



St Peter's Church, Surry Hills

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Most Reverend Danny J Meagher: Bishop in Residence

Fr. John A 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: **Tues – Thurs: 5 – 6:00pm**

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

Confessions: **Fri:** 5:00pm – 5:45pm; **Sat:** 9:30am - 10:00am

Holy Rosary: Daily before Mass

Feast Days – Ordinary Time Week 28 (Year C/2)

Tues 11 Oct Saint John XXIII

Fri 14 Oct Saint Callistus

Sat 15 Oct Saint Teresa of Avila

We Pray For:

Our sick and injured: Bernadette Hailwood, Adi Soediartha, Barbara Blewden, Gerry Cassar, Makram Nammour, Antonios Chidiac, Camilla Pascoe, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, Dan Southee.

Our deceased: Phillip Camilleri, Marie LaBrooy (Geneviève's mum), Chris Owens, Julian Ciappara (28/1), Myra Krcma, Wayne Maroon (15/8), Henrietta Pham, Frederick, Edward & Margaret M Hailwood and Margaret D Hailwood.

Our house bound elderly: Newton McMahon, Robert Pearce, Joyce Regoski, June Holt, Shirley Kennedy, Anna Maria, Patricia Wells.

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

Please put this date in your diary: Public Rosary on Saturday 15th October 2022, Bishop Danny has kindly accepted to lead the Rosary on the steps at the front of Saint Peter's Parish Surry Hills starting at 9:00am followed by the 10:00am Mass.

Archbishop Anthony Fisher OP, 6 Oct Facebook post



Sport, once our country's great unifier, is giving us increasing examples of an intolerant and mean-spirited marginalisation of Christians: Israel Folau, the Manly Seven and now Andrew Thorburn.

Respect and equality, the 'virtues' of our time, are being demonstrated time and time again to be a one-way street. Any organisation that trumpets tolerance, inclusivity and diversity and yet excludes people based on their religious beliefs must ask serious questions of itself.

I commend Andrew Thorburn for his steadfast faith and his refusal to reject his beliefs under intense pressure.

However, this is not merely about Andrew Thorburn but about millions of ordinary Australians, Christians who see what has happened to him and worry that the time will soon come when they are forced to choose between their faith and their livelihoods.

People of faith continue to contribute so much to our country in sport, in health, education and social welfare, in professional and political life, in families and in religious communities. They too deserve to be included, and not as pariahs but as participants.

"Evangelium Sunday 16 October"- The Council: Then and Now - Diamond Jubilee Anniversary of the Opening of the Second Vatican Council

To commemorate the Diamond Jubilee Year of the opening of the Second Ecumenical Council of the Vatican on 11 October 1962, Saint Peter's Parish Surry Hills will host presentations on each of the Council's four constitutions: *Sacrosanctum concilium*, *Lumen gentium*, *Dei verbum* and *Gaudium et spes*, with the theme: "The Council: Then and Now". These constitutional documents are the core documents of the Council.

The presentations, which will take place in the same order in which they were promulgated by Saint Paul VI during the Council, will be spaced at intervals during this sixtieth anniversary year under the banner of the Parish's regular "Evangelium" Sunday noon forum. They will follow the usual "Evangelium" format - with the presentation lasting approximately fifty minutes, followed by fifteen to twenty minutes of "Q & A", followed by lunch at a local Surry Hills venue for those who are interested. The venue for the presentations will be the Parish's historic "1880 Hall".

Rev Fr Dr Stephen Hackett, MSC, General Secretary to the Australian Catholic Bishops' Conference, has accepted an invitation to open the series on **Sunday 16 October** with his explication of ***Sacrosanctum concilium*, the Council's Constitution on the Sacred Liturgy**. Dr Hackett's title is: "This Sacred Council: Understanding the Liturgy Constitution through the lens of the Dogmatic Constitution on the Church, the Dogmatic Constitution on Divine Revelation and the Pastoral Constitution on the Church in the Modern World."

Sacrosanctum Concilium On the Sacred Liturgy VATICAN COUNCIL II



Future “Evangelium” Presenters:

This Sunday (9 Oct) Emma Fearnley on The Avengers and Virtues

Sunday 16 Oct Dr Hackett’s presentation as above

Sunday 23 Oct Bill West on the Shroud of Turin – The latest evidence

October beckons more, or deeper, praying of the rosary, [Father Jeffrey F. Kirby](#), Oct 2, 2022

As the calendar year takes us into October, the Church reminds us of the Blessed Virgin Mary and of her beloved rosary. Of course, some questions should come to mind.

