



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 – Fourth Sunday in Ordinary Time – (Year C)

Mon 31 Jan	Saint John Bosco
Wed 2 Feb	The Presentation of the Lord
Thu 3 Feb	Saint Blaise
	Saint Ansgar (Oscar)
Sat 5 Feb	Saint Agatha

Sunday Masses: 9:00am and 10:30am (Sung Mass)

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

Exposition of the Blessed Sacrament and Benediction: **Fri:** 6:00pm – 7:00pm

Confessions: **Fri:** 6:00pm – 6:45pm; **Sat:** 9:30am – 10:00am

Holy Rosary: Daily before Mass

We Pray For:

Our sick and injured: Maria de Los Angeles ('Angelina') 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

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'.

Archbishop Roche: Most bishops understand the need for Pope Francis' Latin Mass restrictions

The 11th of October 2022 will mark the 60th anniversary of the opening of the Second Ecumenical Council of the Vatican, the 21st ecumenical council (a council of the whole Church) in the Church's history.

Archbishop Fisher highlighted the fundamental and ongoing importance of the Council for the Church in our time via several references to its teachings during his homily on the occasion of the episcopal ordination of Bishop Danny Meagher.

The Council Fathers produced four "constitutions" on the liturgy, on divine revelation, on the Church and on the Church in the modern world, among the 16 magisterial documents sent to the saintly popes John XXIII and Paul VI for their concurrence and promulgation. The first of these chronologically was the Constitution on the Sacred Liturgy *Sacrosanctum concilium*, which was significantly influenced by one of the major themes of the Council, namely "*ressourcement*", which was concerned with a return to the original sources, teachings and practices of the early Church. In an interview with Catholic News Service (21 Jan 2022), English Archbishop Arthur Roche, Prefect of the Congregation for Divine Worship and the Sacraments, has recently made certain comments regarding the Holy Father's *motu proprio Traditionis custodes* concerning the contemporary use of the Tridentine mass.

VATICAN CITY (CNS) — English Archbishop Arthur Roche is a key figure in what is offhandedly known as the Catholic Church's "liturgy wars."

Pope Francis named the 71-year-old archbishop prefect of the Congregation for Divine Worship and the Sacraments in May, and two months later the pope promulgated an apostolic letter "Traditionis Custodes" (Guardians of the Tradition), limiting celebrations of the Mass according to the rite used before the Second Vatican Council.

In December, Archbishop Roche released a document responding to some questions raised about “Traditionis Custodes,” putting himself in the crosshairs of some of the more devoted, or belligerent, soldiers in those “liturgy wars.” While the church’s prayer should not be a battlefield, Archbishop Roche told Catholic News Service it is understandable that people are passionate about it.

“**The Eucharist is at the heart of what we are as Catholics**; it is the thing to which we bring everything that’s within us and from which we take everything in order to sustain us and to help us bear witness to Christ in the world in which we live,” he said Jan. 21 during an interview in his office. The Mass also reflects what the church is and believes, he said, so the rite used is not simply a matter of personal preference or sensibility.

“I think one of the problems that we are facing today is that we are living in a very individualistic world, a very relativistic world, and where the individual preference promotes itself above the common good and the common expression,” he said. “I think that that is a very dangerous thing, and it is something that as Christians, we really need to take very careful note of.”

The **Acts of the Apostles (2:42)** describes what it means for Christians to belong to the church: “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.”

Archbishop Roche said those four elements involve recognizing the authority the bishops in communion with the pope have to govern the church, building up unity within the church, celebrating the Eucharist together and praying alongside one another. The four elements go together, he said, and challenge “what is relativistic, what is individualistic within our communities today.”

“This is not the pope’s Mass, it’s not my Mass, it’s not your Mass. This is the **Mass of the church**,” the archbishop said. “This is what the church has decided how we express ourselves as a community in worship, and how we imbibe from the books of the liturgy the doctrine of the church.”

