



St Peter's Church, Surry Hills

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Website: www.stpeterssurryhills.org.au



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 34 (Year C/2)

Mon 21 Nov The Presentation of Blessed Virgin Mary

Tue 22 Nov Saint Cecilia

Wed 23 Nov Saint Clement 1

Thur 24 Nov Saints Andrew Dung-Lac and companions

Fri 25 Nov Saint Catherine of Alexandria

We Pray For:

Our sick and injured: Bernadette Hailwood, Catherine Murphy, Adi Soediartha, 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: Mary Yeap (Angela's mum), Grace Galea (10/11), James Moran (29/10), Brian LaBrooy (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, 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.

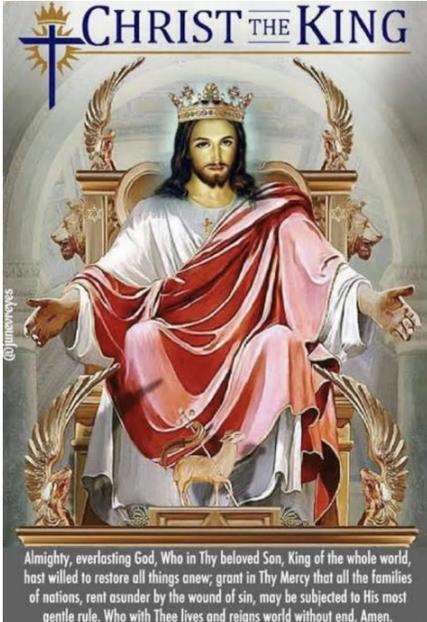
Pope Francis

Catechesis on the Mass 2018

This Sunday 20 Nov, Fr John Flader on “Dying To Live”: Reflecting on the existence and joy of the afterlife.

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.**

The Presentation of the Blessed Virgin Mary (Feast day 21 Nov), Newman Ministry 21/11/21 Religious parents never fail by devout prayer to consecrate their children to God, His divine service and love, both before and after their birth. Some among the Jews, not content with this general consecration of their children, offered them to God in their infancy, by the hands of the priests in the Temple, to be brought up in quarters attached to the Temple, attending the priests and Levites in their sacred ministry. There were special divisions in these lodgings for the women and children dedicated to the divine service. (*III Kings* 6:5-9) We have examples of this special consecration of children in the person of Samuel, for example. Today the Church celebrates the feast of the Presentation of the Blessed Virgin Mary in the Temple of Jerusalem. It is very probable that the holy prophet Simeon and the prophetess Anna, who witnessed the Presentation of Jesus in the Temple, as we read in the second chapter of the Gospel of Saint Luke (verses 25 ff.) had known His Mother as a little girl in the Temple and observed her truly



THE PRESENTATION OF THE BLESSED VIRGIN MARY

unique sanctity. It is an ancient and very trustworthy tradition that the Blessed Virgin was thus solemnly offered in the Temple to God at the age of three by Her parents, Saint Anne and Saint Joachim. The

Gospel tells us nothing of the childhood of Mary; Her title *Mother of God*, eclipses all the rest. Where, better than in the Temple, could Mary be prepared for Her mission? Twelve years of recollection and prayer, contemplation and sufferings, were the preparation of the chosen one of

God. The tender soul of Mary was adorned with the most precious graces and became an object of astonishment and praise for the holy Angels, as well as of the highest complacency for the adorable Trinity. The Father looked upon Her as His beloved Daughter, the Son as One set apart and prepared to become His Mother, and the Holy Ghost as His undefiled Spouse. Here is how Mary's day in the Temple was apportioned, according to Saint Jerome. From dawn until nine in the morning, She prayed; from 9:00 until 3:00 She applied Herself to manual work; then She turned again to prayer. She was always the first to undertake night watches, the One most applied to study, the most fervent in the chanting of Psalms, the most zealous in works of charity, the purest among the virgins, Her companions, the most perfect in the practice of every virtue. On this day She appears as the standard-bearer for Christian virginity: after Her will come countless legions of virgins consecrated to the Lord, both in the shadow of the altars or engaged in the charitable occupations of the Church in the world. Mary will be their eternal Model, their dedicated Patroness, their sure guide on the paths of perfection.

