



# 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

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

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

**Exposition of the Blessed Sacrament & Benediction:** **Fri:** 5 – 6pm

(from Fri 1 July until the beginning of daylight saving)

**Church will be open:** **Tues – Fri 5:00pm – 6:00pm each evening**

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

**Holy Rosary:** Daily before Mass

## Feast Days – Ordinary Time Week 16 (Year C/2)

Wed 20 Jul Saint Apollinaris

Thur 21 Jul Saint Lawrence of Brindisi

Fri 22 Jul Saint Mary Magdalene

Sat 23 Jul Saint Bridget

## We Pray For:

***Our sick and injured:*** Peter Hourigan, Makram Nammour, Antonios Chidiac, Camilla Pascoe, Fr. Bill Milsted, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, John Yo-un, Dan Southee.

***Our deceased:*** Giovanni Fornasier, Brendan Ellison (Merita's bro.), Tadeusz and Joanna Wolski, Maria Asumptha Medho (3/4/22), Carmen Lanegar, (6/4/22), John Micalcuff, Jean Lorna Large (nee Warman), Gerard Watkins, Henrietta Pham, Frederick, Edward & Margaret M Hailwood and Margaret D Hailwood.

***Our house bound elderly:*** Shirley Kennedy, Anna Maria, Patricia Wells, Myra Krcma

If you would like to add names to the 'We pray for our deceased' list, please contact the office. Please note that any names added for an anniversary to the pray for the deceased will remain for 4 weeks.

**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*

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## Parish Renewal Conference 2022

Specifically tailored for our clergy, lay leaders and parishioners to be renewed in the Church's mission of evangelisation, join us to strengthen your practical efforts through spiritual, intellectual, pastoral and human formation.

St Mary's Cathedral Precinct

Friday 19 August, 6 - 9 pm and Saturday 20 August, 9 am - 5:15 pm

\$25 per person for parishioners in the Archdiocese of Sydney

Registration essential:

[www.gomakedisciples.org.au/prc22](http://www.gomakedisciples.org.au/prc22)<<http://www.gomakedisciples.org.au/prc22>> by Sunday 14 August.

Inquiries: [parishrenewal@sydneycatholic.org](mailto:parishrenewal@sydneycatholic.org)<<mailto:parishrenewal@sydneycatholic.org>>

NB: The pricing of all tickets is based on substantial subsidies by the Sydney Centre for Evangelisation to make this as affordable as possible.

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## *Sunday 31st July (1:30pm - 4:30 pm) St Ignatius Feast reflection afternoon, Surry Hills St Peter's Church, Surry Hills*

This reflection will commence at 1.30pm with a mass and conclude around 4pm with shared wine and cheese. Fr Iain Radvan SJ will lead participants through an exploration what the personal and cosmological dynamic of conversion or transformation is. Conversion is a movement into greater authenticity, integrity, community and creativity; it enhances our being on all levels; it is marked in us by resistance, hesitation, uncertainty, awareness of significant change.

- \* Outline: What is conversion? How can I prepare myself for it? How might I be reticent about it? Ignatius' story
- \* Stories of different kinds of conversion (moral, religious, ecological, social)
- \* Our experience
- \* The unfolding of the universe through stages of transformation
- \* What does God seek for me in a conversion? (How to welcome it)
- \* Concluding prayer/reflection
- \* The event is open to anyone who is interested with Ignatian spirituality.

RSVP: Michael Walker: [s00059818@alumni.acu.edu.au](mailto:s00059818@alumni.acu.edu.au) or [0404 765 956](tel:0404765956) by 24 July please

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## **Some Reflections of Archbishop Anthony Fisher on the Plenary Council** (from the Catholic Weekly)

### **Cautious optimism**

***As the four year process of the Fifth Plenary Council of Australia comes to an end, there have been both positives and negatives, Archbishop Anthony Fisher OP of Sydney said in an interview on its final day.***

He said he was cautiously optimistic about its achievements.

"There's been a direct engagement with some of the really 'hard' issues, like Indigenous issues, child sexual abuse and the place of women in the Church," he told *The Catholic*

Weekly newspaper. “Those discussions were sometimes very emotional and potentially very divisive. Yet in the end there was a high level of agreement on most of them. “It’s much better that such matters were confronted directly rather than presenting a kind of faux unity by avoiding the hard issues,” he said.