Why is October the month of the rosary? Why is this devotional so revered by the Church today? The designation of October goes back to the naval battle of Lepanto in 1571. Christian forces in Europe were battling Islamic forces from the East. The Christians were greatly outnumbered, and so the pope called on all believers to pray the rosary for victory. And, against all odds, victory was given.

The triumph was marked with a feast day inaugurated by Pope Pius V. Originally called the feast of Our Lady of Victory, it was subsequently renamed the feast of Our Lady of the Rosary. Pope Pius had already formally established the Rosary as a devotion for the Universal Church with his apostolic letter *Consueverunt Romani Pontifices* of 1569. Eventually, the entire month of October was dedicated to the rosary in deference to the high-profile feast day.

For these reasons, and several others, the rosary has endeared itself into the very heart of the Church.

At a time when the rosary was questioned and its use was waning, Pope Saint Paul VI reminded the Church of the importance and helpfulness of the rosary: “As a Gospel prayer, centred on the mystery of the redemptive Incarnation, the Rosary is a prayer with a clearly Christological orientation. Its most characteristic element, in fact, the litany-like succession of *Hail Marys*, becomes in itself an unceasing praise of Christ.”

In the ebb and flow of life, the rosary is also revered by believers because of the simple and rhythmic flow that’s involved in praying it. The rosary itself is a simple circle of beads divided into five sets of 10 called a decade.

For each decade, there’s a reflection on a “mystery,” which is an event in the life of Jesus or Mary. One “Hail Mary” is prayed on each bead. As of the year 2000, there are now four sets of mysteries, since Pope Saint John Paul II added the Luminous Mysteries with his apostolic letter *Rosarium Virginis Mariae* of 2002.

Historically, there were three sets for a total of 150 Hail Marys. This custom began so that the illiterate or those who were farming and in manual labour could spiritually join in with the monks who would chant the 150 Psalms of the Old Testament.

The rosary is also esteemed because it involves the body and the soul. As each Hail Mary is prayed, a bead is physically touched and the person moves through the circle of the rosary reflecting on each mystery. Sometimes called “prayer beads” by those unfamiliar with it, the name is a fitting one. The beads direct the prayer and give a certain order and fluidity to it. There are many who pray the rosary while walking or jogging.

The beads are helpful and remind us to focus our minds and heart on prayer. Even if we are distracted, the beads call us back. As we seem busy in our lives, there’s always time for a quick decade since the rosary is as easy as prayer can get.



Pope Francis has highlighted the ease of praying the rosary and called on believers to pray, or at least to carry the rosary with them: "I invite you to pray the rosary, and to carry it in your hands or in your pockets. The recitation of the rosary is the most beautiful prayer we can offer to the Virgin Mary; it is a contemplation on the stages of the life of Jesus the Saviour with his Mother Mary and is a weapon that protects us from evils and temptations."

As we begin the month of October, we can use this as an opportunity to get back to the practice of praying the rosary, or to praying it more often, or to praying it more deeply. The rosary has been called a chain to heaven by some saints, and the expression is an apt one, since the rosary keeps us connected to prayer, to Mary, and to the Lord Jesus. It is a simple, but a very powerful spiritual help to all believers.

PUBLIC ROSARY

Join us for a Nationwide public rosary chain at the steps of St Peter's Parish Surry Hills at 9:00am, Saturday 15 October 2022 followed by 10:00am Mass
We ask prayers from Our Lady of Fatima to intercede for God's merciful blessing upon Australia and the world

"The Rosary is the most excellent form of prayer and the most efficacious means of attaining eternal life. It is the remedy for all our evils, the root of all our blessings. There is no more excellent way of praying."

Pope Leo XIII



Pray the Rosary

Saint Pope John XXIII (Feast day 11 Oct)



“We deem it opportune to remind our children of their duty to take an active part in public life and to contribute toward the attainment of the common good of the entire human family as well as to that of their own political community. They should endeavour, therefore, in the light of their Christian faith and led by love, to ensure that the various institutions—whether economic, social, cultural or political in purpose—should be such as not to create obstacles, but rather to facilitate or render less arduous man’s perfecting of himself in both the natural order and the supernatural.... Every believer in this world of ours must be a spark of light, a centre of love, a vivifying leaven amidst his fellow men. And he will be this all the more perfectly, the more closely he lives in communion with God in the intimacy of his own soul!”

