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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

Daily Mass: **Mon:** 7:30am; **Tue - Sat:** 10:00am;

Exposition of the Blessed Sacrament: **Tues – Thurs:** 5:00pm – 6:00pm

Exposition of the Blessed Sacrament & Benediction: **Fri:** 5:00pm – 6:00pm

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

Holy Rosary: Daily before Mass

Thur 2 Feb there will be no 10:00am Mass (owing to the Requiem Mass for Cardinal Pell at 11:00am at St Mary's Cathedral); however, there will be a Mass at St Peter's 5:00pm for the Feast of the Presentation of the Lord

Feast Days for the fourth week in Ordinary Time (Year A)

Tues 31 Jan Saint John Bosco, priest

Thur 2 Feb The Presentation of the Lord

We Pray For:

Our sick and injured: Sophie Marden, Rose Ly-Schmitz, Grace Moon, Josephine Finneran, Anna Seow, Ricardo Francisco, Catherine Murphy, Adi Soediarlo, Gerry Cassar, Makram Nammour, Camilla Pascoe, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay.

Our deceased: Julian Ciappara (First anniversary of death 28/1/22), Maria Helena Trujillo, Joachim Kerowa, Newton McMahon, Lydia Garrone (4/12 death anniversary, (Patrizia O'Brien's mother)), Mackenzie Lamb, Henrietta Pham, Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

Recently deceased: Danny Southee (23/1/23)

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

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

Saint John de Bosco (Feast day 31 Jan)

Our Model of Don Bosco, Modelled on Others, Archbishop Tim Costelloe, (President of the ACBC) 01 April 2020 This article is an abridged form of a homily preached by Archbishop Costelloe at the Perth Cathedral on the occasion of the Feast Day of Don Bosco, 2020

In 1888, just 12 years before the Australian colonies joined together in our national Federation, Saint John Bosco, whose feast we recently celebrated, died at the age of 73. One hundred years later Saint John Paul II proclaimed Saint John Bosco to be the Father and Teacher of the Young.

This decision by John Paul II invites all those who work with and for young people to look to Saint John Bosco for inspiration and for guidance.

The story of John Bosco can help us deepen our understanding of what it means to be a teacher or a principal or other staff member of a Catholic school, or any role that involves working with young people.

After his priestly ordination, Don Bosco soon became concerned for the many young people who had flocked from the countryside to the city in search of employment. These young people were often very poor, largely illiterate, and were easily taken advantage of by unscrupulous employers.

Don Bosco quickly realized that he could offer them two vital things that would improve their lives: the gift of the Catholic faith in all its richness and beauty, and the gift of education. He began a movement of people who would work alongside him and in his spirit to help share these gifts, the Salesian family, which today represents one of the largest groups of priests, brothers, sisters and laity in the modern Church.

Unlike some congregations, those founded by Don Bosco are not popularly known by the name of their founder. For example, those who belong to the Order of Preachers founded by Saint Dominic are commonly known as Dominicans. Members of the Order of Friars Minor founded by St Francis are generally known as Franciscans and so on.

People, on the other hand, who belong to one of the religious families founded by Saint John Bosco are generally known as Salesians.

The name Salesian was chosen by Don Bosco because he wanted anyone who might look to emulate his spirituality and educational approach to understand that (after Jesus of course) Don Bosco drew his inspiration from Saint Francis de Sales.

St Francis De Sales was known for his kind temperament, preaching that Christ-like holiness is attainable and intended for all people.

This saint was the bishop of Geneva in Switzerland during the early days of the Reformation. Although St Francis spent most of his time visiting the diocese of Geneva, he hardly ever set foot in Geneva because the city was dominated by Calvinism, a branch of Protestantism.

The late sixteenth and early seventeenth centuries were a time of great religious hostility and even violence. In this context of hostility, intolerance and bitterness Francis de Sales became famous for being able to always respond calmly and respectfully.

Don Bosco became convinced that this approach to religion provided a perfect example of how to deal with the young. He eventually described his educational approach as being a combination of religion, loving-kindness and reason (which we might best understand as simply being practical, down-to-earth common sense).

It seems to me that this is not a bad model to adopt. Catholic environments need to be places where the Catholic faith, in all its dimensions, is not simply tolerated or paid lip-service to but is

embraced as the life-giving soul of the whole community. The best Catholic communities know this instinctively and live it out in energetic, faithful and creative ways.

Don Bosco, a revolutionary for his time, banned corporal punishment from his institutions, insisting that if the teachers truly loved the young, and made it clear to the young people that they were loved, then the need for harsh punishments would disappear as they would respond to their teachers out of gratitude and love, not out of fear.