### **A challenging process**



“The assembly has offered some good thoughts on liturgy, marriage catechumenate, youth ministry, formation programs for lay leaders including those in rural and remote areas, and stewardship of the earth.”

Other positives included a much greater appreciation of the place of the Eastern Catholic churches in Australia than has been seen in Church gatherings before now.

It was always going to be difficult to hear, distill and then do justice to contributions from near a quarter of a

million people down to two one-week assemblies and the processes in-between. And underrepresentation of ‘ordinary’ priests and indeed ordinary Catholics, including overseas-born ones, was also potentially distorting according to Archbishop Fisher.

### **Holding together**

“Yet in the end, by God’s grace, the centre held.” Here the Archbishop was adverting to divisions that threatened to splinter the assembly, such as the protest by 60 or so members on Wednesday 6 July over failed motions on women and the Church.

“Much has been made of the division and drama of the week and that might frighten some and delight others. But I think the remarkable thing is that it did not break the Church. It did not lead to a walkout or schism or an alternative assembly being set up down the road as we’ve seen at different times in history,” he said.

“In the end with more prayer and reflection we ended up with a much improved chapter on the dignity and roles of women, and while some proposals on other matters failed to receive the necessary support to go forward, others were adopted, texts were revised, and most matters received a very high rate of acceptance among the lay members and the pastors. The Holy Spirit was evidently active in all this.”

### **Good will overcomes – something for everyone ...**

The years of process and the past week of assembly had demonstrated that with good will and discerning hearts there can be positive outcomes even when dealing with controversial issues.

“There’s something in the idea of creative tension, at times greater wisdom comes from openly discussing issues rather than papering over the cracks. Sometimes it’s important to surface these things and deal with them openly and respectfully,” he said.

And while not everyone would agree on the Plenary’s final resolutions, there was something for everyone, he said.

“Everyone will find some good things in the final decrees when they come out, and people should look for those, look for inspiration and encouragement in their own missionary discipleship.”

### **... but gaps as well**

However it was to be expected that people will also identify gaps. The Archbishop said he had been personally disappointed that certain issues got little or no attention at the Plenary.

“So much attention has been given to ‘governance’ and the role of women in church governance and ministry,” he said. “But where are lay men in all of this, or mothers, or religious women and men, or Catholics whose principal vocation is in the world? All these are almost completely absent from the resolutions. There’s very little that speaks to the crisis of vocations to marriage and parenting, and to priestly and religious life.

“We have a whole chapter on the importance of the liturgy especially the Eucharist and Penance. Yet there are no positive proposals about how we will get the priests we need to celebrate those sacraments. Meanwhile fewer and fewer people availing themselves of those sacraments because of the decline of faith, affiliation and practice in Australia. If we don’t address this head-on with a major focus on evangelisation, we could end up with fine governance structures and imaginative liturgies but an empty church.”

### **Mystifying absences**

Archbishop Fisher said he was mystified why, try as Plenary Council members might to get such issues considered, they had not made it to the Plenary agenda.

“There was not enough in terms of what Pope Francis calls ‘missionary impulse’, a passion for bringing people to Christ, to conversion and new life in Him. There was too little attention to the invisible people – the pregnant, unborn, refugees, trafficked, mentally ill, dying and the poor. And there were no practical proposals for promoting religious freedom at a time when it is clearly threatened,” he said.

He said some flaws in the Plenary process had become evident throughout the week of its deliberations while others had emerged over the four years of the process leading up to the Second Assembly.

### **Time problems**

“I think that just this week we’ve often found ourselves really hammered by time constraints and unable to give the attention or to allow as many interventions or amendments as the issues merited and the members deserved,” he said, noting that by the same token gatherings cannot go on indefinitely and the assembly was in fact run very efficiently.

“The assembly was structured in a way that created pressure upon the ‘determinative voters’— mostly bishops—to vote along the same lines as the other members (the ‘consultative voters’) in order to show they’d listened to the people. And there were other pressures from some of the members who were quite ideological and outspoken,” he said.

“I think we are clearly in a very different world to that of the previous Plenary Councils, where the bishops were seen as undisputedly the leaders of the Church and it was their task as pastors to decide the pastoral direction of the Church. This Plenary was very much set up so the bishops would listen and enact what others thought were the pastoral priorities.”