— Pope John XXIII, *Pacem in Terris: On Establishing Universal Peace*

Saint Callistus (Feast day 14 Oct)

A slave takes charge of the premier Roman catacomb and rises to the papacy

Popes owned slaves for centuries to row their boats, cook their meals, and care for their horses and carriages. Kings, nobles, and middle class families owned slaves. It was a ubiquitous institution not necessarily rooted in racism, which was a latecomer as a rationale for enslavement. Rather, prisoners of war and criminals of every skin colour were enslaved as alternatives to capital punishment. Others were born into slavery from slave mothers, and still others in desperate circumstances sold themselves into slavery in exchange for food, shelter, and security. Today’s saint, according to ancient sources, served as a slave in a Roman home for many years and thus was part of that massive social reality of slavery that not even Saint Paul explicitly condemned in his letter to Philemon. Since he was an intelligent and resourceful servant, Callistus’ master put him in charge of his personal bank. But when Callistus lost its deposits, he was blamed and was eventually exiled to the mines of Sardinia. At some point he was released from this hard labour and earned freedom from his slave status.

Pope Zephyrinus, elected in 199, placed the capable Callistus in charge of the most important underground Christian cemetery in Rome. Under Callistus it eventually grew into a sprawling, thirteen mile warren of dark, narrow tunnels lined with tombs chiselled out of the soft tufa stone. 500,000 bodies were encased in its walls! Callistus was so successful in managing the cemetery that it came to bear his name, and bears it still—the Catacombs of Saint Callistus. Besides numerous martyrs, it also houses a famous chapel for nine third-century popes. The Catacombs were ground zero for early Christian devotion in Rome. They were not hiding places from persecution but sacred ground on which to kneel beside a martyr’s lifeless body. Saint Jerome himself writes about his regular visits to pray at the martyrs’ tombs in the catacombs a century and a half after Callistus expanded them. There were no Viking funerals, Hindu pyres, or urns on the mantle for these early Christians. They believed in the resurrection of the body, as the Church still does. They knew, instinctively, that it was more fitting to bury a body, to keep watch with the dead, than to casually dispose of a body or to bake it like a pie.

The same Pope Zephyrinus ordained Callistus a deacon. Deacons have a tighter bond, theologically, with bishops than with priests. Since the Acts of the Apostles, they were ordained specifically to assist the first bishops, the Apostles. The first three centuries of the Church resound with the names of deacons, such as Saints Lawrence and Vincent, who were martyred alongside the popes and bishops they served. Pope Saint Sixtus II was killed, in fact, along with his coterie of deacons after they were all arrested in the Catacombs of Callistus in 258. In approximately 217, Deacon Callistus was elected the Bishop of Rome, crowning his long and arduous path from slavery to a more exalted form of service to the Divine Master.



Pope Callistus encountered resistance over the perennial third-century theological-pastoral issue of how to reintegrate into the Body of Christ Catholics who had been forced to engage in emperor worship. Callistus held that if God could forgive murder and adultery he could forgive idolatry too. No sin was unforgivable. His bitter enemies, including the first antipope, Hippolytus, considered Callistus too lax and committed their calumnies to writing. This damaged Callistus' reputation into modern times, when scholarship finally called into question the veracity of his enemies'

accounts. Saint Callistus' life is not richly detailed, but he died in 222, most likely by martyrdom and, ironically, was not buried in his eponymous Catacomb. His tomb was rediscovered in 1960. His remains were transferred in the ninth century to Rome's Basilica of Santa Maria in Trastevere, which tradition holds was built over, or next to, an earlier church of which Callistus was the patron.

Saint Callistus, you served an earthly master as a slave and a heavenly master as a deacon and pope. You made Christian burial and praying for the dead a defining feature of the Church of Rome. May we honour you in death just as you honoured so well your own forebearers in the faith.

St Teresa of Avila (Feast day 15 Oct), CNA

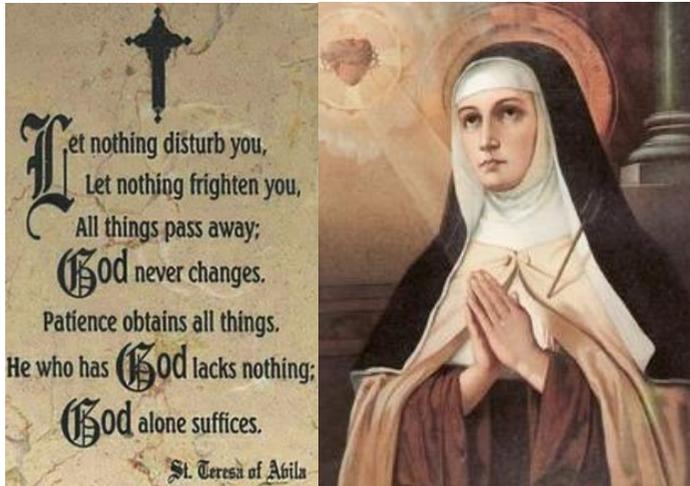
On Oct. 15, Roman Catholics celebrate the Spanish Carmelite reformer and mystic St. Teresa of Avila, whose life of prayer enriched the Church during the 16th century counter-reformation. Teresa Sanchez Cepeda Davila y Ahumada was born in the Castilian city of Avila during the year 1515, the third child in a family descended from Jewish merchants who had converted to Christianity during the reign of King Ferdinand and Queen Isabella. Her father Alphonsus had become an ardent Catholic, with a collection of spiritual books of the type his daughter would later compose herself.