The differences between the pre-Vatican II and post-Vatican II Masses, he said, are not simply the use of Latin, chant, silence and the direction the priest faces. The promotion of the pre-Vatican II liturgy as somehow more holy or prayerful than the current liturgy “is not basically a liturgical problem, it is an ecclesial problem,” the archbishop said. The current Mass, with a richer selection of prayers and Scripture readings, reflects and reinforces the church’s understanding of itself as the people of God. “That which was given to us by the council, which classified, concretized the teaching of the church about itself and its understanding of the role of the baptized and the importance of the Eucharist and the sacramental life of the church, is not without significance for the future of the church,” he said.

And the bishops gathered for the Second Vatican Council, under the inspiration of the Holy Spirit, said, “This is the direction in which we are going,” Archbishop Roche said. “So

'Traditionis Custodes' is really a call to take the unity of the church, our being together for the celebration of the breaking of the bread and the prayer very, very seriously indeed." Despite "lots of blustering on the blogs," Archbishop Roche said he is convinced that the majority of Latin-rite bishops and majority of Latin-rite Catholics around the world understand the importance of praying and celebrating the Eucharist with the same Mass. Through regular contacts with bishops and bishops' conferences, he said, he knows most bishops have "greeted the pope's call back to the council and also to the unity of the church with open arms and are very much behind what the Holy Father is saying."

Obviously, people have preferences, the archbishop said. But Catholics need to look more deeply at what they are saying when they express those preferences. "When people say, 'Well, I'm going to Father So-and-So's Mass,' well Father So-and-So is only the agent. It is **Christ who is active in the Mass**, it is the priest who acts '*in persona Christi*' — the person of Christ, the head of the church," he said. "When we go to Mass, even when the music perhaps isn't something that we would personally choose — and again, this is individualism coming in — then we've got to realize that we are standing at the side of Christ on his cross, who gives everything back to the Father through this Eucharist," Archbishop Roche said.

The Mass makes present "everything that Christ did for our salvation; not simply for, you know, Jim's salvation or Mary's salvation, but for our salvation," he said. "**We are the church**. We are not individuals. We belong to a body that defines itself through the teachings of Christ which we have received in faithfulness, and which we should, in faithfulness, also carry out in order to create that **unity and to create that harmony**."

7 Sainly tips on how to discipline a child, from Don Bosco: (Feast day 31 Jan 2022) -

Philip Kosloski 31/1/2017

One of the most challenging things about raising a child is knowing how, and when, to discipline. What is a parent (or teacher) to do when a kid knows the exact buttons to push for maximum challenge, and nothing seems to be working?

Meet Saint John Bosco. You may call him "Don," in respectful affection, if you like.

Don Bosco knows precisely what you're going through, as he devoted his entire life to forming young rebellious boys. He took in hundreds of disadvantaged youth, educating them and exerting all of his energy towards turning these boys into upright men who would serve the greater good of society.



As his efforts grew, John Bosco needed the help of others. This meant forming new teachers, too. In his letters to the teachers, John Bosco lays out a detailed “Preventive System” of education that seeks to dispose “the pupils to obey not from fear or compulsion, but from persuasion. In this system all force must be excluded, and in its place, charity must be the mainspring of action.”

Here are seven tips that Saint John Bosco gave his teachers that are still relevant today and can help the weary parent or frustrated teacher guide children to the path of virtue.

1) Punishment should be your last resort.

In my long, career as an educator, how often this has been brought home to me! No doubt it is ten times easier to lose our patience than to control it, to threaten a boy than to persuade him. No doubt, too, it is much more gratifying- to our pride to punish those who resist us, than to bear them with firm kindness. St. Paul often lamented how some converts to the faith too easily returned to their inveterate habits; yet he bore it all with patience as zealous as it was admirable. This is the kind of patience we need in dealing, with the young.

2) The educator must strive to make himself loved by his pupils, if he wishes to obtain their respect.

When he succeeds in doing this, the omission of some token of kindness is a punishment which rekindles emulation, revives courage and never degrades.

Every educator must make himself loved, if he wishes to be feared. He will attain this great end if he makes it clear by his words, and still more by his actions, that all his care and solicitude are directed towards the spiritual and temporal welfare of his pupils.

