



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

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 19 (Year C/2)

Mon 8 Aug

Saint Mary of the Cross

Tue 9 Aug

Saint Teresa Benedicta of the Cross

Wed 10 Aug

Saint Lawrence

Thur 11 Aug

Saint Clare

Fri 12 Aug

Saint Jane Frances de Chantal

Sat 13 Aug

Saints Pontian and Hippolytus

We Pray For:

Our sick and injured: 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, 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

Parish Updates:

Because of the ordination of Deacon Adrian Simmons at St Mary's Cathedral on the morning of Sat 6 Aug, there will be no morning mass at St Peter's this Saturday.

On 3 consecutive Mondays in the near future, 8, 15 and 22 Aug, there will be mass at St Peter's at 10:00am for the feast of Saint Mary of the Cross MacKillop, 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.

The Ordination of Deacon Adrian Simmons – Deacon Adrian Simmons and four other deacons will be ordained during mass at St. Mary's Cathedral on the morning of Sat Aug 6, the Feast of the Transfiguration. The mass begins at 10:30am. We would expect that there will be a sizeable contingent from the parish present in the Cathedral on this most joyful occasion. Adrian has accepted Fr John's invitation to preside and preach at the 10:30am Mass at St Peter's on the following Sunday 14 Aug. Following Mass there will be a morning tea and a brief speech by Fr Bill in honour of Adrian.

CWF August Parish Appeal

The next **Charitable Works Fund (CWF)** Parish Appeal is happening this Sunday 7 Aug and we need your help. The CWF supports a whole range of charities and ministries, including the Good Shepherd Community, CatholicCare, the Confraternity of Christian Doctrine, the Ephpheta Centre for the deaf and hearing impaired, Aboriginal Catholic Ministries, and university, hospital and prison Chaplaincies. Appeal envelopes are available at the parish. You can also make a donation and find out more at www.ourfaithourworks.org/cwf. Donations of \$2 or more are tax deductible.

[Mary MacKillop Place](#) and the [Sisters of Saint Joseph](#) extend a warm invitation to celebrate the Feast Day of Saint Mary of the Cross MacKillop on Monday, 8 August 2022. "After two years of disruption due to COVID, we look forward to welcoming pilgrims and supporters to Mary MacKillop Place in North Sydney," says Sr Monica Cavanagh, Congregational Leader of the Sisters of Saint Joseph.

"Mary MacKillop Place is a site unlike any other because Mary lived, died and is buried here."

Visitors will have the opportunity to visit the Mary MacKillop Memorial Chapel, attend Mass, pray at St Mary's tomb, and visit the Mary MacKillop Museum. Mary MacKillop memorabilia, ethica Peruvian products, and light refreshments will be on sale.

Feast Day details are:

- When: **Monday, 8 August 2022**; Where: **Mary MacKillop Place**
- Pedestrian and Wheelchair access: 80 William Street, North Sydney
- Wheelchair access: Via the Museum Gates, 7 Mount Street, North Sydney
- Mass times: 8:00am, 10:00am and 1:00pm
- Chapel opening time: 9:00am to 3:30pm (The Chapel will be open for private prayer and visits to Mary MacKillop's tomb)

- Museum opening time: 9:00am to 3:30pm (On Feast Day, Mary MacKillop Place offers free admission to the Museum so that pilgrims may explore the story of Mary MacKillop and the foundation of the Sisters of Saint Joseph)
- Gift Shop & Café opening time: 9:00am to 3:30pm

After much planning and preparation on site, and hard work by Sisters, staff and volunteers, we look forward to welcoming you.

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.

Can you undertake an Overseas Mission? Our sister churches in Africa, Asia and the Pacific are requesting Australian Catholics to join them to build the skills of those in their community who have had less opportunity than ourselves. Please consider these [Mission opportunities abroad](#). The Australian Catholic Bishops Conference provide support. [Palms Australia](#), who have prepared Australian Catholics for global mission since 1961, will ensure accommodation and a living allowance is provided to you during your time away. [Enquire online](#) or **Ph: 0422 742 567** to find out about a placement to engage your skills. You can also [Register](#) for a Webinar on **Monday August 1st at 7:00 pm** to talk directly with a Palms' partner community in Timor Leste and two Australians recently posted to work with them. Invite your friends. **The stories will inspire.**

Saint Mary of the Cross MacKillop (Feast day 8 Aug), Catholic Online

St. Mary MacKillop, also known as St. Mary of the Cross, was an Australian nun declared a saint by the Catholic Church. She was born in Melbourne, on January 15, 1842, as the eldest of their eight children.

MacKillop was educated in private schools and at home by her father. She received her First Holy Communion at the age of nine.

Growing up, MacKillop and her family struggled financially. The family farm never had much success. During most times, the family had to survive on the small wages the children were able to bring home.

