



St Peter's Church, Surry Hills

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Most Reverend Danny J Meagher: Bishop in Residence, Episcopal Vicar for the Northern Region

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 33 (Year C/2)

Tues 15 Nov Saint Albert the Great

Wed 16 Nov Saint Margaret of Scotland
Saint Gertrude

Thu 17 Nov Saint Elizabeth of Hungary

Fri 18 Nov Dedication of the Basilicas of Saints Peter and Paul

Sun 20 Nov Feast of Christ the King

We Pray For:

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

Our deceased: James Moran (29/10), Brian La'Brooy (30th death anniversary, (Geneviève's dad)), Jeanne Mcpherson (Geneviève's sister), Marie LaBrooy (Geneviève's mum), Ron Molyneux (Grace's grandfather 27/10), Antonio Chidiac, Joan Westhoff, John Foley, Luisa Medina Sanches, Joanna and Tadeusz Wolski, Arthur Horder, 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*



Red Wednesday, 23 November 2022 - Aid to the Church in Need (ACN) invites you to join in this special day to pray for and stand in solidarity with the 200+ million Christians persecuted for their faith. Around the

world, churches and public buildings will light up in red as a symbol of the sacrifice and suffering of our modern-day martyrs. In Australia, ten Cathedrals will be lit in red, with some holding Masses and prayer vigils for persecuted Christians. Individually, you may wish to go to Mass for someone who can't or intentionally wear a religious symbol remembering those who cannot make such a public display of faith. To find out what is happening at a Cathedral near you and other ways to get involved visit www.aidtochurch.org/redwednesday.

Why Red Wednesday?

Created in God's image, each member of the human family is born free and equal, with a natural inclination to seek the truth and to worship God. While this desire to live out one's faith is fundamental to the human person, it has often been limited or restricted through history by various regimes and governments. In 1948, the United Nations defined freedom of religion as an inalienable right for all members of the human family (Article 18, The Universal Declaration of Human Rights). In 1965 the Second Vatican Council affirmed this in its declaration on religious freedom, Dignitatis Humanae, stating that every person, "has the duty, and therefore the right, to seek the truth in matters religious, in order that they may with prudence form for themselves right and true judgements of conscience" (no. 3). Tragically today there are millions of people who are robbed of their religious freedom and persecuted for their beliefs. Each of us who has the freedom to practice our faith has an added duty to stand up for those who do not.



Places of Persecution (today) Religious freedom is violated in almost one third of the world's countries (31.6 percent), where two thirds of the world's population lives. 62 countries out of a total of 196 face very severe violations of religious freedom. The number of people living in these countries is close to 5.2 billion, as the worst offenders include some of the most populous nations in the world (China, India, Pakistan, Bangladesh and Nigeria).

PRAYER FOR
Persecuted Christians

*Lord Jesus Christ, as the Good Shepherd,
You call all people to Yourself,
but You also warned us that
following You would not be easy.
Today, many Christians suffer and
are persecuted for love of You.
In them, You continue Your passion for
the redemption of the world.
It is a grace to carry the cross with them.
Grant us love, courage
and a readiness to sacrifice
so that we can aid and console
our brothers and sisters in faith.
Fill us with Your merciful love for one another,
that we may also bless
our enemies and forgive them.
Thus, we want to joyfully testify to Your presence
in the world and find fullness of life in You.
Amen.*



What is Red Wednesday?

Red Wednesday is an initiative of *Aid to the Church in Need* (ACN), the only international Catholic charity dedicated to the support of suffering and persecuted Christians.

Red Wednesday is a day to gather and pray for those who are persecuted for their love of Jesus Christ. Cathedrals, churches and public buildings around the world will light up in red to show solidarity with our brothers and sisters in Christ.

It is clear that the persecution of Christians is worse today than at any time in history. In terms of the numbers of people involved, the gravity of the acts committed, and their impact, not only are Christians more persecuted than any other faith group, but ever-increasing numbers are experiencing the worst forms of persecution.

The purpose of **Red Wednesday** is to join together and raise a strong voice in support of the Christians who are unable to speak freely, and who look to us - brothers and sisters in Christ - to speak on their behalf.

Let's break the silence of Christian persecution worldwide. Pray for those who suffer. Share their stories. Give whatever you can. Make **#RedWednesday** a campaign that cannot be ignored.



Photos © ACN International



Stand Up for Faith and Freedom



23 November 2022

#RedWednesday



Aid to the
Church in Need
ACN AUSTRALIA



PONTIFICAL
FOUNDATION

Future “Evangelium” Presenters:

This Sunday - 13 Nov, John O’Brien on “The new cathedral in Mount Hagan”
Next Sunday (20 Nov), Fr John Flader on “Dying To Live”: Reflecting on the existence and joy of the afterlife.