He said this was partly influenced by the spirit of the age and partly by developments in Church thinking.

“There’s a very different attitude to authority, leadership and hierarchy today – partly due to the spirit of the age which reduces truth to popular opinion, and partly due to the synodality movement which has called the pastors of the Church to listen to their people and discern alongside them rather than above them. So I would say some of this has come from the heart of the Church and some of it is coming from other places that are not so healthy.”

### **What synodality is not**

However, he pointed out, Pope Francis has repeatedly warned that synodality is not about secular models of “governance”.

“The Pope insists it’s not about opinion polls, parliamentary blocs and ‘horse-trading’ to get your own way. The risk is that in our age that’s exactly the mindset people bring to a consultative process.”

Meanwhile, the Archbishop said he was disappointed that the concerns expressed in the Vatican’s response to the 2020 *Light from the Southern Cross* report had not yet been made public. The report, which recommended far-reaching changes to Church governance in Australia, has been extensively quoted since its release and was widely cited as authoritative in the Plenary proceedings.

### **Vatican concerns**

That this report is given such weight by some despite the “shenanigans” around its publication and the critiques from the Holy See is “strange”, Archbishop Fisher said.

“Having received this critique of the ecclesiology underlying the report, I would have expected much greater caution about seeking to implement it at the Plenary Council. But there was no hint given that there are some serious concerns about it and that could be misleading for people.”

Overall, the Archbishop was positive about the Plenary Council, saying it had done some good work and demonstrated the power of the Catholic faith and divine grace to unite people of very diverse temperaments, backgrounds and theologies. He prayed that the Church in Australia would emerge from the Plenary Council “driven by the Holy Spirit, as Jesus was driven into the desert and emerged on fire for preaching repentance, proclaiming the Gospel, and building the kingdom of God.”

### **Saint Laurence of Brindisi (1559 - 1619) (Feast day 21 Jul)**

He was born in Brindisi, joined the Capuchin Friars, and studied at the University of Padua, where he learned a number of languages (including Latin, Greek, Hebrew, Syriac, French, and German) and acquired a deep knowledge of the Bible.

His principal vocation was preaching. He preached all over Europe, not just to Catholics but to Protestants (because of his knowledge of Scripture) and to Jews (because of his knowledge of Hebrew). He wrote many sermons, commentaries, and works of controversy in support of this vocation.

His administrative talents meant that he also held a number of high administrative offices in the Capuchin order. He was also entrusted with many important diplomatic missions. On one of these, he not only persuaded the German princes to help defend Hungary from the invading Turks, but also led their troops into battle, armed only with a crucifix. He was engaged in another delicate mission, to plead the cause of the oppressed people of Naples to King Philip III of Spain, when he died in Lisbon.

For Laurence of Brindisi, preaching was the most important task of his life; but he took care to ensure that his preaching was backed by sound learning, so that he could preach to and not at his audiences. Let us take care that our own apostolate is similarly well founded.

### **The Feast of St. Mary Magdalene: Apostle of the Apostles**, Catholic Stand, 25 Jun 2016

It has recently been announced that Pope Francis has elevated the liturgical celebration honoring St. Mary Magdalene from a memorial to a major feast. This decision recognizes St. Mary Magdalene’s role as the first witness to see the risen Lord and as the first to announce the Resurrection of Jesus to the Apostles. This change is significant, as it places her liturgical celebration on the same level as those of the Twelve Apostles. Archbishop Arthur Roche, the Secretary of the Congregation for Divine Worship, [in an article to the Vatican newspaper](#), stated

that Pope Francis has made this decision during the current Church context and during the Jubilee of Mercy to emphasize the importance of St. Mary Magdalene, a woman “who showed great love for Christ and was much loved by Christ.” Also “it seeks to reflect more deeply upon the dignity of women, upon the new evangelization and on the greatness of the mystery of God’s mercy.”

