



St Peter's Church, Surry Hills

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Parish phone: (02) 9698 1948

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Website: www.stpeterssurryhills.org.au



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 20 (Year C/2)

Mon 15 Aug

Feast of the Assumption of the Blessed Virgin Mary

Tue 16 Aug

Saint Stephen of Hungary

Fri 19 Aug

Saint John Eudes

Sat 20 Aug

Saint Bernard

We Pray For:

Our sick and injured: Wayne Maroon, Gian Pietro, Peter Hourigan, Makram Nammour, Antonios Chidiac, Camilla Pascoe, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, Dan Southee.

Our deceased: Noah Ken Herring (24/7), (Katherine (“Katie”) Brincat (27/7/21), Delia Moreno (25/7/2011), Brendan Ellison (Merita’s bro.), Tadeusz and Joanna Wolski, Maria Asumptha Medho (3/4/22), Carmen Lanegar, (6/4/22), John Micalcuff, 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

Parish Updates:

On the 2 consecutive Mondays in the near future, 15 and 22 Aug, there will be mass at St Peter's at 10:00am for The Assumption of Our Lady and Our Lady Mother and Queen respectively. The feast of The Assumption of Our Lady is a holy day of obligation. To facilitate the fulfilment of the obligation there will be a second mass on Monday 15 Aug at 6:00pm.

Thank you for supporting the CWF August Parish Appeal

Fr John would like to sincerely thank you for supporting the **Charitable Works Fund (CWF) August Parish Appeal**. Through your generous gift, we are able to continue in our mission to provide care for the most vulnerable in our community through our CWF agencies and ministries, and to promote the good works of our faith in our seminaries, schools and universities.

All ex-students and staff of De La Salle, Ashfield are invited to an Annual Dinner which will be held on 25th Nov 2022. There will be a Mass at the Chapel, then Pre-dinner drinks followed by a three course dinner. To buy your ticket, please call the college on (02) 9797 3200. RSVP: 4th Nov 2022



Ex-Students & Staff Reunion Dinner



25 NOVEMBER 2022
Mass in Chapel @ 6pm
Pre-Dinner Drinks @ 6.45pm
3 Course Dinner & Drinks
\$80.00 per head
Tables of 10
Call the College - 9797 3200 to purchase tickets
RSVP :Friday 4 November 2022

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, Fri 19 Aug, 6 - 9 pm and Sat 20 Aug, 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>> by Sun 14 Aug.
Inquiries: 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.

The Church in Australia marks **Social Justice Sunday on August 28**. In their Social Justice Statement, *Respect: Confronting Violence and Abuse*, the Australian bishops speak out about the scourge of domestic and family violence. They call for relationships to be marked by equality and reciprocity rather than domination and violence, respect and freedom rather than coercion and control. Access the Statement and related resources at www.socialjustice.catholic.org.au

Is the Solemnity of the Assumption a holy day of obligation? (Feast of the Assumption 15 Aug) [Philip Kosloski](#) - published on 08/13/19

A precept of the Church explains, “On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.” One of the chief reasons behind these holy days is to highlight a specific aspect of the life of Christ or to give honor to the role of the Blessed Virgin Mary and the communion of saints. These days are for the spiritual benefit of Christ’s flock and are opportunities to receive grace.

Currently holy days of obligations are set by local bishops’ conferences. This means that holy days can vary according to each country and even by the local region. However, the universal Code of Canon Law does list a number of holy days that typically span all countries of the world.

One holy day that is universally accepted by the Roman Catholic Church is the **Solemnity of the Assumption of the Blessed Virgin Mary**, which is always celebrated on **August 15**.

This feast day remembers the reality, solemnly defined by Pope Pius XII, “**that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.**”

It is a reminder of the final resurrection and shows the tender care Jesus had for his mother, not allowing her mortal body to suffer corruption.

Since **it is a holy day of obligation**, Catholics are obligated to attend Mass on August 15, or a vigil Mass that is held on August 14.