Reflection: The consecration of Mary to God presented all the conditions of the most perfect sacrifice: it was prompt, generous, joyous, unregretted, without reservation. How agreeable it must have been to God! May our consecration of ourselves to God be made under Her patronage, assisted by Her powerful intercession and united with Her ineffable merits.

Vie des Saints pour tous les jours de l'année, by Abbé L. Jaud (Mame: Tours, 1950); *Little Pictorial Lives of the Saints*, a compilation based on *Butler's Lives of the Saints* and other sources by John Gilmary Shea (Benziger Brothers: New York, 1894).

Saint Cecilia (Feast day 22 Nov), Australian Catholics

As with so many saints, the story of Saint Cecilia has been added to in ways that bring together different aspects of Christian faith. Though she was most likely to have been martyred in Sicily, later stories moved her to Rome and gave her noble birth. She also received a pagan husband and a call to virginity, two apparently incompatible things that were harmonised in her husband receiving a miraculous appearance which led to his conversion and eventual martyrdom with her. At her marriage she was said to have sat alone singing to God in her heart. In the story, virginity, nobility, family, church, faith and martyrdom are ordered and brought together with music. Her singing in her heart led to her becoming the patron saint of musicians, with the result that many medieval and later paintings depict her with various musical instruments. Much beautiful music has been composed in her honour.

Her feast day invites us to reflect on her story and on the place of music in the church today. Virginity and martyrdom are both signs of a radical way of life that prizes faith above sexual fulfillment and life itself. Her elevation to nobility indicates that she had the freedom and resources to choose how to live. Both declining to consummate her marriage and holding to her faith when it would have been easy for her to have renounced it and avoided execution were radical decisions. Through them she made clear what mattered to her most: her relationship to God. The story also suggests that her choices were not a grim expression of duty. That she sat



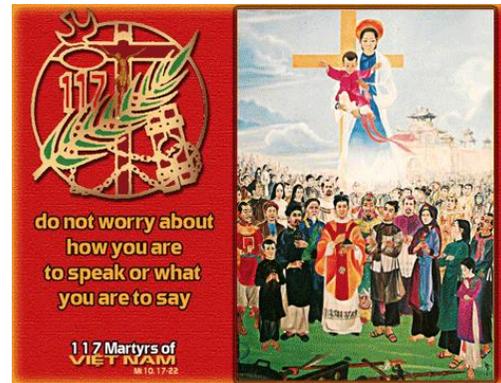
alone and sang in her heart during her marriage ceremony, however we imagine the scene, indicates that she redefined her marriage and went to her death with joy. Music expressed the joy in her heart in accepting freely the costs of a life lived for God. That is why she is a thought-provoking patron of music. It suggests that music comes best out of a single-minded focus on what matters, prepared to suffer for remaining focused. It sits in a place of large desires and of pain in their pursuit. What matters will always be musical and human integrity. It also suggests that Church music will always be ultimately an expression of joy in the pursuit of what matters. Joy will be filtered through the seriousness and the pain of the pursuit. St Cecilia is commonly pictured carrying a musical instrument just as other martyrs bear the instruments of their execution. In both cases the sweetness of a life given simply to God makes the instruments joy mastering.

Saint Andrew Dung-Lac and Companions (Feast day 24 Nov)

Andrew Dung-Lac, a Catholic convert ordained to the priesthood, was one of 117 people martyred in Vietnam between 1820 and 1862. Members of the companions group gave their lives for Christ in the 17th, 18th, and 19th centuries, and received beatification during four different occasions between 1900 and 1951. All were canonized during the papacy of Saint John

Paul II.