“Pope Francis on All Souls’ Day: Do you desire heaven above everything else?”, Rome Newsroom, 2 Nov 2022

On All Souls’ Day, Pope Francis urged Christians not to “compromise with the Gospel” but to take Jesus’ words seriously when he says we will be judged by how we treat the poor.

“Often, out of convenience or comfort, we tend to tone down Jesus’ message, to water down his words. Let’s face it, we have gotten pretty good at compromising with the Gospel,” the pope said in St. Peter’s Basilica on Nov. 2.

“From simple disciples of the Master we become masters of complexity, who argue a lot and do little, who seek answers more in front of the computer than in front of the Crucifix, on the internet rather than in the eyes of our brothers and sisters; Christians who comment, debate, and expound theories but do not know even a poor person by name, have not visited a sick person for months, have never fed or dressed someone, have never made friends with someone in need,” he said.

Pope Francis offered Mass on All Souls’ Day for the repose of the souls of more than 150 deceased bishops and cardinals who died in the past year.

In his homily, the pope reflected on Jesus’ words in the Gospel of Matthew: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.”



The pope said that these words in the Gospel help prepare for death and the final judgment. He said God is “waiting for us among the poor and wounded of the world.” Pope Francis warned that there is a continual risk to “put the expectations of the world before the expectation of God” and to end up “losing sight

of what matters.”

“The best careers, the greatest achievements, the most prestigious titles and awards, the accumulated wealth and earthly gains, all will vanish in an instant, everything,” he said.

The pope said that All Souls’ Day is a good occasion to ask “if our desires have anything to do with heaven.”

The Mass in St. Peter’s Basilica was offered for the 9 cardinals and 148 bishops and archbishops who died between Oct. 30, 2021, and Oct. 17, 2022.

Among the deceased cardinals listed in a booklet accompanying the Mass were Cardinal Angelo Sodano, the former Vatican secretary of state; Cardinal Claudio Hummes, the former archbishop of São Paulo, Brazil, who had a significant role in the 2019 Amazon Synod; and Cardinal Antonios Nagueib, the former patriarch of Alexandria and head of the Coptic Catholic Church. Bishops who died in the past year included Archbishop Emeritus Joseph Anthony Fiorenza of Galveston-Houston, Texas; Archbishop Emeritus Stanislaw Nowak of Czestochowa, Poland; Archbishop Emeritus Joseph Cheng Tsai-Fa of Taipei, Taiwan; and Bishop Emeritus Lawrence Donald Soens of Sioux City, Iowa.

After the Mass, Pope Francis made a private visit to a cemetery inside Vatican City. The Teutonic Cemetery, located next to St. Peter's Basilica, is the burial place of people of German, Austrian, and Swiss descent, as well as for people from other German-speaking nations, particularly members of the Archconfraternity of Our Lady. The cemetery is built on the historic site of Nero's Circus, where early Christians in Rome were martyred, including St. Peter.

Saint Albert the Great (Feast day 15 Nov)

Albert the Great was a 13th-century German Dominican who decisively influenced the Church's stance toward Aristotelian philosophy brought to Europe by the spread of Islam.

Students of philosophy know him as the master of Thomas Aquinas. Albert's attempt to understand Aristotle's writings established the climate in which Thomas Aquinas developed his synthesis of Greek wisdom and Christian theology. But Albert deserves recognition on his own merits as a curious, honest, and diligent scholar.

He was the eldest son of a powerful and wealthy German lord of military rank. He was educated in the liberal arts. Despite fierce family opposition, he entered the Dominican novitiate.

His boundless interests prompted him to write a compendium of all knowledge: natural science, logic, rhetoric, mathematics, astronomy, ethics, economics, politics, and metaphysics. His explanation of learning took 20 years to complete. "Our intention," he said, "is to make all the aforesaid parts of knowledge intelligible to the Latins."

He achieved his goal while serving as an educator at Paris and Cologne, as Dominican provincial, and even as bishop of Regensburg for a short time. He defended the mendicant orders and preached the Crusade in Germany and Bohemia.

Reflection: An information glut faces us Christians today in all branches of learning. One needs only to read current Catholic periodicals to experience the varied reactions to the findings of the social sciences, for example, in regard to Christian institutions, Christian lifestyles, and Christian theology. Ultimately, in canonizing Albert, the Church seems to point to his openness to truth, wherever it may be found, as his claim to holiness. His characteristic curiosity prompted Albert to mine deeply for wisdom within a philosophy his Church warmed to with great difficulty.