It is **not so much an “obligation,” but an invitation to deepen our faith in God and celebrate the life of the Virgin Mary.**



Assumption of the Blessed Virgin Mary, Feast day 15 Aug), My Catholic Life
The end of a story illuminates all that precedes it; God wants Mary for Himself

Today’s Solemnity of the Assumption of Mary body and soul into heaven commemorates, liturgically, a dogma. Catholicism celebrates her dogmas like a country celebrates its independence day or its military victories. The Church processes up and down city streets for the Body and Blood of Christ; she builds crèches and composes Christmas carols for the dogma of the Incarnation at Christmas; she names cities, such as Asunción, the capital of Paraguay,

after dogmas such as today's Feast. We strew flowers, sing songs, walk on pilgrimage, construct shrines, and kneel in prayer for our dearest truths. Tradition in the Church is not a locked chest. It is a vital force, like a rushing wind, that purifies and is purified, that is ever ancient and ever young, and that informs all that the Church teaches and does. The sacramental family of the Church celebrates her most deeply held, specifically defined beliefs, or dogmas, in beautiful ways.

The Assumption of Mary into heaven is a logical consequence of the dogma of the Immaculate Conception. Because Mary was born without original sin, she did not suffer its consequences, among which is death. Because she was a kind of Ark of the New Covenant, carrying the Church in the person of Christ, God preserved her from sin and wanted her in His presence when her time on earth ceased. No saint has ever enjoyed such a privilege, because no saint ever had the relationship with Christ that Mary enjoyed. A pious tradition says that the choirs of angels in heaven whispered in awe to each other as Mary was assumed into God's presence, "Who is this woman treated with such unique respect and honor?"



Sometimes it's hard to appreciate the beauty and majesty of a massive landscape without a person to give it scale. How high is that waterfall? How tall that mountain peak? How far that shore? Place a person in the field of vision and suddenly the image makes more sense. God fills every scene with his majesty. He is almost too much to take in. But Mary gives God scale and perspective. She humanizes the view. Mary is always there in the foreground, showing the faithful how to approach God and render Him due honor.

Devotion to the Virgin Mary is not just a more intense version of devotion to a saint. It is so much more than that. True devotion to Mary is on a higher plane of spirituality, something "cradle Catholics" know instinctively, even if they cannot explain it. With Mary as our mother, the Church and her doctrines are vivified. They seem to matter more. The Church is closer to us and we to her because of Mary. Marian spirituality is more than religious wisdom in the Eastern tradition. It is more than acknowledging that Jesus Christ came from a particular woman and a particular town. To be "Marian" is to know why God would want her assumed into heaven, body intact. To be "Marian" is to understand that no one asks about a baby without asking about its mother in the very same breath. Mary was not just the first Christian. She was, for years, the only Christian. She was, for years, the entire Church.

The dogma of the Assumption, like all dogmas, is liberating. Borders make one go deeper, just like irrigation channels guide the water where it's needed so that a harvest will come. "No" can lead to new discoveries as much as "Yes." Good theology sometimes says "No" to bad theology. This usually leads to a deeper spirituality. We need sound mysteries of faith to contemplate, to consider, and to commemorate. Without them, we would be focused either on falsehoods or on ourselves, and we might then become the mystery of faith rather than the truth or God. Profound dogmas of faith such as the Assumption of Mary walk hand in hand with a vibrant spirituality.

Mary's Assumption into heaven opens new horizons to the mind and imagination in prayer and a holy desire to discover more in the life to come.

Saint Mary, assumed into heaven, may your life with God, body and soul, be our goal. May we see your quiet devotion to God and the Church as an example to be followed, a target to be aimed at, and a destiny that awaits the serious Christian who emulates your subtle virtues.