Christianity came to Vietnam through the Portuguese. Jesuits opened the first permanent mission at Da Nang in 1615. They ministered to Japanese Catholics who had been driven from Japan. Severe persecutions were launched at least three times in the 19th century. During the six decades after 1820, between 100,000 and 300,000 Catholics were killed or subjected to great hardship. Foreign missionaries martyred in the first wave included priests of the Paris Mission



Society, and Spanish Dominican priests and tertiaries.

In 1832, Emperor Minh-Mang banned all foreign missionaries, and tried to make all Vietnamese deny their faith by trampling on a crucifix. Like the priest-holes in Ireland during English persecution, many hiding places were offered in homes of the faithful.

Persecution broke out again in 1847, when the emperor suspected foreign missionaries and Vietnamese Christians of sympathizing with a rebellion led by one of his sons.

The last of the martyrs were 17 laypersons, one of them a 9-year-old, executed in 1862. That year a treaty with France guaranteed religious freedom to Catholics, but it did not stop all persecution.

By 1954, there were over a million Catholics—about seven percent of the population—in the north. Buddhists represented about 60 percent. Persistent persecution forced some 670,000 Catholics to abandon lands, homes and possessions and flee to the south. In 1964, there were still 833,000 Catholics in the north, but many were in prison. In the south, Catholics were enjoying the first decade of religious freedom in centuries, their numbers swelled by refugees.

During the Vietnamese war, Catholics again suffered in the north, and again moved to the south in great numbers. Now reunited, the entire country is under Communist rule.

Reflection: It may help a people who associate Vietnam only with a 20th-century war to realize that the cross has long been a part of the lives of the people of that country. Even as some people ask again the unanswered questions about United States involvement and disengagement, the faith rooted in Vietnam's soil proves hardier than the forces that willed to destroy it.

Pope at Audience: Start a conversation, ask the Lord how He is, Francesca Merlo

Pope Francis continues his catechesis on the theme of discernment and invites the faithful to accept desolation and healthy sadness, indispensable for progression through life.

Addressing the faithful gathered in St Peter's Square for his weekly General Audience, Pope Francis resumed his **catechesis on the theme of discernment**, noting how from the reading of the day "we have seen how important it is to *read* what stirs within us, so as not to make hasty decisions, spurred by the emotion of the moment, only to regret them when it is too late".

The importance of desolation

In this sense, the Pope explained, "even the spiritual state we call *desolation* can be an occasion for growth". Pope Francis noted that "desolation causes 'a rousing of the soul' and keeps us alert", because without this healthy sadness "we risk always remaining on the surface of things and never making contact with the centre of our existence".

The Holy Father then went on to note that desolation is also an invitation to *gratuitousness*, "to not acting always and solely with a view to emotional gratification". In fact, he continued, "being desolate offers us the opportunity for growth". He then asked those present to think back to their childhood, as it often happens, as children to "look for our parents to obtain something from them". "We look for them not for themselves, but for gain", said the Pope, adding "and yet, the greatest gift is them, our parents, and we understand this gradually as we grow up".

Converse in prayer

Pope Francis recalled that many of our prayers are also somewhat like this: "they are requests for favours addressed to the Lord, without any real interest in Him", he said.

It may seem strange, to ask the Lord how he is, said the Pope, but it is actually "a beautiful way to enter into a true, sincere relationship with Him, He who wanted to share His life with us to the full", stressed the Pope.

Enter a relationship with the Living One

Bringing his catechesis to an end, Pope Francis reminded those present that "the spiritual life is not a technique at our disposal, it is not a programme for inner "wellbeing" that it is up to us to plan". Instead, he continued, it is *the relationship with the Living One*, who cannot be reduced to our categories".

Desolation, he reminded everyone once again, "is the clearest response to the objection that the experience of God is a form of suggestion, a simple projection of our desires".

"Those who pray realize that the outcomes are *unpredictable*: experiences and passages from the Bible that have often enthralled us, today, strangely, do not move us.

And, equally unexpectedly, experiences, encounters and readings that we have never paid much attention to or preferred to avoid – such as the experience of the cross – bring unexpected peace", stressed the Pope.