Saint Gertrude the Great on Bringing Comfort and Joy to the Heavenly Christ, *The Divine Mercy*, Dr. Robert Stackpole (Feast day 16 Nov)

Saint Gertrude the Great justly may be called the first of the saints to anticipate the fullness of devotion to the Sacred Heart of Jesus. Born in Germany in 1256, and probably orphaned at an early age, Gertrude was placed with the Benedictine nuns at age 5 at their abbey in Helfta.

In St. Gertrude's writings we see the devotion to the Heart of Jesus come to full flower, not only through these extraordinary revelations, but also through her profound commentary upon them. Saint Gertrude had been well trained in theology, having read widely in the Fathers and in the works of St. Bernard. She drew upon this rich background to help her interpret the revelations and graces she received. In fact, Christ Jesus told her that her writings would become a "herald" of His Divine Love, and that He would use her to be a channel of His grace to many souls: "I desire to have in your writings incontrovertible proof of my divine love, as I propose through them to do good to many souls in these modern times" (*The Herald of Divine Love*. New York: Paulist Press, 1993, p. 48 — remember that for people in the 13th century, their own era was seen as "these modern times!")

Confidence in Divine Mercy: Saint Gertrude's spirituality is characterized by confidence in Divine Mercy, abandonment to Divine Providence, an earnest desire for mystical union with the

Heart of Jesus, and a desire to comfort Him for all of His sufferings and sorrows. These movements generally take place in Gertrude's soul in an atmosphere of joy and thanksgiving, and in the context of the cycle of feasts of the Church's liturgical year.

The Sacred Heart appeared to St. Gertrude under many aspects or representations: as a treasure house of all good, as a lute played by the Holy Spirit, as a fountain of refreshing streams for the souls in Purgatory, and even as an altar upon which Christ offers Himself in the Holy Eucharist. In her writings, the soul of Gertrude and the Heart of Jesus seem to contend with each other to outdo one another in love. There are numerous passages that speak of her desire to comfort, relieve, refresh, and quench the thirst of her divine Lord — and for His part, Christ manifests the tenderness of His gracious love for her. She hardly knows how to explain this mystery of divine condescension. A beautiful and simple example can be found in her work *Insinuationes Divinae Pietatis* (III.46, from *The Life and Revelations of St. Gertrude*. Westminster, MD: Christian Classics, 1983, p. 240-241):

One night, as she was occupied in thinking how she could arrange some straw as a sepulchre for the crucifix, at the commemoration of the Passion after vespers, the God of love ... [led her to understand] that when we take pleasure in such things for the love of God, His Divine Heart is pleased thereby ... She replied: "If thine immense goodness can find pleasure in this, what dost Thou say of [devout meditation on] the verses in which all Thy passion is commemorated?" "I take the same pleasure in them," replied Our Lord, "as a person would who was conducted by his friend, with marks of tenderness and friendship, to an agreeable garden, where, while breathing the fresh air and sweet odour of the place, he would also have the pleasure of admiring its beautiful flowers, hearing a concert of exquisite music, and of refreshing himself with the rarest and most exquisite fruits."

In this vein, several times the Lord tells Gertrude, implicitly or explicitly, that she can comfort Him for the rejection of His love that He suffers from sinful men. She learns that she can give Him spiritual refreshment in four ways: (1) by praying for the conversion of sinners, and building up the Church, (2) by bearing the Cross patiently with Him, (3) by performing works of penance and piety with love, and (4) by the practice of the virtues. These teachings were given to St. Gertrude in the form of what theologians call "private revelations," intended, first of all, for her own sanctification. Nevertheless, it is clear from the Lord's words to her about His plan for the dissemination of her writings that Christ ultimately intended these revelations for a wider audience, as a channel of graces for countless souls.

Saint Elizabeth of Hungary (Feast day 17 Nov)

In her short life, Elizabeth manifested such great love for the poor and suffering that she has become the patroness of Catholic charities and of the Secular Franciscan Order. The daughter of the King of Hungary, Elizabeth chose a life of penance and asceticism when a life of leisure and luxury could easily have been hers. This choice endeared her in the hearts of the common people throughout Europe.

At the age of 14, Elizabeth was married to Louis of Thuringia, whom she deeply loved. She bore three children. Under the spiritual direction of a Franciscan friar, she led a life of prayer, sacrifice, and service to the poor and sick. Seeking to become one with the poor, she wore simple clothing. Daily she would take bread to hundreds of the poorest in the land who came to her gate.

After six years of marriage, her husband died in the Crusades, and Elizabeth was grief-stricken. Her husband's family looked upon her as squandering the royal purse, and mistreated her,

finally throwing her out of the palace. The return of her husband's allies from the Crusades resulted in her being reinstated, since her son was legal heir to the throne. In 1228, Elizabeth joined the Secular Franciscan Order, spending the remaining few years of her life caring for the poor in a hospital which she founded in honour of Saint Francis of Assisi. Elizabeth's health declined, and she died before her 24th birthday in 1231. Her great popularity resulted in her canonization four years later.