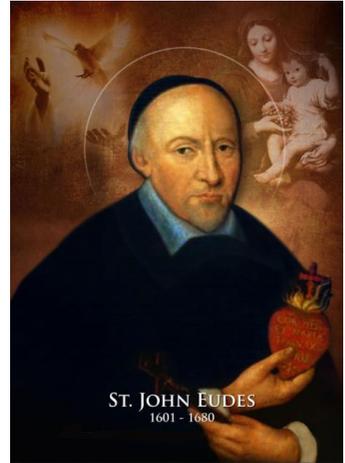
Saint John Eudes (Feast day 19 Aug), My Catholic Life

His fine education led to a life of deep prayer and identity with Jesus

Many educated Catholics are familiar with the great Spanish saints of the 1500s: Saint Ignatius Loyola, Saint Francis Xavier, Saint John of the Cross, Saint Teresa of Ávila, and many more. They are saints of the counter-reformation era but not counter-reformation saints. Due to the reforms of a visionary Spanish cardinal long before Father Luther went mad, there was no reformation in Spain that needed countering. This sixteenth century Spanish golden age has a counterpart in seventeenth century France. France in the 1600s produced Saint Francis de Sales, Saint Vincent de Paul, Saint John de Brébeuf, Isaac Jogues, Saint Margaret Mary Alacoque, Saint Jane Frances de Chantal and today's saint, John Eudes, among many other men and women outstanding in holiness. The reforms of the Council of Trent were slow to be implemented in France, but their seeds eventually sprouted abundant spiritual, theological, and missionary fruit, including Québec, Canada, and that region's Ville Marie de Montreal, a specifically Catholic settlement.

John Eudes was born to pious but uneducated parents in a tiny town in Normandy just as the hot religious wars of the 1500s in France simmered to a low boil. He was deeply impressed with his Jesuit teachers at a Catholic high school and began to think about religious life. He fell under the holy sway of some of the great priests of his era and decided to emulate their pattern of life. He was ordained a priest for a French version of the Oratory of Saint Philip Neri in 1625. He then became a tireless preacher of parish missions for many years. He preferred to preach in a town for at least six weeks in order to counter the widespread religious ignorance of the faithful. He desired of his hearers nothing less than a total change of life, a complete conversion. He used processions, works of theater, mimes, and whatever else he could think of to draw a congregation. Once in his presence they learned the creed, the sacraments, an examination of conscience, the laws of morality, and all the fundamentals of the faith. Father Eudes preached Christ in full—a total God who demanded a total human response.

Essential to Fr. Eudes' spirituality was a profound identity with the emotions and humanity of Jesus. He thought that the mysteries of the Word of God are forever unfolding, that there are always hidden depths of Scripture remaining to be discovered. The meaning of the Word of God, both written and in the flesh, will never be exhausted on earth. This means that Christ's divinity is accessed through his humanity but is never exhausted by it. There is always more God to know and God to love. This accords with Christian common sense. To assert that a passage of Scripture has been understood in its totality is to limit God's providence and to place one's own



mind over that of God's. That Scripture does not contain error is not the sole proof of its perfection. Scripture is inspired not just for being error free but for what it will communicate, one day, in heaven. God, the Lord and Giver of Life in the Holy Spirit, is the primary author of Scripture, meaning divine truths await discovery, and, more subtly, will *always* await discovery. As a door of entry into the mystery of Christ and His Blessed Mother, Saint John Eudes tirelessly promoted a liturgical feast in honor of the Sacred Heart of Jesus and what he termed the "Holy" Heart of Mary. Saint John's Sacred Heart devotion was more theological, and less anatomical, than the similar devotion advocated by his contemporary, Saint Margaret Mary Alacoque. Christ's heart, for Saint John, was emblematic of His interiority, His hiddenness. It was a symbol of the heart of all mankind encased in the chest of God. John's devotion to the Sacred Heart led, inevitably, to a very high ideal of the Catholic priest as a man after the heart of Christ, a would-be saint who acts in the person of the one high priest, Jesus Christ. This "French school" of theology and spirituality was fresh thinking in the 17th century. That it is now commonly accepted theology is a credit to its soundness.