Don Bosco's entire life story proved that this was not simply some pious hope. Indeed, it is said that every boy in his school believed that he was Don Bosco's favourite because of the special way he was treated by Don Bosco and each of those boys responded as such.



Don Bosco showered all young people in love and received just as much back

In this, of course, Don Bosco was simply a faithful disciple of Jesus, who described himself as gentle and humble of heart. Don Bosco's school was a place where structures and rules are at the service of the young rather than the other way around.

This is what Don Bosco

meant by "reason" – by what I have called down-to-earth common sense.

Schools, youth centres and other places where we encounter young people exist for the wellbeing and the flourishing of the young, not for anything else. Compassion, flexibility and a certain "lightness of touch" create space in people's lives so that they can grow and develop. As Jesus himself once said, "The Sabbath is made for man, not man for the Sabbath". There is perhaps no better expression in the gospel for understanding Don Bosco's concept of reason than this.

Like every saint in our Catholic tradition, Don Bosco stands before us as someone who can show us what it means to be a true disciple of Jesus. The young people need this from us, they deserve this from us, and they have a right to receive this from us.

I pray that the example of Saint John Bosco, and that of so many other great saints who have enriched the history of Catholicism, might inspire you all as you embark on another year in the service of the young.

Reflections for the Feast of the Presentation of the Lord, Fr. Antony Kadavil, Vatican News. 30 Jan 2020

Fr. Antony Kadavil reflects and comments on the readings at Mass for the feast of the Presentation of the Lord. He says that the Feast of the Presentation of the Lord is a combined feast, commemorating the Jewish practice of the purification of the mother after childbirth and the presentation of the child to God in the Temple.

Introduction: This feast commemorates how Jesus, as a baby, was presented to God in the Temple in Jerusalem. This presentation finds its complete and perfect fulfillment in the mystery of the passion, death and Resurrection of the Lord. The *Feast of the Presentation of the Lord* is a combined feast, commemorating the Jewish practice of the purification of the mother after childbirth and the presentation of the child to God in the Temple and his buying back

(redemption) from God. It is also known as the *Feast of the Purification of Mary*, and the *Feast of Candlemas*. It is also called the *Feast of Encounter* (*Hypapante* in Greek) because the New Testament, represented by the baby Jesus, encountered the Old Testament, represented by Simeon and Anna. Joseph offered two pigeons in the Temple as sacrifice for the purification of Mary after her childbirth and for the presentation and redemption ceremonies performed for baby Jesus.

Scripture lessons summarized: In the first reading, taken from Malachi, the prophet speaks of the Lord suddenly coming to Jerusalem to purify the lax, lazy and indifferent priests of His Temple as silver is purified by fire. Simeon saw the Infant Jesus as the fulfillment of this passage. He saw Jesus as the Lord Who has come to the Temple, "*destined to be the downfall and rise of many in Israel.*" **In the second reading**, St. Paul proclaims Jesus as our Eternal High Priest of the New Covenant (Heb 2:17), Who offered himself on the altar of Calvary, the only pure priestly sacrifice that could please God. He replaces the former priesthood. **The Gospel** describes how Joseph, as the head of the Holy Family of Nazareth, presented Mary and the baby Jesus in the Temple of God for the mother's purification and the Child's "redemption." It also describes the Holy Family's encounter with the old prophet Simeon and the holy old widow Anna. In his prophecy, Simeon extols the divine blessings which the Messiah is bringing to Israel and to all men and predicts that Mary will play a crucial and sacrificial role in her Son's redemptive work by sharing in her Son's sufferings.

Exegesis of the Gospel: The birth of Christ was revealed by three kinds of witnesses in three different ways -- first, by the shepherds, after the angel's announcement; second, by the Magi, who were guided by a star; third, by Simeon and Anna, who were inspired by the Holy Spirit. The Gospel describes the Presentation of the Baby Jesus in the Temple. It was intended to ritually redeem Jesus who was the first born in the family and where Mary herself will have to be ritually purified. Mary and Joseph was a typical pious Jewish couple, who went to the Temple in obedience to do all that was required and expected of them by the Law. The *Feast of the Presentation of Jesus* is a combined feast, commemorating the Jewish practice of the purification of the mother after childbirth and the presentation of the child in the Temple. It is known as the *Hypapante* feast or *Feast of the Purification of Mary* (by the offering two pigeons in the Temple), the *Feast of the Presentation of the Lord* (by prayers and a sacrifice offered in the Temple to redeem or buy the firstborn male child back from the Lord), the *Feast of Candlemas* (because of its ancient rite of blessing of the candles to be used in the church for the next year — a practice dating from the middle of the fifth century) and the *Feast of Encounter* (because the New Testament, represented by the Baby Jesus, encountered the Old Testament, represented by Simeon and Anna). Originally, there was no connection between today's festival and the blessing of candles. In the ancient East, this celebration occurred on February 14, forty days after Epiphany. On February 15, pagans celebrated the festival of *Lupercalia*, a great "light" festival. Perhaps this is an instance of the Church's "baptizing" a pagan custom. At the principal Mass, the celebrant blesses candles, and people take part in a candlelight procession. This should remind us that Jesus is our High Priest and the Light of the World.