Reflection: Elizabeth understood well the lesson Jesus taught when he washed his disciples' feet at the Last Supper: The Christian must be one who serves the humblest needs of others, even if one serves from an exalted position. Of royal blood, Elizabeth could have lorded it over her subjects. Yet she served them with such a loving heart that her brief life won for her a special place in the hearts of many. Elizabeth is also an example to us in her following the guidance of a spiritual director. Growth in the spiritual life is a difficult process. We can play games very easily if we don't have someone to challenge us.

Feast of Christ the King, A reflection, Sr Michelle, fCJ, (Feast day 20 Nov)

A few years ago, I listened to a homily given, primarily, to a group of elementary school children. It was a diverse group, to be sure, and not of an age where they could have handled any complicated theological teaching and so the priest speaking to the students stuck with this message: God loved them, God was All-Powerful and if they prayed to him, God would always take care of them.



It seems, on the surface, like a fairly stock message to deliver to a group of young people attending a Catholic school. Certainly, we know that God does love us, and we all have at least some sense of the importance of prayer. And yet, I remember feeling uneasy with the talk because it left so many things unsaid. It failed to approach even the child-sized complexities of life. If God takes care of us in the way the person seemed to be implying, how then to explain the difficult experiences that cropped up in the course of any normal childhood: things like the death of a pet or bullying by other students or parental divorce? In such cases, would we suggest to kids, or to anyone else, that the reason these things happen is due to their lack of prayer?

At the end of the liturgical year, the Church celebrates the Feast Day of Christ the King. It is my favourite of the year and has had a special meaning to me ever since I participated in a 30 Day Spiritual Retreat as a Novice. However, remembering Christ as King needs a bit of nuancing. I don't imagine Jesus as some version of [Aragorn](#) from [Lord of the Rings](#), battling my 'enemies' and keeping me safe from all harm. Nor does my idea of King Jesus involve dazzling vestments, ruby studded crowns, or a massive army reinforcing his every decree. I've lived enough life to know that taking prayers to God are not a kind of magic cure to ensure that

everything that I'm hoping happens does. Life is messy and challenging at times, no matter how much I pray.

So in what way do I see Christ as a King? John's Gospel says of Jesus the Christ: *All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.* These beautiful words resonate with me deeply. In paraphrasing them, I might say that all of us, just by virtue of coming into existence, bear the imprint of Jesus in our being. Our bodies, our cells, our very atoms are all carefully crafted by God to carry God's Essence, God's Light, God's Fragrance. So, in what way is Christ the King of this world? This world and everything that is in it utterly belongs to and is integrally marked by God.

When I pray, it is not because I'm worried that if I don't pray enough, God won't do what I want God to do. Instead, I pray so that I have a better sense of my connection to that inner Essence of Christ that I have inherited. When I am grounded in that Essence, I can move through my days aware of the countless ways that God is at work in the people around me, rather than being transfixed by the hurtful ways we can treat each other. When I am grounded in that Essence, I can experience the dark and painful 'Gethsemane' events in my life prepared to look for any of the many 'angels' that God sends to minister to me, rather than supposing myself to be alone, forgotten by God and the world.

Jesus told the Pharisees that *the kingdom of God is among you.* Recognizing Jesus as my King helps me to recognize the truth of His words: we are living in God's kingdom, now. There are miracles and graces happening all around us, now. God is sending us 'angels' in disguise to love and support us, now. In the moments or days (or weeks) that we struggle to see this, we can enter into prayer and ask God to open our eyes to these truths. As we celebrate the Feast Day of Christ the King this month, let us pray that we deepen in our sense of connection to that inner Essence of God that is integrally part of us. **May we recognize that we are truly living in God's Kingdom and that Christ is King. Now.**

Sunday 10.30am Mass Readers' Roster

Sunday 13 November	David Larkin and Fiorella Vayda
Sunday 20 November	Alex Leech and Alexandra Vella
Sunday 27 November	Rebecca Lerve and Jessica Gereis

(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



Catholic Archdiocese of Sydney: Parish Safeguarding volunteer Online Induction Training, working With Children Check & Code of Conduct

The Safeguarding and Ministerial Integrity Office of the Archdiocese of Sydney advises that any person performing any role in the life of the Parish (e.g., readers, servers, collectors, welcomers) is required to comply with Safeguarding Volunteer Online training as per the details below:

Registration to complete the Online Safeguarding Induction Training via this link <https://forms.gle/9ebT3voEAtfP7P8R9> or you can register to attend a Zoom Safeguarding Induction Training session by emailing safeguardingtraining@sydneycatholic.org for further information and dates.