



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



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 – Second week of Advent (Year A/1)

Tue 6 Dec Saint Nicholas

Wed 7 Dec Saint Ambrose

Thu 8 Dec The Immaculate Conception of Blessed Virgin Mary

Sat 10 Dec Our Lady of Loreto

Christmas Mass Times

Sat 24 Dec 8:00pm, Vigil Mass

Sun 25 Dec 10:00am

We Pray For:

Our sick and injured: Ricardo Francisco, John O'Brien, Florence Grech, Gabe Very, Catherine Murphy, Adi Soedianto, Gerry Cassar, Makram Nammour, Camilla Pascoe, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, Dan Southee.

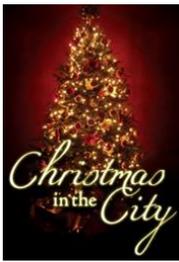
Our deceased: Lydia Garrone (death anniversary, (Patrizia O'Brien's mum)), William Henry Lewis, Mackenzie Lamb, Grace Galea (10/11, (Pauline's sister)), James Moran (29/10), Brian LaBrooy (30th death anniversary, (Geneviève's dad)), Jeanne Mcpherson (Geneviève's sister), Antonio Chidiac, Henrietta Pham, Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

Our house bound elderly: Bernadette Hailwood, 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*



CHRISTMAS IN THE CITY (Sydney) - 11 Dec 2022
ENTRY: \$20 or by Donation - [BOOKINGS ESSENTIAL Here](#)
Where: St Peter's Parish Surry Hills
Time: 4:00pm – 5:15pm



Sydney City Catholics - Annual Lessons & Carols (followed by BBQ) - from 6:00pm Friday 23 Dec 2022

This event is hosted by the young adults of the City Deanery. It will begin with carols at 6:00pm in Saint Peter's Church followed by BBQ in the courtyard. For more information please speak with Sarah Birch or Gerard Horsfall.

Future “Evangelium” Presenters:

This Sunday Dec 4 – First Sunday BBQ – no “Evangelium”
Next Sunday Dec 11 – John O'Brien on the Mount Hagen PNG Cathedral project

Why is Saint Nicholas the patron saint of children? Philip Kosloski 30/11/22

St. Nicholas (Feast day 6 Dec) is the patron saint of children, not because of his gift-giving abilities, but based on a legendary rescue mission.

St. Nicholas is well-known as one of the primary patron saints of children. Many assume that this is because of the modern-day “Santa Claus” tradition.

However, originally it had nothing to do with gift-giving.

St. Nicholas is generally believed to have been a 4th-century bishop, and in a collection of legends about his life, **the tale is told of how he saved children who were slaughtered at a butcher shop.**

This legend was put in a ballad by Gerard de Nerval.

There were three little boys very poor

They went to the fields apleaning

At night they came to a butcher's house

“For a lodging we beg thee good butcher.”

“Yes little boys come in, come in!”

“There is room for you assuredly!”

They had no sooner entered the house

When the butcher, the cruel, he killed them.

He killed them and then he cut them in slices.

In the salting tub he kept them like pork.

This is when **St. Nicholas comes to save the day**. after stopping at the butcher's shop.

“Butcher, butcher, do not run away!”

“But pray God, he may forgive thee.”

Then St. Nicholas went to the tub

He held up three fingers and said,

"My little boys who sleep beneath,"

"I am the great Saint Nicholas,"

"I command you, Awake, awake!"

The little ones they get up quick.

This story was very popular over the centuries and **gained St. Nicholas a heavenly reputation for helping children.**

While it may not be a fireside story to tell your kids, it does help explain a little bit about the history of St. Nicholas.

Saint Ambrose (Feast day 7 Dec), Faith magazine

The life of St. Ambrose (b. 337 AD) may be one of the best examples of how God's plans can be completely different from our own. And St. Ambrose's response provides a wonderful message for how saying "yes" to God and striving for holiness in our own lives can be an important witness to others.

As governor of two Roman provinces headquartered in Milan, Ambrose attended the election of a new bishop to simply help keep the peace between the Nicene Church and the Arians. Well-loved for his fairness and charity, the assembled crowd called for his appointment to the see and he suddenly found himself the new bishop of Milan. Not yet baptized a Christian or versed in Christian theology, he refused and went into hiding. But, with the Emperor Gratian's approval, Ambrose finally accepted. He was baptized, ordained and consecrated the bishop of Milan within the week. Popular, persuasive and a fierce defender of the truth, Ambrose became one of the most influential figures of the fourth century and of Church history.

Known primarily for his defense of Church teaching against the growing Arian heresy in his time, Ambrose repeatedly found himself tangling with emperors, but his humility and generosity fueled his popularity and increased his political power.