When she was 14, MacKillop started working as a clerk in Melbourne. To provide for her needy family, she took a job as governess at her aunt and uncle, Alexander and Margaret Cameron's property at Penola, South Australia in 1860. While there, Mary MacKillop was tasked with looking after their children and teaching them. MacKillop, determined to help the poor, included the other farm children on the Cameron estate in her care.

Her work as a governess and with the children brought her into contact with Father Woods, the parish priest in the south east.

MacKillop stayed with the Cameron's for two years before accepting a job teaching the children of Portland, Victoria in 1862. Two years later, MacKillop opened her own boarding school called, Bay View House Seminary for Young Ladies, now known as Bayview College and was joined by the rest of her family.

Father Woods, concerned about the lack of Catholic education in South Australia, invited MacKillop and her sisters to open a Catholic school in Penola. Together, they successfully opened the school in a stable.



Woods was appointed director of education and he and MacKillop were named founders of the school. Following renovations completed by their brother, the MacKillops started teaching more than 50 children. At this time, MacKillop formally declared her dedication to God and began wearing black.

In November 1866, Mary MacKillop and her sisters were joined by several other women. MacKillop, who now took on the religious name "Sister Mary of the Cross," began wearing simple religious habits. The group of women began calling themselves the Sisters of St. Joseph of the Sacred Heart and moved to a new house in Adelaide.

While there, the Sisters of St. Joseph of the Sacred Heart founded a new school, at the request of the bishop, Laurence Bonaventure Sheil. Their school was dedicated to the education of the children of the poor and became the first religious institute to be founded by an Australian. Father Woods and MacKillop developed the "Rule of Life" for the community. Their rules, approved by Bishop Sheil, emphasized poverty, a dependence on divine providence, no ownership of personal belongings, faith that God would provide and willingness to go where needed.

By the end of 1867, ten more women joined the Josephites. Due to their plain brown habits and name, the Josephite nuns became informally known as the "Brown Joeys."

In an attempt to bring education to all the poor, the Sisters of St. Joseph opened another school in South Australia in 1867. By the end of 1869, more than 70 of the Josephites were educating children in 21 different schools around Australia.

MacKillop and her Josephites also worked within an orphanage; with neglected children; girls in danger; the aged poor; a prison; and with the incurably ill.

In December 1869, MacKillop and several other nuns travelled to Brisbane to establish their order in Queensland. Two years later, MacKillop travelled to Port Augusta, South Australia for the same purpose. The Sisters of St. Joseph of the Sacred Heart expanded rapidly and, by 1871, 130 sisters were working in more than 40 schools and charitable institutions across South Australia and Queensland.

After the founding of the Josephites, Bishop Sheil appointed Father Woods as director general of Catholic education. Father Woods came into conflict with some of the clergy over educational matters and local clergy began a campaign to discredit the Josephites.

In early 1870, MacKillop and fellow nuns of the Josephites heard of allegations that Father Keating, of Kapunda parish to Adelaide's north, had been criminally misbehaving. The Josephites informed Father Woods, who in turn shared the information with the vicar general, Fr. John Smyth, who ultimately sent Fr. Keating back to Ireland. The reason for Keating's dismissal was publicly thought to be alcohol abuse.

Keating's former colleague, Father Charles Horan, was enraged by Keating's removal, and it is believed he sought vengeance against Fr. Woods by attacking the Josephites.

After the death of Fr. Smyth in June 1870, Fr. Horan became acting vicar general. He used this position to influence Bishop Sheil. Horan met with Sheil in September 1871 and convinced him that the Josephites' constitution should be changed, which could ultimately leave the Josephite nuns homeless.

Mary MacKillop did not comply to the changes requested. Bishop Sheil excommunicated her, citing insubordination as the reason.

Though the Josephites were not disbanded, most of their schools were closed. Forbidden to have contact with anyone in the church, MacKillop left to live with a Jewish family and was sheltered by Jesuit priests. Some of the order's nuns chose to remain under diocesan control and became popularly known as "Black Joeys."

On his deathbed, Bishop Sheil instructed Father Horan to lift the excommunication on MacKillop. In February 1872, Fr. Horan met her on his way to Willunga and absolved her in the Morphet Vale church. Later, an Episcopal Commission completely exonerated her.

After the acquisition of the Mother House in Kensington, MacKillop set out for Rome to have the "Rule of Life" of the Sisters of St Joseph officially approved.

In 1873, Mary MacKillop sought papal approval for the religious congregation. Pope Pius IX encouraged her with the congregation.

The authorities in Rome did make changes to the way Josephites lived in poverty and declared the Superior General and her council were the authorities in charge of the order. MacKillop was assured the congregation and their rule of life would receive final approval after a trial period.

The Josephites began expanding their operations into New South Wales and New Zealand, but in 1883, MacKillop relocated to Sydney on the instruction of Bishop Reynolds of Adelaide.