John suffered grievous calumnies and attacks from many in the Church when he left the Oratory to start his own Congregation of secular priests, an arrangement similar to that of the Oratory. His promotion of a feast to the Sacred Heart also incurred enemies who did not understand his theology. The Congregation of Jesus and Mary, commonly known as the Eudists, are still active in parish missions and in teaching in several countries, though France's historic anti-Catholicism removed them from many of their prior apostolates. There is presently an active effort in the Holy See, spearheaded by French priests and bishops, to have Saint John Eudes declared a Doctor of the Church.

Saint John Eudes, your deep identification with the person, emotions, and heart of Jesus Christ inspired all who heard and knew you. May your tireless pastoral efforts, life of prayer, preaching, and writing give powerful example to all priests, whose sacramental dignity you championed.

Saint Bernard of Clairvaux (Feast day 20 Aug), Aug 16, 2009 CNA

This week the Church is preparing to celebrate the feast day of St. Bernard of Clairvaux, a Doctor of the Church thanks to his writings and sermons which greatly influenced Europe during the 12th century, and his efforts which helped to avoid a schism in the Church in 1130.

Born in 1090, Bernard spent his early years near Dijon, France before leaving to joining the Cistercians at the age of 22. He was well educated and so passionate about his faith that he convinced his brothers, his uncle, and many of his friends to join him at the abbey. Bernard first entered the abbey at Citeaux, but only three years later was sent with 12 other monks to establish another monastery in the Diocese of Champagne. The monastery came to be known Clairvaux (Valley of Light). He led the other monks there as the abbot for the rest of his life.

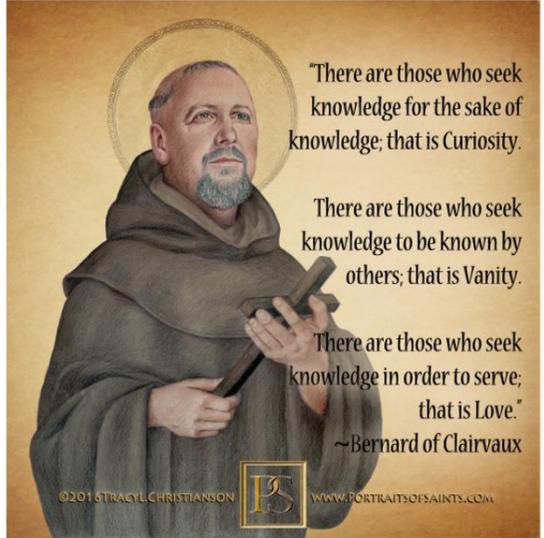
St. Bernard knew how to harmonize the contemplative life with important missionary work, the **Pope noted in 2006**. However, the saint's strict observance of silence and contemplation did not impede him from living a very intense apostolic life. His humility and his commitment to tame his impetuous temperament were exemplary, he said. The Pope also highlighted the saint's focus on the truth that God, who is love, created mankind out of love and that man's salvation consists of adhering firmly to Divine love, revealed through the crucified and risen Christ.

“The richness of St. Bernard’s preaching and his theology were not in pursuing new paths, the Pope said, but in succeeding to propose the truth of the faith in a clear and incisive way so as to fascinate the listener and lead the person to prayer.”

St. Bernard is also well-known for his **Marian devotion**, especially in using and promoting the “**Memorare**” prayer.

He became widely known throughout Europe and was consulted by Popes and political leaders. He died in 1153 and was canonized less than three decades later in 1174.

In **August 2008, Pope Benedict spoke of the saint** during his weekly general audience. He recalled that Pope Pius VIII labeled the “Honey-Sweet Doctor” for his eloquence and that he traveled throughout Europe defending the Christian faith.



Benedict XVI added, “He was also remembered as a Doctor of Mariology, not because he wrote extensively on Our Lady, but because he understood her essential role in the Church, presenting her as the perfect model of the monastic life and of every other form of the Christian life.”