3) Except in very rare instances, corrections and punishments should not be given in public, but privately and apart from the others.

We should, therefore, correct them with the patience of a father. Never, as far as possible, correct in public, but in private, or as they say — *in camera caritatis* –apart from the others. Only in cases of preventing or remedying- serious scandal would I permit public corrections or punishments.

4) To strike one in any way, to make him kneel in a painful position, to pull his ears, and other similar punishments, must be absolutely avoided.

The law forbids them, and they greatly irritate the boys and lower the reputation of the educator.

5) The educator must see that the laws of discipline, and the rewards and punishments entailed, are made known to the pupil, so that no one can make the excuse that he did not know what was commanded or forbidden.

[In other words, children need boundaries and respond well to them. No one feels secure if they are flying blind, and they'll always crash.]

6) Be exacting when it is a matter of duty, firm in the pursuit of good, courageous in preventing evil, but always gentle and prudent. I assure you, real success can only come from patience.

Impatience merely disgusts the pupils and spreads discontent among the best of them. Long experience has taught me that patience is the only remedy for even the worst cases of

disobedience and irresponsiveness among boys. Sometimes, after making many patient efforts without obtaining success, I deemed it necessary to resort to severe measures. Yet these never achieved anything, and in the end, I always found that charity finally triumphed where severity had met with failure. Charity is the cure-all though it may be slow in effecting its cure.

7) To be real fathers in dealing with the young, we must not allow the shadow of anger to darken our countenance.

If at times we are taken unawares, let the bright serenity of our minds immediately disperse the clouds of impatience. Self-control must rule our whole being—our mind, our heart, our lips. When someone is at fault, arouse sympathy in your heart and entertain hope in your mind for him; then you will correct him with profit.

In certain difficult moments, a humble prayer to God is much more useful than a violent outburst of anger. Your pupils will certainly draw no profit from your impatience, and you will not be edifying anyone who may observe you.

Why we celebrate The Presentation of The Lord? – Feb 2020, The Basilica of the National Shrine of the Immaculate Conception

“God enters the temple not as a powerful ruler but as a little child in his Mother’s arms. The King of glory comes not with a show of human force and power, not with a great fanfare and noise, not causing fright and destruction. He comes into the temple as he came into the world, as an infant in silence, in poverty, and in the company of the poor and the wise.” – Pope John Paul II



On February 2, we observe the Feast of the Presentation of the Lord, honouring Jesus Christ’s presentation in the Temple when he was a young child. The Fourth Joyful Mystery portrayed in the Presentation Chapel

Fulfilment of the Old Covenant

Jesus’ presentation in the Temple reflects how he fulfils the Old Covenant. According to Old Testament law, a sacrifice had to be offered in the Temple when a child was consecrated to the Lord. Mary and Joseph honour this tradition, as Luke 2:22-24 describes:

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, “Every male that opens the womb shall be consecrated to the Lord,” and to offer the sacrifice of “a pair of turtledoves or two young pigeons,” in accordance with the dictate in the law of the Lord. Simeon, a devout and upright man, had been told by the Lord he would meet the Messiah before his death. When Jesus comes to the Temple, we see the fulfilment of this prophecy. Simeon and the prophetess Anna, acting – in the words of Pope John Paul II – as “representatives of the Old Covenant” – recognize Jesus’ Lordship as Messiah in this

culmination of their watchful waiting. When Simeon receives Jesus, he blesses him, and prophesies Jesus' future as Saviour, proclaiming him the Light of the world:

[H]e took him into his arms and blessed God, saying:

“Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel.” – Luke 2:28-32

The Presentation of the Lord is portrayed in mosaic in the Rosary Walk and Garden

Living a Consecrated Life

On this day, we also reflect on the gift of consecrated life. While the momentary satisfaction of selfish living ultimately leads to emptiness, living a life of holiness, dedicated to God's service, will give true contentment and peace. As Pope Francis has expressed:

Consecrated life is born and reborn of an encounter with Jesus as he is: poor, chaste and obedient... And while worldly life soon leaves our hands and hearts empty, life in Jesus fills us with peace to the very end, as in the Gospel, where Simeon and Anna come happily to the sunset of their lives with the Lord in their arms and joy in their hearts.