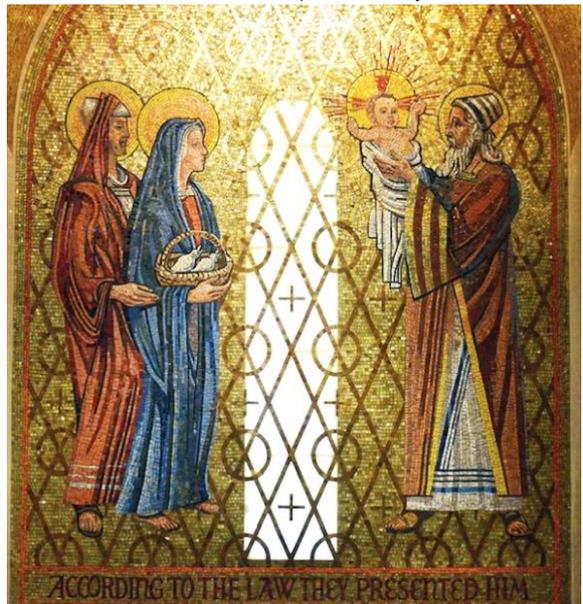
Purification and redemption ceremonies: The Gospel describes how Joseph, as the head of the Holy Family of Nazareth, presented Mary and the baby Jesus in the Temple of God for the mother's purification and the child's "redemption." According to Leviticus 12:2-8, a woman who bore a child was unclean for forty days following the birth of a son or eighty days following the

birth of a daughter. Although Mary, the most holy of women, ever-Virgin, was exempt from these precepts of the Law, because of her miraculous conception, she chose to submit herself to the Law just like any other Jewish mother. Joseph and Mary showed their total submission to Law and obey the norms prescribed by the Old Testament. The custom was practised probably for the physical and emotional re-integration of the new mother into the community. There was a religious reason as well. Exodus 13:2, 12-13 prescribes that every first-born male belongs to God and must be set apart for the Lord, that is, dedicated to the service of God. However, once divine worship was reserved to the tribe of Levi, first-born who did not belong to that tribe were not dedicated to God's service, and to show that they continued to be God's special property, a rite of redemption was performed. The Law also commanded that the Israelites should offer in sacrifice some lesser victim -- for example, a lamb or, if they were poor, a pair of doves or two pigeons. The Book of Numbers 18: 15 taught that since every Jewish firstborn male child belonged to Yahweh, the parents had to "buy back" (redeem), the child by offering a lamb or turtledoves as a sacrifice in the Temple. The price of redemption for a human baby is five shekels of silver (Num 18:15-16). Jesus never needed to be "bought back," as he belonged wholly to the Lord, but Joseph kept these laws as an act of obedience to God.

The encounter with Simeon and Anna: By the inspiration of the Holy Spirit, the old, pious and Spirit-filled Simeon and Anna had been waiting in the Temple for the revelation of God's salvation. The Greek Church celebrates the *Hypapante* or *Feast of the Encounter* commemorating the encounter of the New Testament represented by Jesus with the

Old Testament represented by Simeon and Anna. Simeon, who is described as a righteous and devout man, obedient to God's will, addresses himself to our Lord as a vassal or loyal servant who, having kept watch all his life in expectation of the coming of his Lord, sees that this moment has "now" come, the moment that explains his whole life. When he takes the Child in his arms, he learns, not through any reasoning process but through a special grace from God, that this Child is the promised Messiah, the Consolation of Israel, the Light of the nations. Simeon recognizes Jesus as the Lord's anointed one, and in his prayer of blessing he

prophesies that Jesus is meant to be the glory of Israel and the light of revelation to the Gentiles. Pope Francis: "Simeon took him in his arms and thanked God that he had finally "seen" salvation. Anna, despite her advanced age, found new vigour and began to speak to everyone about the Baby. It is a beautiful image: two young parents and two elderly people, brought together by Jesus. He is the one who brings together and unites generations! He is the



inexhaustible font of that love which overcomes every occasion of self-absorption, solitude, and sadness. In your journey as a family, you share so many beautiful moments: meals, rest, housework, leisure, prayer, trips and pilgrimages, and times of mutual support... Nevertheless, if there is no love then there is no joy, and authentic love comes to us from Jesus. He offers us his word, which illuminates our path; he gives us the Bread of life which sustains us on our journey.”