### **Significance of a Feast**

Most Catholics refer to all levels of Church celebrations as generally being feast days. In particular, we refer to the day dedicated to a particular saint as being a “feast”. However, this term is only one of three categories in the Roman Catholic liturgical calendar, with solemnities and memorials being the other two. A solemnity ranks the highest among liturgical celebrations. There are 24 in the annual Church calendar. They commemorate important events in the life of Jesus and the Blessed Virgin Mary and are normally reserved for the most important mysteries of faith including Christmas, Easter, the Ascension, and the Immaculate Conception. Certain important saints are honored with a solemnity, such as St. Joseph, the Nativity of St. John the Baptist, and Sts. Peter and Paul.

A feast is ranked second among liturgical celebrations and recalls such important events in Christian history as the Baptism of the Lord, the Transfiguration, the Conversion of St. Paul, and the Visitation. A feast also honors saints of particular significance, such as the Apostles and the Evangelists. A memorial is third in rank and usually celebrates and focuses our attention on the life of a particular saint. It may be optional or obligatory.

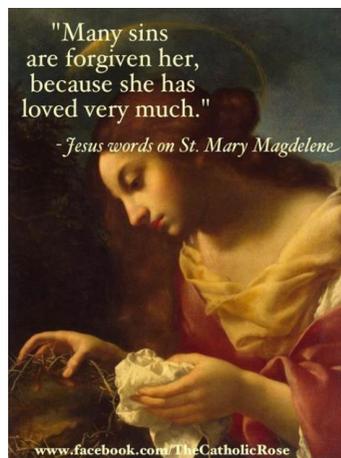
Up until now, St. Mary Magdalene had been honored on July 22 with an obligatory memorial. However, with the decree issued by the Congregation for Divine Worship and the Discipline of the Sacraments, her celebration has now been elevated to the dignity of feast on the liturgical calendar. About 11 other saints are remembered on this same day, but from now on hers will take precedence. Her liturgical celebration will now be on par with the celebrations of the Apostles and recognizes St. Mary Magdalene’s importance to the Church. She is the first woman, other than the Blessed Virgin Mary, who has the honor of being celebrated with a feast.

The reason for this decision, according to Archbishop Arthur Roche, is that St. Mary Magdalene has the great honour of being the first witness to encounter the risen Lord and was also the first to announce Jesus’ Resurrection to the Apostles. In a letter issued on June 10, the same day the decree was published, Archbishop Roche stated:

*[Mary Magdalene] is the witness to the risen Christ and announces the message of the Lord’s resurrection just like the rest of the Apostles. For this reason it is right that the liturgical celebration of this woman should have the same rank of Feast as that given to the celebration of the Apostles in the General Roman Calendar and that the special mission of this woman should be underlined, she who is an example and model for all women in the Church.*

### **The Figure of Mary Magdalene**

In Western Christianity, the figure of Mary Magdalene has been traditionally identified with three women in the New Testament: Mary of Magdala (Luke 8:2), the sinful woman who anointed the feet of Jesus with perfumed oils and washed them with her tears (Luke 7:36-50), and Mary, the sister of Lazarus and Martha of Bethany (Luke 10:38-42;



John 11). What is known for certain is that Mary Magdalene was part of a group of disciples who accompanied Jesus and ministered to him (Luke 8:2-3). She followed him even to his Crucifixion, being one of the women present beneath his Cross. Unlike the Twelve, these women did not abandon Jesus in the hour of his Passion (Matthew 27:56, 61; Mark 15:40). Mary Magdalene witnessed his death, the piercing of his side, and the blood and water flowing from it (John 19:34). She was the first to witness the empty tomb and the risen Christ, as well as being the first to announce this momentous event. Even though, at the time, a woman's testimony was not considered valid legally, Jesus commissioned her to testify before the Apostles of all that she had seen and heard (John 20:11-18).

Saint John Paul II concentrated much effort on the role and importance of women both in the mission of Jesus Christ, as well as in the mission of the Church as a whole, paying attention specifically to the unique role played by Mary Magdalene. In *Mulieris dignitatem* n. 16 ("On the Dignity and Vocation of Women"), he highlighted Mary Magdalene's role as the first eyewitness of the risen Lord and as the first messenger who announced Jesus' Resurrection to the Apostles. She was commissioned directly by the risen Christ to bear witness to him and share this joyous news with them. The Apostles in turn proclaimed the news of his Resurrection to the world. Thus, St. Mary Magdalene has come to be called "Apostle of the Apostles" (Apostolorum Apostola), a title used also by St. Thomas Aquinas.