Ambrose is one of the four original Latin doctors of the Church, along with Augustine, Jerome and Gregory the Great. His extensive writings include treatises on ethics, the priesthood, sacraments, the role of Mary and the liturgy. A late student to Scripture, Ambrose used his background in Greek philosophy to share the lessons of the Old Testament through the lens of its heroes. Ambrose is credited with composing hymns that are the foundation for hymns used to this day.

His influence as an orator may be best demonstrated by the impact his influence had on St. Augustine. Tradition teaches that Augustine was unimpressed with Christian theology, but was forever changed by meeting Ambrose. Augustine's mother, St. Monica, credits Ambrose with Augustine's conversion, calling him, "An angel of God who uprooted her son from his former ways and led him to his convictions of Christ."

Ambrose is the patron of Milan, beekeepers, beggars and learning. His feast day is Dec. 7, the date he was consecrated bishop. His zealous embrace of God's plan for him can be an inspiration for all who say "yes" to God's unexpected plans for them.



Worldwide Women's Rosary: Thurs 8 December: St Mary's Cathedral Forecourt

Join with women around the world to honour the Blessed Virgin Mary on the Solemnity of the Immaculate Conception

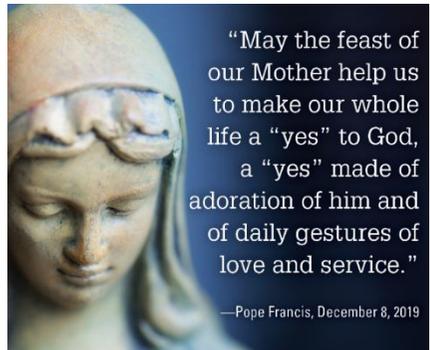
11am- Rosary; 12pm-Confession; 1:10pm Mass

Feast of the Immaculate Conception of the Blessed Virgin Mary (Feast day 8 Dec), Newman Ministry

The feast of the Immaculate Conception is a Dogma of the Catholic Church. It maintains that from the moment when she was conceived, the Blessed Virgin Mary was kept free of "original" sin, and was filled with the sanctifying grace normally conferred during baptism. It is one of the four dogmas in Roman Catholic Mariology. Mary is often called the Immaculata, the "Immaculate One".

The Immaculate Conception should not be confused with the perpetual virginity of Mary or the virgin birth of Jesus. It refers to the conception of Mary, by her mother, St. Anne. Although the belief was widely held since the early Church, it was not formally proclaimed until December 8, 1854, by Pope Pius IX in his Papal Bull *Ineffabilis Deus*. It has since been observed on December 8th, and is a Holy Day of Obligation in many other countries..

The Dogma of the Immaculate Conception gained additional significance from the apparitions of Our Lady of Lourdes in 1858. At Lourdes, a 14-year-old girl, Bernadette Soubirous, claimed that a beautiful woman appeared to her and said, "I am the Immaculate Conception". In this sense, the dogma of the Immaculate Conception defined by Pope Pius IX is also viewed as a key example of the use of "sensus fidelium" shared by believers and the Magisterium, rather than pure reliance on Scripture and Tradition. The Vatican quotes in this context "Fulgens Corona", where Pius XII supported such faith, "If the Popular praises of the Blessed Virgin Mary be given the careful consideration they deserve, who will dare to doubt that she, who was purer than the angels and at all times pure, was at any moment, even for the briefest instant, not free from every stain of sin"? The Roman Catholic tradition has a well-established philosophy for the study of the Immaculate Conception and the veneration of the Blessed Virgin Mary in the field of Mariology, with Pontifical schools such as the Marianum specifically devoted to this.



The Extraordinary Story of Loreto (Feast of Our Lady of Loreto, 10 Dec), Ascension Press, Dec 10, 2019

The Story of Loreto

The Sancta Casa of Loreto is not impressive. It is a stone house with three walls and no foundation, measuring about [31×13 feet](#). It originally stood in Nazareth.

The events that occurred in and around the house, however, are extraordinary. Tradition tells us that this is where Our Lady was born. It's also the site of [the Annunciation](#) and where the Holy Family lived for many years.

We know that the early Christians revered this house as Mary's home. St. Epiphanius, St. Willibald, and the Venerable Bede all wrote about it. Later, St. Helena even built a basilica over it. St. Louis IX of France was the last saint to visit the sancta casa in Nazareth in 1251, just before the Fall of Jerusalem. St. Helena's basilica was destroyed in 1263.

This is where the story gets interesting. The Sancta Casa appeared in Italy as early as 1291. Legend says that angels carried the house from Nazareth to modern-day Croatia, then on to Italy. There's actually a detailed story about two brothers discovering the Sancta Casa and arguing over how to make the most profit from it. The house then disappeared and reappeared on a road next to a ditch in the town of Loreto, off the Adriatic coast.