As a child, Teresa felt captivated by the thought of eternity and the vision of God granted to the saints in heaven. She and her younger brother Rodrigo once attempted to run away from home for the sake of dying as martyrs in a Muslim country, though they soon ran into a relative who sent them back to their mother Beatrice.

When Teresa was 14, her mother died, causing the girl a profound grief that prompted her to embrace a deeper devotion to the Virgin Mary as her spiritual mother. Along with this good resolution, however, she also developed immoderate interests in reading popular fiction (consisting, at that time, mostly of medieval tales of knighthood) and caring for her own appearance.

Though Teresa's spiritual directors in later life would judge these faults to be relatively minor, they still represented a noticeable loss of her childhood zeal for God. Alphonsus decided his teenage daughter needed a change of environment, and sent her to be educated in a convent of Augustinian nuns. Teresa found their life dull at first, but soon came to some understanding of its spiritual advantages.

Illness forced her to leave the convent during her second year. But the influence of her devout uncle Peter, along with her reading of the letters of the monk and Church Father St. Jerome, convinced Teresa that the surest road to salvation



lay in forsaking marriage, property, and worldly pleasures completely. Against the will of her father, who wanted her to postpone the decision, she joined the Carmelite Order.

Teresa became a professed member of the order at age 20, but soon developed a serious illness that forced her to return home. She experienced severe pain and physical paralysis for two years, and was expected to die when she went into a coma for four days. But she insisted on returning to the Carmelite monastery as soon as she was able, even though she remained in a painful and debilitated state.

For the next three years the young nun made remarkable progress in her spiritual life, developing the practice of recalling herself into the presence of God through quiet contemplation. As her health returned, however, Teresa lapsed into a more routine prayer life. While she remained an obedient Carmelite, she would not re-establish this close personal connection to God for almost twenty years.

When she was nearly 40, however, Teresa found herself dramatically called back to the practice of contemplative mental prayer. She experienced profound changes within her own soul, and remarkable visions that seemed to come from God. Under the direction of her confessors, Teresa wrote about some of these experiences in an autobiography that she completed in 1565. Teresa had always been accustomed to contemplate Christ's presence within her after receiving him in the sacrament of Holy Communion. Now, however, she understood that the presence she received did not simply fade: God was, in fact, with her always, and had been all along. It was

simply a matter of putting herself in his presence, with love and attention – as one could do at any moment.

This revolution in her spiritual life enabled Teresa to play a significant role in the renewal of the Church that followed the Council of Trent. She proposed a return of the Carmelites to their original rule of life, a simple and austere form of monasticism – founded on silence and solitude – that had received papal approval in the 12th century and was believed to date back to the Old Testament prophet Elijah.

Together with her close collaborator, the priest and writer later canonized as Saint John of the Cross, she founded what is known today as the Order of Discalced Carmelites – “discalced,” meaning barefoot, symbolizing the simplicity to which they chose to return the order after a period of corruption. The reform met with fierce opposition, but resulted in the founding of 30 monasteries during her life.

Teresa's health failed her for the last time while she was traveling through Salamanca in 1582. She accepted her dramatic final illness as God's chosen means of calling her into his presence forever.

“O my Lord, and my spouse, the desired hour is now come,” she stated. “The hour is at last come, wherein I shall pass out of this exile, and my soul shall enjoy in thy company what it hath so earnestly longed for.”

St. Teresa of Avila died on Oct. 15, 1582. She was canonized on March 22, 1622, along with three of her greatest contemporaries: St. Ignatius Loyola, St. Francis Xavier, and St. Philip Neri. In 1970, Pope St. Paul VI proclaimed St. Teresa as one of the first two woman Doctors of the Church, along with the 14th century Dominican tertiary St. Catherine of Siena.

Sunday 10.30am Mass Readers' Roster

Sunday: 9 October	John and Patricia O'Brien
Sunday: 16 October	Alex Leech and Alexandra Vella
Sunday: 23 October	Brendan Byrne and Theresa Coyle
Sunday: 30 October	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

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.

The Archdiocese has a legal obligation to report crimes to the police.