### **Importance of St. Mary Magdalene Today**

The Gospel of John is particularly important in understanding the role and significance of St. Mary Magdalene. It describes her as "weeping outside the tomb" (John 20:11). Her weeping indicates her overwhelming grief, anxiety, and sorrow. She is in tears because she has discovered that Jesus' tomb is empty, his body missing. In contrast to the disciples who have departed, Mary Magdalene stands outside the Lord's tomb, refusing to leave it, as earlier she had stood by his Cross. Her persistence and tears demonstrate the great love and affection she has for Jesus. As Archbishop Roche stated:

*Christ showed special consideration and mercy to this woman who showed her love for Christ by seeking him in her anguish and suffering in the garden, or as Saint Anselm says ... with 'lacrimas humilitatis' ('the tears of humility').*

The Lord appeared to her and completely transformed her tears of sorrow into paschal joy, thus fulfilling the prediction he made to his disciples in John 16:20 that "you will weep and mourn, but the world will rejoice; you will grieve, but your grief will become joy." Mary Magdalene shows us to seek the risen and living Lord in the darkness, through struggles and tears, with the trust that in the end we will encounter him.

The garden setting of the tomb where Jesus was laid in the Gospel of John may be an allusion to the creation account in Genesis, where God is depicted as walking and speaking with the first couple in the Garden of Eden (Genesis 2:15-17; 3:8).. The Archbishop contrasts Eve, the woman present in the Garden of Paradise, and Mary Magdalene, the woman present in the Garden of the Resurrection. He states that "the first spread death where there was life; the second announced

life from a sepulchre, the place of death.” Mary Magdalene is an example for the Church as a whole, for every follower of Jesus, to search for the risen Lord with faith and a deep sense of humility and love. Jesus’ words to her, “Do not cling to me” (John 20:17), teach us to raise ourselves above any attachment to the physical and earthly realities and reach the level of true faith in the living Christ.

The example of St. Mary Magdalene is important in the Church today as a model of genuine and faithful evangelization. As Archbishop Roche explains, “Saint Mary Magdalene is an example of a true and authentic evangelizer, which is an evangelist who announces the central joyful message of Easter.” Her example is of particular importance in highlighting the role of women in the new evangelization. Their contribution can be valuable, as they can spread the gospel message to people and places that men are often unable to reach.

The reflection of Pope Benedict XVI on the figure and example of Mary Magdalene is of particular note. He described her as a disciple of Jesus, who has a central role in the Gospels. In his address before the Angelus on July 23, 2006, he stated:

*The story of Mary of Magdala reminds us all of a fundamental truth: a disciple of Christ is one who, in the experience of human weakness, has had the humility to ask for his help, has been healed by him and has set out following closely after him, becoming a witness of the power of his merciful love that is stronger than sin and death.*

The risen Lord showed Mary Magdalene a very special mercy by both appearing to her and entrusting her with the extraordinary mission of announcing the news of his Resurrection. She is thus an example of an authentic disciple, one who approaches Jesus with humility, follows him eagerly and with love, being a witness to the merciful love Jesus has shown her.

Pope Francis’ decision to raise St. Mary Magdalene’s liturgical celebration to a feast is clearly significant. It underlines the importance of St. Mary Magdalene and indeed of all women in the life of the Church. It emphasizes her unique mission as witness to the resurrection and her role as a model for every woman in the Church. Her humility, perseverance, and love are an example to us all of an authentic disciple and true evangelizer.

### Sunday 10.30am Mass Readers’ Roster

First Sunday: 3 July	Michael and Gloria Walker
Second Sunday: 10 July	James and Geneviève McCaughan
Third Sunday: 17 July	<b>Jessica Gereis and Fiorella Vayda</b>
Fourth Sunday: 24 July	John and Patricia O’Brien

(If there is a fifth Sunday of the month, readers will be arranged *ad hoc* for that day.)

NB If you are unable to read on your rostered Sunday, and you have been unable to find a replacement, please contact the parish office. Other parishioners are welcome to contact the office if they wish to read at either of the Sunday Masses.

### 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](mailto:safeguardingenquiries@sydneycatholic.org). The Archdiocese has a legal obligation to report crimes to the police.