Simeon’s prophecy: Simeon’s canticle (verses 29-32) is also a prophecy. It consists of two stanzas: the first (verses 29-30) is his act of thanksgiving to God, filled with profound joy for having seen the Messiah. The second (verses 31-32) is more obviously prophetic and extols the divine blessings which the Messiah is bringing to Israel and to all men. The canticle highlights the fact that Christ brings redemption to all men without exception -- something foretold in many Old Testament prophecies (cf. Genesis 22:18; Isaiah 2:6; 42:6; 60:3; Psalm 28:2). While Simeon blessed Mary, he warned her that her child would be “*a sign of contradiction,*” and that she would be “*pierced with a sword.*” Simeon was prophesying both the universal salvation that would be proclaimed by Jesus and the necessity of suffering in the mission of the Messiah. Jesus came to bring salvation to all men, yet He would be a sign of contradiction because some people would obstinately reject Him -- and for this reason He would be their ruin. But for those who would accept Him with faith, Jesus would be their salvation, freeing them from sin in this life and raising them up to eternal life. The Blessed Virgin and St. Joseph marvelled, but not because they did not know who Christ was. They were in awe at the way God was revealing Him.

The paradox of blessedness: Mary was given the blessedness of being the mother of the Son of God. That blessedness also would become a sword which would pierce her heart as her Son died upon the cross. The words Simeon addressed to Mary announced that she would be intimately linked with her Son’s redemptive work. The sword indicated that Mary would have a share in her Son’s sufferings. Her suffering would be an unspeakable pain which would pierce her soul. Our Lord suffered on the cross for our sins, and it is those sins which forged the sword of Mary’s pain. Mary received both a crown of joy and a cross of sorrow. But her joy was not diminished by her sorrow because it was fuelled by her faith, hope, and trust in God and his promises. Jesus promised his disciples, “no one will take your joy from you” (John 16:22). The Lord gives us a supernatural joy which enables us to bear any sorrow or pain and which neither life nor death can take away. Do you know the joy of a life fully surrendered to God with faith and trust? According to Dr. Scot Hann, the feast we celebrate shows a curious turn of events. The Redeemer is redeemed. She who is all-pure presents herself to be purified. Such is the humility of our God. Such is the humility of the Blessed Virgin. They submit to the law even though they are not bound by it.

Anna’s encounter with the Lord and her testifying to the Messiah: Anna was an eighty-four-year-old widow who spent her days in the Temple in fasting and prayer, waiting for the promised Messiah. She was rewarded with the joy of seeing her Redeemer as a Baby. In her excitement, she praised God and introduced the Infant to others around her as the expected Messiah. Supernatural hope grows with prayer and age! Anna was pre-eminently a woman of great hope and expectation that God would fulfill all his promises. She is a model of godliness for all believers as we advance in age. Advancing age and the disappointments of life can easily make us cynical and hopeless if we do not have our hope placed rightly. Anna’s hope in God and His promises grew with age. She never ceased to worship God in faith and to pray with hope. Her hope and faith in God’s promises fuelled her indomitable zeal and fervour in prayer and the

service of God's people. We grow in hope by placing our trust in the promises of Jesus Christ and relying not on our own strength, but on the grace and help of the Holy Spirit. After completing the presentation and redemption of baby Jesus and the ritual purification of Mary and the meeting with Simeon and Anna, Joseph and Mary understood more fully their responsibility before God to protect the child as they return to Nazareth.

Life messages: 1) Every Holy Mass in which we participate is our presentation. Although we were officially presented to God on the day of our Baptism, we present ourselves and our dear ones on the altar before God our Father through our Saviour Jesus Christ at every Holy Mass. Hence, we need to live our daily lives with the awareness both that we are dedicated people consecrated to God and that we are obliged to lead holy lives.

