



## 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

**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

### **Tues 7 Feb: 10:00am Mass and 11:15am Funeral Service for Danny Southee**

#### **Feast Days for the Fifth week in Ordinary Time (Year A)**

Mon 6 Feb Saint Paul Miki and companions, Japanese martyrs

Wed 8 Feb Saint Jerome Emiliani

Saint Josephine Bakhita, virgin

Fri 10 Feb Saint Scholastica, virgin

Sat 11 Feb Our Lady of Lourdes

World Day of Prayer for the Sick – *Holy See*

#### **We Pray For:**

***Our sick and injured:*** Rosalyn Furver, Patricia Conlan, Patrick Tomelty, Sophie Marden, Rose Ly-Schmitz, Grace Moon, Josephine Finneran, Anna Seow, Ricardo Francisco, Catherine Murphy, Adi Soediarso, 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, Newton McMahon, Lydia Garrone (4/12 death anniversary, (Patrizia O'Brien's mother)), 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*



## ST. PAUL MIKI AND COMPANIONS

MARTYRS

February 6th

### **Saint Paul Miki and companions** (Feast day 6 Feb)

On Feb. 6, the Catholic Church honours the 26 Martyrs of Nagasaki, a group of native Japanese Catholics and foreign missionaries who suffered death for their faith in the year 1597.

During the 16th century, the Catholic faith reached Japan by the efforts of the Jesuit missionary Saint Francis Xavier (1506-1552). Jesuit outreach to the Japanese continued after his death, and around 200,000 Japanese had entered the Church by 1587.

Religious tensions led to a period of persecution during that year, during which many churches were destroyed and missionaries forced to work in secret. But few episodes of martyrdom took place during this time, and within a decade 100,000 more Japanese became Catholic despite the restrictions.

During 1593, Franciscan missionaries came to Japan from the Philippines by order of Spain's King Philip II. These new arrivals gave themselves zealously to the work of charity and evangelism, but their presence disturbed a delicate situation between the Church and Japanese authorities.

Suspicion against Catholic missionaries grew when a Spanish ship was seized off the Japanese coast and found to be carrying artillery. Toyotomi Hideyoshi, a powerful imperial minister, responded by sentencing 26 Catholics to death.

The group was comprised of three native Jesuits, six foreign Franciscans, and several lay Catholics including some children. Sentenced to die by crucifixion and lancing, they were first marched 600 miles to the city of Nagasaki.

During the journey they underwent public torture meant to terrorize other Japanese believers in Christ. But all of the 26 held out courageously, even singing the hymn of praise "Te Deum" when they arrived at the hill where they would be crucified.

Three of the best-known martyrs of Nagasaki are Saints Paul Miki, John of Goto, and James Kisai. Though none were priests, all were associated with the Jesuits: Miki was training for the priesthood, while Kisai was a lay brother and John of Goto was a catechist preparing to enter the order.

Paul Miki offered an especially strong witness to his faith during the group's month-long march to Nagasaki, as he joined one of the captive Franciscan priests in preaching to the crowds who came to mock the prisoners.

The son of a wealthy military leader, Miki was born in 1562 and entered the Church along with the rest of his family. He joined the Jesuits as a young man and helped many Buddhists to

embrace Christianity. His last act of evangelism took place as he hung on his cross, preaching to the crowds.

"The only reason for my being killed is that I have taught the doctrine of Christ," he announced. "I thank God it is for this reason that I die. I believe that I am telling the truth before I die." "After Christ's example, I forgive my persecutors. I do not hate them. I ask God to have pity on all, and I hope my blood will fall on my fellow men as a fruitful rain."

St. Paul Miki and his 25 companions were stabbed to death with lances on Feb. 5, 1597, at the site that became known as "Martyrs' Hill." Pope Pius IX canonized the Martyrs of Nagasaki in 1862.

### **Saint Josephina Bakhita's radical trust in God**, *Philip Kosloski* - published on 02/08/22

One of the most profound lessons from St. Josephine Bakhita's life is her unwavering trust in God in the midst of a horrendous situation.

St. Josephine Bakhita's life is remarkable, and presents many spiritual lessons for us to learn. One of them involves her profound trust in God, despite living in a hopeless situation.

St. John Paul II pointed out this lesson from her life in an address to pilgrims gathered for the beatification of St. Josephine in 1992.



Now elevated to the honour of the altars and set as an example before the whole Church, Blessed Josephine Bakhita, in her **humility and total abandonment to God, teaches us not only to work and pray, but above all to trust**. From her painful events she had learned, with the grace of God, **to have complete trust in him**, that he is always present and everywhere, and to be, therefore, constantly good and generous with everyone.

It was this radical trust in God that kept her faith alive and motivated her to accept the Gospel and eventually be baptized.