Depictions of the Presentation of the Lord in mosaic can be found in the West Apse of the Great Upper Church and in the Rosary Walk and Garden located outside the Basilica.



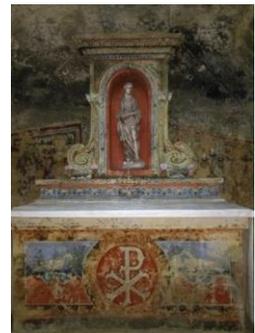
St. Agatha's crypt church - (Feast day 5 Feb 2022)

In an area of modern Rabat, **one finds a network of Early Christian Catacombs called the St. Agatha Complex.** Local tradition has it that **during the persecution of the Roman Emperor Trajanus Decius (AD 249-251), Agatha, together with some of her friends, fled from her native land of Sicily and took refuge in Malta.**

The underground crypt-church of St. Agatha is hewn in live rock. It is an underground basilica which was venerated by the Maltese since Antiquity. At the time of St. Agatha's stay, the crypt was a small natural cave, which during the 4th or 5th century was enlarged and embellished. The cave church is the perfect example of Maltese cave churches' development. **First built as a place of worship out of a small natural cave, it later came to engulf the nearby catacomb, also dedicated to St. Agatha, in order to accommodate a larger number of believers.**

The altar dedicated to Saint Agatha, at the far end, was in use until at least AD 1647. This cave church stands out because of the number of colourful mural paintings dating as far back as the 12th century. Of the 30 images painted on the cave walls, 13 represent Saint Agatha while the rest represent bishops, saints, martyrs and the Virgin Mary.

One of the chambers of these Christian catacombs seems to be their *Sancta Sanctorum*. This primitive chapel is decorated with a 4th century fresco representing a scallop shell painted in



various colours. **It symbolizes the source of life, that is God.** In the middle there is a cross with the Greek letter “R” (rho) with a horizontal line passing through its middle, an artistic variation of the Greek letter “X” (chi), which signifies Christ. On both ends of the horizontal line, there are the alpha (α) and omega (ω). The fresco also has flowers on both sides, and a dove with leaves or flowers in its claws. **Being the best-preserved fresco from the earliest age of Malta’s Christian age existing in the Catacombs, the fresco underwent restoration in the year 2000 by Mr. George Farrugia from the art conservation department before Heritage Malta was established in 2004.** Unfortunately, certain parts were completely destroyed and could not be recovered

'Living in the Light' - A Spiritual Conversation led by Margaret Hill from Christian Life Community (CLC); 7.30pm-8.30pm Wednesday 16 February in the Duffy Hall
All are welcome. More about CLC visit: clcaustralia.org.au

Please pray for the people of Tonga - Tonga is still a very Christian country: We pray for the people in Tonga during this time of turmoil that Christ will be their source of consolation. 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.

Prayer after communion for the gift of patience: Philip Kosloski 27 Jan 2022

After receiving Jesus in the Eucharist, ask for the gift of patience in your daily life.

All of us could use a little more patience in our lives, though most of us don't actually “want” it. Being patient means putting-up with inconvenient situations and tolerating other people, who are experts at making us wait. Yet patience is a central key to the spiritual life and is exemplified in Jesus Christ, who is kind and patient with us and our many faults.

Here is a prayer for patience adapted from the *St. Andrew Daily Missal*, to be prayed after receiving Holy Communion, asking God to grant us that gift and help us imitate his example of patience.

O God, who by the patience your only-begotten Son has crushed the pride of the enemy of old, we ask you that the most sacred mysteries, of which we have partaken, may gain for us anew the grace we had lost, and safeguarding us in all times and places, may they impart unto us the gift of patience in all our adversities.

Through Christ our Lord, Amen.