Some historians believe that a family called the Ageli was responsible for bringing the house over by ship. That's fine; Catholics aren't required to believe that angels affect archeology, and there's [strong evidence](#) supporting that theory. But archeologists in the 1960s actually did find the Sancta Casa's stone is from Palestine, as are minute bits of pollen found in the stone. There is also graffiti on the stone that matches graffiti in St. Helena's ruined basilica. Finally, measurements of the remains of the foundation in Nazareth perfectly match the Sancta Casa. It's the same house.

How Loreto Has Shaped the Church

Pilgrims began to flock to Loreto immediately after the Sancta Casa appeared. In 1310, Pope Clement V issued a Papal Bull granting indulgences to pilgrims. Around this same time, a cedarwood statue of the Madonna and Child was placed in the house. The statue became blackened by lamp smoke, turning it into a Black Madonna. It is the famous Our Lady of Loreto statue.

The Sancta Casa has inspired three different basilicas in the course of Christian history, one in Nazareth and two in Italy. The most recent was [built](#) under Pope Sixtus V and contains work from some of the most important artists and architectures of the Renaissance. Galileo, Mozart, Descartes, and Cervantes all visited.

Over two hundred saints have made pilgrimages to Loreto. They include Ignatius of Loyola, Charles Borromeo, Thérèse of Lisieux, Frances Xavier Cabrini, Louis de Montfort, François de Sales, and John Paul II. The latter actually visited twice. He had this to say about Loreto: "The threads of the history of the whole of humankind are tied anew in that house. It is the Shrine of the House of Nazareth, to which the Church that is in Italy is tied by providence, that the latter rediscovers a quickening reminder of the mystery of the Incarnation, thanks to which each man is called to the dignity of the Son of God." catholicnewsagency.com

The Message of Loreto

Individual communities have celebrated the Feast of Our Lady of Loreto for decades. Pope Francis opened the feast to the world on October 7 and placed it in the middle of Advent. The timing isn't a coincidence. Loreto reminds us that God didn't choose a mighty, otherworldly being to bear his son, or even a rich and powerful empress. He chose [Mary](#). He let his son's mother enter this world in a small stone house in an outpost of the Roman Empire. She did chores there, brushed her hair, had restless nights staring at the ceiling. She welcomed an angel and agreed to give birth to the Messiah in that house. She packed her bags and left from that house to visit her pregnant cousin. She raised Our Lord, made his meals, watched him play with St. Joseph on that floor.

To quote Pope St. John Paul II again, Loreto is "the first temple, the first church on which shone the light of the maternity of the Mother of God."

God in his mercy left us this ordinary building that became the setting to crucial moments in our salvation. We can touch those walls and look at that same ceiling. All of this serves as a physical reminder that we aren't uttering empty words to a distant sky daddy; we're part of a story that has left tangible imprints across the world. It's as real as he is.

The papally define Litany of Our Lady of Loreto now adorns the walls of our own Parish Marian shrine which is dedicated to Our Lady Help of Christians, patroness of Australia.

Pope: May Advent awaken us to God's presence in our daily lives, by Thaddeus Jones

On the first Sunday of Advent, Pope Francis calls on us to “awaken from our slumber” and to always be aware of the presence of God and to welcome Him in our daily lives.

Welcoming pilgrims in Saint Peter's Square on the first Sunday of Advent, Pope Francis offered his customary **reflections and catechesis** before leading the recitation of the Angelus prayer.

Today's Gospel, he recalled, reminds us that the Lord is coming to be with us, marking the “foundation of our hope,” a fact that should give us consolation even in the most difficult times of our lives.

The Lord close to us

The Pope pointed out that the Lord always visits us in our lives, “makes Himself close, and will return at the end of time to welcome us in His embrace.” But we naturally ask ourselves, how will the Lord come to visit us and how will we recognize and welcome Him?

The Lord visiting us

The first question the Pope asked requires us to reflect more deeply, as we often hear the Lord is present in our daily lives, accompanying us in our journey. This reality may get lost at times, he observed, as we become “distracted” by the many concrete aspects of our daily lives; or perhaps we only look for spectacular and miraculous signs of the Lord's presence. The Pope pointed out how Jesus in today's Gospel reminded His listeners that God will come when we least expect it and in our normal, everyday lives, as in “the days of Noah.”

God's presence in our daily lives

The Pope underscored that “God conceals Himself in the most common and ordinary situations in our life,” and we need to be constantly aware of this reality, not awaiting extraordinary events. This can be when we face someone in need, a chance encounter, or even in what might seem quiet or dull moments of daily life. “It is right there that we find the Lord, who calls to us, speaks to us, and inspires our actions.”