Finally, Pope Francis urged all the faithful to never be discouraged, even when faced with difficulties. "Confront the test with determination", stressed the Pope, "with the help of the grace of God, which is never lacking".

Worldwide women's rosary announced for Dec. 8: 'We're daughters of the Most Holy Virgin', CNA, 8 Nov 22

An initiative to hold a public women's rosary that originated in Colombia has taken off worldwide with interested women connecting through Instagram.

With the purpose of honouring the Blessed Virgin Mary on the Solemnity of the Immaculate Conception, the Worldwide Women's Rosary will be held for the first time on Dec. 8.

This initiative aims to publicly unite women in defense of churches (often vandalized by abortion advocates in Latin America), life, motherhood, the family, and to proudly say to the whole world "we are daughters of the Blessed Virgin Mary and we want to follow her example," the organizers said.



Another aim of this rosary effort is to express the search for peace that only God can give and the firm conviction that every human person is equal in dignity.

The organizers recognize that the vocation to be a woman doesn't depend on age, education, health, or any particular condition, "but on the conviction that God created each one of us and chose us to entrust us with a special mission."

"We are called to be representatives of our Blessed Virgin Mary" in every word, event, or place that they can influence, the organizers said.

"We believe in the power of prayer to change the world, and especially in the power of the rosary, which Our Lady has strongly requested for the spiritual battle against evil in the world and in our countries," they added.

The organizers are calling on women from all over the planet to join this effort to pray the rosary in public. "Mother, here are your daughters," they said.

Women from more than 25 countries have already confirmed their participation, including women from Argentina, Australia, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Ecuador, El Salvador, Spain, the United States, the United Arab Emirates, Guatemala, Honduras, Italy, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, the Dominican Republic, Uganda, Uruguay, and Venezuela.

"It was the Virgin who wanted this initiative to spread worldwide," said Juliana Illario, coordinator of the effort in Argentina.

"I immediately felt part of it," she related in a conversation with ACI Prensa, CNA's Spanish-language sister news agency, "Our Virgin is the initiator and world organizer."

"It's all happening: women from different corners of Argentina contact me and they join in."

"We trust that this is all the work of the Mother, and her daughters listen to her," Illario said.

The Argentine coordinator noted that those promoting the worldwide rosary are women with different charisms, who have Mary as a model of women and Mother.

Finally, she hoped "that day would be filled with women praying together" because "no one guided by Mary makes a misstep."

Fanny Tagle Arrizaga, another of the organizers from Chile, admitted that the initiative surprised them from the beginning, "because we realize how it's growing every day. And the most incredible thing is the unity that is created with the different charisms and countries."

“Our Mother’s love is making us realize that there are no differences between her daughters,” she said.

“We’re happy because we lay people are responsible for cooperating with the truth of Our Lord, and we have to comply with the utmost diligence with everything that Our Mother asks of us, especially praying the holy rosary that gives us so many graces,” she added.

For more information visit the rosary effort’s Instagram

page: https://www.instagram.com/rosario_mundial_de_mujeres/

This story was written by Julieta Villar and first published by ACI Prensa, CNA’s Spanish-language news partner. It has been translated and adapted by CNA.

Sunday 10.30am Mass Readers’ Roster

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.

Archbishop Anthony Fisher OP invites you to

CHRISTMAS at the Cathedral

a festival evening at St Mary's

PRESENTED BY **paynterdixon**

8-25 DECEMBER 2022

We invite our parish families and all people of goodwill across Sydney to come together at St Mary's Cathedral during Advent to prepare for the birth of our Lord Jesus Christ.

Festivities begin at 7pm with:
Christmas market stalls, food, fun activities for the kids and live entertainment

Logos for: Catholic Archdiocese of Sydney, NSW Government, paynter dixon, Commonwealth Bank, PAYCE FOUNDATION

The poster features a stylized, illuminated illustration of St. Mary's Cathedral at night, with a large Christmas tree in front of it, set against a dark, starry background.