When she returned to Australia, in January 1875, MacKillop brought with her the approval from Rome for her nuns and the work they did, materials for her school, books for the convent library, several priests and 15 new Josephites from Ireland.

Although MacKillop was unanimously elected Superior General in March 1875, she still had to struggle with the opposition of priests and several bishops.

The Josephites were very different than other Catholic church ministries. The sisters lived in a community rather than in convents. The order's constitution required administration by a Superior General, rather than a diocese headed by the bishop.

However, the issues that caused the most frequent friction and eventually led the congregation to being forced to leave Bathurst and Queensland were their unwillingness to accept government funding, teach instrumental music, and refusal to teach girls from wealthy families. Despite all the trouble, the congregation continued to expand.

By 1877, it operated more than 40 schools in and around Adelaide, with many others in Queensland and New South Wales. With the help from many people, both Catholic and non-Catholic, the Josephites were able to continue their good work in religion, education and with prisons.

After the appointment of Archbishop Roger Vaughan of Sydney, in 1877, life became a little easier for MacKillop and her fellow nuns. He gave them his full support.

However, the death of Vaughan in 1883, Patrick Francis Moran became the new archbishop. Although he had a positive outlook on the Josephites, he did remove MacKillop as superior general and replaced her with Sister Bernard Walsh.

Pope Leo XIII gave his approval to the Josephites, making them an official congregation in 1885, with its headquarters in Sydney.

Even though MacKillop was no longer superior general of the congregation, she full-heartedly supported and assisted Mother Bernard with the management of the Sisters of St. Joseph. She would write letters to give support, advice or just to keep in touch.

Mary MacKillop continued her work in creating more schools all over the country with the Josephites. In January 1897, she founded a convent and base for the Sisters of St Joseph in Petersburg.

After the death of Mother Bernard, in 1899, MacKillop was re-elected as Mother Superior-General, a position she held until her own death. During the later years of her life, MacKillop suffered from many health problems. She lived with rheumatism, and after a stroke in Auckland, New Zealand in 1902, she became paralyzed on her right side.

For seven years, MacKillop relied on a wheelchair to move around. However, her speech and mind were as good as ever and her letter writing had continued after she learned to write with her left hand. Even after suffering the stroke, the Josephite nuns had enough confidence in MacKillop to re-elect her as superior general in 1905.

MacKillop passed away on August 8, 1909 in the Josephite convent in North Sydney. She was laid to rest at the Gore Hill cemetery, up the Pacific Highway from North Sydney.

After MacKillop's burial, people continually took earth from around her grave. As a result, her remains were exhumed and transferred on 27 January 1914 to a vault before the altar of the Virgin Mary in the newly built memorial chapel in Mount Street, Sydney.

In 1925, the Mother Superior of the Sisters of St Joseph, Mother Laurence, began the process to have MacKillop declared a saint. After several years of hearings, close examination of MacKillop's writings and a 23-year delay, the initial phase of investigations was completed in 1973. After further investigations, MacKillop's "heroic virtue" was declared in 1992.

That same year, the church endorsed the belief that Veronica Hopson, apparently dying of leukemia in 1961, was cured by praying for MacKillop's intercession; MacKillop was beatified on January 19, 1995 by Pope John Paul II and she was canonized on October 17, 2010 by Pope Benedict XVI, making her the first Australian saint.

St. Mary MacKillop is the patron saint of Australia, Archdiocese of Brisbane, and the Knights of the Southern Cross. Her feast day is celebrated on August 8.

Saint Lawrence (Feast Day 10 Aug), UCatholic

Saint Lawrence was a Roman deacon under Pope St. Sixtus II. Four days after this pope was put to death, Lawrence and four clerics suffered martyrdom, probably during the persecution of the Emperor Valerian.

Legendary details of his death were known to Damasus, Prudentius, Ambrose and Augustine. The church built over his tomb became one of the seven principal churches in Rome and a favorite place for Roman pilgrimages.

A well-known legend has persisted from earliest times. As deacon in Rome, Lawrence was charged with the responsibility for the material goods of the Church, and the distribution of alms

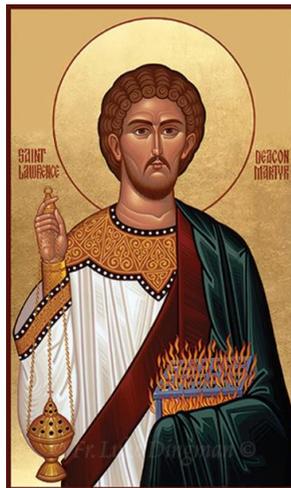
to the poor. When Lawrence knew he would be arrested like the pope, he sought out the poor, widows and orphans of Rome and gave them all the money he had on hand, selling even the sacred vessels to increase the sum. When the prefect of Rome heard of this, he imagined that the Christians must have considerable treasure. He sent for Lawrence and said, "You Christians say we are cruel to you, but that is not what I have in mind. I am told that your priests offer in gold, that the sacred blood is received in silver cups, that you have golden candlesticks at your evening services. Now, your doctrine says you must render to Caesar what is his. Bring these treasures—the emperor needs them to maintain his forces. God does not cause money to be counted: He brought none of it into the world with him—only words. Give me the money, therefore, and be rich in words."