2) We need the assistance of the Holy Spirit to recognize the presence of Jesus in ourselves and in others: All those who, like Simeon and Anna, persevere in piety and in the service of God, no matter how insignificant their lives seem in men's eyes, become instruments the Holy Spirit uses to make Christ known to others. In His plan of redemption, God makes use of these simple souls to do much good for all mankind. In other words, The Holy Spirit employs ordinary men and women with simple faith as His instruments to bear witness to Christ, His ideals and teachings, just as He used Simeon and Anna. The Holy Spirit reveals the presence of the Lord to us when we are receptive and eager to receive Him. Let us be open to the promptings of the Holy Spirit within us to recognize the indwelling presence of the Lord with us and in others.

Pope at Angelus: To stay with Jesus, follow Him and leave the rest, Deborah Castellano Lubov

During his Sunday Angelus address, Pope Francis invites the faithful to leave aside that which holds them back from following the Lord, and to stay with Him.

Jesus invites us to set forth and follow Him, even when it means leaving the rest behind.

This was at the heart of Pope Francis Angelus address to the faithful gathered in a chilly St. Peter's Square.

This address fell on the Sunday of the Word of God, which the Holy Father instituted in 2019 as a way to promote the study of Sacred Scripture.

The Pope presided over the Mass for the Day, whose theme this year is a verse from John's Gospel, "We proclaim to you what we have seen" (1 Jn 1:3), on Sunday morning in St. Peter's Basilica.

The aim of the celebration is to give new life to the responsibility of all believers to deepen their knowledge of Sacred Scripture.

Like the first disciples

During the Angelus address, the Holy Father spoke about the gratification that comes from being willing to "step away" from that which distracts us, in order to follow Jesus and stay with Him.

Today's Gospel reading according to St. Matthew narrated the call of the first disciples who, along the lake of Galilee leave everything to follow Jesus.

When we hear in the Gospel of Matthew how they "immediately left their nets and followed Him" (v. 20), the Pope recalled that, in that decision, everything changed.

Leaving, in order to follow

"This is the moment of a decisive encounter with Jesus, one they would remember their entire lives and would be included in the Gospel. From then on, they follow Jesus. And in order to follow Him, they leave."

To follow requires 'leaving,' the Pope stressed.

"It is always like this with Jesus," he noted, observing that sometimes it can begin in some way, with a sense of attraction, perhaps due to others. Then, he continued, that awareness can become more personal and can kindle a light in the heart, and "becomes something beautiful to share."

"You know, that passage from the Gospel struck me.... That service opportunity I had struck me....' This is what happened with the first disciples," he said, adding, "But sooner or later, the moment comes in which it is necessary to leave so as to follow."

The courage to set forth

"That is when it is necessary to make a decision: Shall I leave behind some certainties and embark on a new adventure, or shall I remain where I am?"

This, he said, is a decisive moment for every Christian because the meaning of everything else is at stake here. If someone does not find the courage to set out on the journey, the risk is to remain a spectator of one's own existence and to live the faith halfway.

To stay with Jesus, therefore, requires the courage to leave.

"To leave what? Our vices and our sins, certainly, which are like anchors that hold us at bay and prevent us from setting sail. But it is also necessary to leave behind what holds us back from living fully, such as fear, selfish calculations, the guarantees that come from staying safe, just getting by."

He said it also means giving up the time "wasted on so many useless things."

The sacrifice of young families

"How beautiful," the Pope said, "it would be to leave all this in order to experience, for example, the tiring but rewarding risk of service, or to dedicate time to prayer so as to grow in friendship with the Lord."

"I am also thinking of a young family who leaves behind a quiet life to open themselves up to the unforeseen and beautiful adventure of motherhood and fatherhood – it is a sacrifice, but all it takes is one look at a child to understand that it was the right choice to leave behind certain rhythms and comforts."

He also praised the sacrifice and commitment of certain professions.

The dedication of doctors and medical professionals

"A doctor or healthcare worker, he pointed out, gives up a great deal of free time to study and prepare themselves, and do good, dedicating many hours day and night, and spends so much physical and mental energy for the sick."

To live life, the Pope stressed, we need to accept the challenge to leave.

Jesus, Pope Francis underscored, invites each of us to do this today.

Let's ask ourselves

The Holy Father then asked those before Him and following, to ask themselves to whether they remember a "strong moment" in which they have "already encountered Jesus," and whether there is something beautiful and significant that happened in their lives because of which "they left other less important things."

"And today, is there something Jesus is calling me to give up? What are the material things, ways of thinking, attitudes I need to leave behind to say 'yes' to Him?"

Pope Francis concluded by praying that Mary "help us to respond with a total "yes" to God, as she did, to know what to leave behind so as to follow Him better."