Recognizing and welcoming the Lord

The Pope said the second question regards how we can recognize and welcome the Lord. *“We must be awake, alert, vigilant. Jesus warns us: there is the danger of not realizing His coming and being unprepared for His visit. I have recalled on other occasions what Saint Augustine said: ‘I fear the Lord who passes by’... that is, I fear that He will pass by and I will not recognize Him!”*

The Pope recalled how Jesus spoke about the people in the time of Noah, who were living their ordinary lives until they were swept away by the floods, as they were absorbed in their own matters. We need to always discern God's presence in our daily lives and not miss this big picture, as can happen when we are distracted by earthly matters only.

Be alert and vigilant

The Pope said Advent is the time we can be “shaken out” of our lethargy and awakened “from our slumber” to be vigilant always. We can ask ourselves if we are alert and vigilant, and if we “recognize God’s presence in daily situations,” saying that if we are unaware of this reality today, we will be unprepared when He arrives at the end of times.

“May we be helped by the Holy Virgin, Woman of waiting, who knew how to perceive the passing of God in the humble and hidden life of Nazareth and welcomed Him in her womb.”

3 Guides to follow in our observance of Advent according to Saint John Paul II, Philip

Kosloski - published on 11/28/22

Saint John Paul II pointed to the Virgin Mary, Saint John the Baptist and Isaiah as “guides” for us during Advent.

When reflecting on the season of Advent, Saint John Paul II pointed out 3 specific guides for us to follow in our spiritual preparation for Christmas. He spoke about these guides on a general audience in December 18, 2002.

In the liturgy of these days, the Church offers us **three outstanding “guides”** to show us the proper attitude to assume in going to meet the divine “guest” of humanity.

VIRGIN MARY Mary, who in this novena of preparation for Christmas, **guides us towards Bethlehem**. *Mary is the Woman of the “yes” who, contrary to Eve, makes the plan of God her own without reservation. Thus she becomes a clear light for our steps and the highest model for our inspiration.*

ST. JOHN THE BAPTIST *Then there is John the Baptist, the precursor of the Messiah, who is presented as a “voice crying in the wilderness,” preaching “a baptism of repentance for the forgiveness of sins” (cf. Mk 1,4).* It is the only condition for recognizing the Messiah already present in the world.

ISAIAH Isaiah, the prophet of consolation and hope. He proclaims a true and proper Gospel for the people of Israel, enslaved in Babylon, and **urges them to remain vigilant in prayer**, to recognize “the signs” of the coming of the Messiah.

Benedict XVI’s how-to of Lectio Divina, *Kathleen N. Hatrup - published on 11/27/22*

If you’re hoping to start praying with Scripture through Lectio Divina this season, here’s a handy four-step summary of how to do it.

In his 2010 document Verbum Domini (Word of the Lord), Benedict XVI offered a review of the “basic steps” of Lectio Divina, the prayerful reading of Scripture.

Here is what he said:

~It opens with the reading (*lectio*) of a text, which leads to a desire to understand its true content: **What does the biblical text say in itself?** Without this, there is always a risk that the text will become a pretext for never moving beyond our own ideas.

Next comes meditation (*meditatio*), which asks: **What does the biblical text say to us?** Here, each person, individually but also as a member of the community, must let himself or herself be moved and challenged.



Following this comes prayer (*oratio*), which asks the question: **What do we say to the Lord in response to his word?** Prayer, as petition, intercession, thanksgiving and praise, is the primary way by which the word transforms us.

Finally, *lectio divina* concludes with contemplation (*contemplatio*), during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves **What conversion of mind, heart and life is the Lord asking of us?**

... Contemplation aims at creating within us a truly wise and discerning vision of reality, as God sees it, and at forming within us “the mind of Christ” (1 Cor2:16).

The word of God appears here as a criterion for discernment: It is “living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart” (*Heb 4:12*). We do well also to remember that **the process of *lectio divina* is not concluded until it arrives at action (*actio*), which moves the believer to make his or her life a gift for others in charity.**

Sunday 10.30am Mass Readers' Roster

Sunday 04 December	James and Geneviève McCaughan
Sunday 11 December	John and Patricia O'Brien
Sunday 18 December	Alex Leech and Alexandra Vella
Sunday 25 December	Brendan and Theresa Byrne

(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

Archbishop Fisher has emphasised “**Christmas is very much a time when we open our hearts to those in need, inspired by the unflinching love Christ shows for each of us**”.

May this appeal offer comfort and hope to flood-affected communities as they start to rebuild their lives.