Lawrence replied that the Church was indeed rich. "I will

show you a valuable part. But give me time to set everything in order and make an inventory."

After three days **he gathered a great number of blind, lame, maimed, leprous, orphaned and widowed persons and put them in rows. When the prefect arrived, Lawrence simply said, "These are the treasure of the Church."**

The prefect was so angry he told Lawrence that he would indeed have his wish to die—but it would be by inches. He had a great gridiron prepared, with coals beneath it, and had Lawrence's body placed on it. After the martyr had suffered the pain for a long time, the legend concludes, he made his famous cheerful remark, "It is well done. Turn me over!"



Saint Clare of Assisi, (Feast day 11 Aug) Franciscan Media

One of the more sugary movies made about Francis of Assisi pictures Clare as a golden-haired beauty floating through sun-drenched fields, a sort of one-woman counterpart to the new Franciscan Order.

The beginning of her religious life was indeed movie material. Having refused to marry at 15, Clare was moved by the dynamic preaching of Francis. He became her lifelong friend and spiritual guide.

At 18, Clare escaped from her father's home one night, was met on the road by friars carrying torches, and in the poor little chapel called the Portiuncula received a rough woolen habit, exchanged her jeweled belt for a common rope with knots in it, and sacrificed her long tresses to Francis' scissors. He placed her in a Benedictine convent, which her father and uncles immediately stormed in rage. Clare clung to the altar of the church, threw aside her veil to show her cropped hair, and remained adamant.

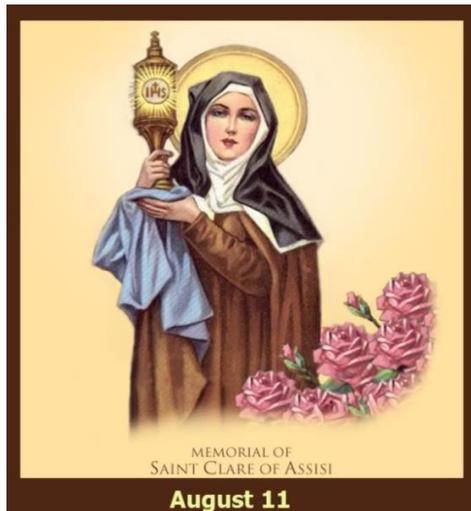
Sixteen days later her sister Agnes joined her. Others came. They lived a simple life of great poverty, austerity, and complete seclusion from the world, according to a Rule which Francis gave them as a Second Order. At age 21, Francis obliged Clare under obedience to accept the office of abbess, one she exercised until her death.

The Poor Ladies went barefoot, slept on the ground, ate no meat, and observed almost complete silence. Later Clare, like Francis, persuaded her sisters to moderate this rigor: "Our bodies are not made of brass." The greatest emphasis, of course, was on gospel poverty. They

possessed no property, even in common, subsisting on daily contributions. When even the pope tried to persuade Clare to mitigate this practice, she showed her characteristic firmness: “I need to be absolved from my sins, but I do not wish to be absolved from the obligation of following Jesus Christ.”

Contemporary accounts glow with admiration of Clare's life in the convent of San Damiano in Assisi. She served the sick and washed the feet of the begging nuns. She came from prayer, it was said, with her face so shining it dazzled those about her. She suffered serious illness for the last 27 years of her life. Her influence was such that popes, cardinals, and bishops often came to consult her—Clare herself never left the walls of San Damiano. Francis always remained her great friend and inspiration. Clare was always obedient to his will and to the great ideal of gospel life which he was making real.

A well-known story concerns her prayer and trust. Clare had the Blessed Sacrament placed on the walls of the convent when it faced attack by invading Saracens. “Does it please you, O God, to deliver into the hands of these beasts the defenseless children I have nourished with your love? I beseech you, dear Lord, protect these whom I am now unable to protect.” To her sisters she said, “Don't be afraid. Trust in Jesus.” The Saracens fled.



Francis' vision was to walk in the way of the Lord. Clare followed in the footsteps of her friend but also forged her own path to holiness.

Reflection: The 41 years of Clare's religious life are scenarios of sanctity: an indomitable resolve to lead the simple, literal gospel life as Francis taught her; courageous resistance to the ever-present pressure to dilute the ideal; a passion for poverty and humility; an ardent life of prayer; and a generous concern for her sisters.

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.