.

We pray for those who have been killed and hundreds of homes destroyed following the deadly earthquake in Badghis province, which is one of the most impoverished and underdeveloped areas in western Afghanistan. Let us unite in prayer for families who have lost their little ones and casualties from this disaster and those who have yet to be located. May the light of Christ be a beacon of hope for the many who are suffering in different ways that they will be able to feel God's merciful love even during these difficult situations. Let us turn to Saint Emygdus, protector of earthquakes to intercede for all those who are in the midst of this devastation.



Jesus, Mary, and Joseph,
I give you my heart and my soul;
Jesus Mary, and Joseph,
assist me in my last agony;
Jesus, Mary, and Joseph,
may I breathe forth my soul
in peace with you.



Prayer of Saint John Paul II to Our Lady for Christian Unity

What follows is a prayer penned by Pope Saint John Paul II, which goes along with his longer meditation on unity between Catholics and what we might call the 'Christian diaspora', those corporate bodies that have drifted from the one, true Faith. (see his 1995 encyclical *Ut Unum Sint*)

Spouse of the Holy Spirit and Seat of Wisdom, help us in the great endeavour that we are carrying out to meet on a more and more mature way our brothers and sisters in the faith, with whom so many things unite us, although there is still something dividing us. Through all the means of knowledge, of mutual respect, of love, shared collaboration in various fields, may we be able to rediscover gradually the divine plan for the unity in which we should enter. Mother of unity, teach us constantly the ways that lead to unity.

Allow us in the future to go out to meet human beings and all the peoples that are seeking God and wishing to serve him on the way of different religions. Help us all to proclaim Christ.

Mother of Good Counsel, show us always how we are to serve the individual and humanity in every nation, how we are to lead them along the ways of salvation. How we are to protect justice and peace in a world continually threatened on various sides. Let us entrust to you all the difficult problems of the societies, systems, and states—problems that cannot be solved with hatred, war and self-destruction but only by peace, justice, and respect for the rights of people and nations.