Sunday 10.30am Mass Readers’ Roster

First Sunday: 7 Aug	Alex Leech and Alexandra Vella
Second Sunday: 14 Aug	Brendan Byrne and Theresa Coyle
Third Sunday: 21 Aug	David Larkin and Sarah Moody
Fourth Sunday: 28 Aug	John and Susannah McCaughan

(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.

Pope Francis to Medjugorje youth festival: 'Follow the example of Mary', Vatican City, Aug 2, 2022 / 09:30 am

Pope Francis has urged the thousands of young people gathered at Medjugorje this week to follow the example of the Blessed Virgin Mary, who leads us closer to Christ. In a message to the Medjugorje Youth Festival published by the Vatican on Aug. 2, the pope said that “it takes courage” to live like Christ.

“Beloved, do not be afraid. Go to Him with all that you are carrying within your heart. He is the only Lord who offers true refreshment and true peace. Follow the example of Mary, his and our Mother, who will lead you to Him,” Pope Francis said.

“Entrust yourselves to the *Stella Maris*, a sign of hope on the rough seas, who guides us towards the harbour of peace. She, who knows her Son, will help you to imitate him in your relationship with God the Father, in compassion for your neighbour, and in the awareness of what we are called to be, children of God.”

Archbishop Aldo Cavalli, the papal envoy in Medjugorje, read aloud the pope’s message on the second day of the 33rd Medjugorje Youth Festival taking place in Bosnia and Herzegovina Aug. 1-6. “At this moment, in the heart of summer, the Lord invites you to take a vacation with him in the most special place there is — your heart,” the pope said in the message that he signed on July 16, the feast of Our Lady of Mount Carmel. The Medjugorje Youth Festival, also known as “Mladifest,” is focused on prayer and includes daily Mass, Eucharistic adoration, and a candlelight procession. The theme of this year’s festival is inspired by Christ’s words in the Gospel of Matthew: “Come to me, all you who labor and are burdened, and I will give you rest.” Pope Francis said that the Lord knows “how difficult life can be and that there are many things that strain our hearts: many disappointments, various wounds from the past, burdens that we carry and injustices we bear, many uncertainties and worries.”

“Jesus tells us, ‘Come to me and learn from me.’ This is an invitation to move, not to stand still, frozen and afraid before life, and to rely on Him. It sounds easy, but in dark moments it becomes natural to close-in on ourselves. Instead, Jesus wants to pull us out, so He says, ‘Come.’ The way out is via relationship, in looking up to the One who truly loves us.”

The alleged Marian apparitions in Medjugorje have been a source of controversy and conversion since their beginning, with many flocking to the city for pilgrimage and prayer, and some claiming to have experienced miracles at the site, while many others claim the visions are not credible. The purported apparitions originally began on June 24, 1981, when six children in Medjugorje, a town in what is now Bosnia and Herzegovina, began to experience phenomena that they have claimed to be apparitions of the Blessed Virgin Mary.

According to the alleged visionaries, the apparitions conveyed a message of peace for the world, a call to conversion, prayer, and fasting, as well as certain secrets surrounding events to be fulfilled in the future. These apparitions are said to have continued almost daily since their first occurrence, with three of the original six children – who are now young adults – continuing to receive apparitions every afternoon because not all of the “secrets” intended for them have been revealed.

In January 2014, a Vatican commission ended a nearly four-year-long investigation into the doctrinal and disciplinary aspects of the Medjugorje apparitions and submitted a document to the Congregation for the Doctrine of the Faith. Pope Francis granted Catholics permission to organize pilgrimages to Medjugorje in 2019, though the Church has not yet given a verdict on the authenticity of the apparitions. The pope has sent annual messages to the Medjugorje Youth Festival since 2020. “Dear young people, while you are resting in Jesus Christ during these days, I entrust you all to the Blessed Virgin Mary, our heavenly Mother, so that, through her intercession and with her example, you may take upon yourself the gentle and light yoke of following Christ,” Pope Francis said in his message.

“May the gaze of God the Father who loves you personally accompany you every day, so that, in relationships with others, you can be witnesses of the peace that you will receive as a gift.”