Instead of having a distrust in God, considering the horrendous situations she experienced, she submitted herself fully to God, even willing to forgive her captors.

Always happy and serene, she joyfully fulfilled her duty, finally accepting her long and painful illness with courage and resignation, never complaining and never speaking ill of anyone. So she said: **"If I met those slavers who kidnapped me, and also those who tortured me, I would kneel and kiss their hands, because if that hadn't happened, I would not be a Christian and a religious now."**

St. Josephine was able to see her life through the lens of God, recognizing how he was with her in her darkest moments and allowed these terrible things for his greater glory.

She teaches us that whatever situation we may find ourselves in, to have a complete trust in God, knowing that he will bring about a greater good out of it.

### **Our lady of Lourdes: Consolation and healing for the sick**, Melbourne Catholic, 11 Feb 2021

On February 11, the Catholic Church marks the feast of Our Lady of Lourdes, in commemoration of the Blessed Virgin Mary who in 1858 appeared multiple times to the 14-year old girl Bernadette Soubirous in Lourdes, France.

Bernadette was from a poor family and from a young age suffered ill-health. On 11 February 1858, Bernadette was with her sister and friend playing and gathering wood along the local river when they reached a shallow cave. Bernadette's companions took their shoes off and entered

the water while Bernadette remained, knowing her mother would be angry if she entered the icy water. After growing impatient, she entered the water and, moving towards the grotto, saw a vision of a young woman dressed in white with a blue sash. Her hands trembling, Bernadette stayed where she was and reached into her pocket and together with the lady, began to pray the Rosary.

The lady then vanished and Bernadette could not comprehend what she had seen. The young girl continued to visit the grotto and pray with the Blessed Virgin Mary, who asked Bernadette to convey the message of repentance and prayer. On one occasion she asked the girl to dig into the ground and drink from the spring she found there.

The Blessed Virgin Mary continued to appear to Bernadette and said to her, 'I am the Immaculate Conception.' Bernadette was a simple and devout Catholic from a poor village family. When she reported the visions to her local priest he was surprised and informed the bishop about it. Her description of the lady as the Immaculate Conception (which had been promulgated by Pope Pius IX only a few years earlier) helped convince the local authorities of the veracity of the apparitions.

Four years later, the local bishop recognised the legitimacy of the apparition and endorsed the veneration of the Blessed Virgin Mary in Lourdes. Thousands of pilgrims have since flocked to the apparition site, which has become a major site of Marian pilgrimage together with Our Lady of Guadalupe (Mexico) and Our Lady of Fatima (Portugal).



The Feast of Our Lady of Lourdes was officially included in the Church's liturgical calendar in 1907. Over the years, there have been thousands of reports of healing from the spring water at Lourdes, but less than 100 have been recognised by the Church as miraculous.

### **World Day of the Sick**

On the feast of the Blessed Virgin Mary of Lourdes, we also mark the World Day of the Sick, an opportunity to devote special attention to the sick and to those who provide them with care and assistance. In his [message for this year's World Day of the Sick](#), Pope Francis highlighted the stark inequality that exists in healthcare systems around the world, made worse during the worldwide coronavirus pandemic.

*'Investing resources in the care and assistance of the sick is a priority linked to the fundamental principle that health is a primary common good.'*

writes Pope Francis.

The elderly, weak and vulnerable people are not always granted access to care, Pope Francis says. This he puts down to the result of political decisions, resource management and greater or lesser commitment on the part of those holding positions of responsibility.

The message of Our Lady of Lourdes is one that is central to the Catholic faith: she calls for repentance and trust in her Son, Jesus. The feast day is also a timely reminder of the universal call to be close to and extend our help to the poor and needy.

'Such closeness is a precious balm', Pope Francis says, 'that provides support and consolation to the sick in their suffering.'

'As Christians, we experience that closeness as a sign of the love of Jesus Christ, the *Good Samaritan*, who draws near with compassion to every man and woman wounded by sin. ...

Indeed, fraternal love in Christ generates a community of healing, a community that leaves no one behind, a community that is inclusive and welcoming, especially to those most in need.'

**Cardinal McElroy, 'Inclusion' and Catholicism**, NCR [George Weigel](#) Feb1, 2023

COMMENTARY: The sensibility on display in the cardinal's recent article is not that of the Bible, the Fathers of the Church, the Second Vatican Council or the Catechism.

Back in the day, kiddie-Catholics learned that the Church had four "marks": The Church is one, holy, catholic (as in "universal") and apostolic. These marks derived from the Nicene-Constantinopolitan Creed, which we recite at Mass on Sundays and liturgical solemnities.

The Catechism of the Catholic Church teaches that the Church "does not possess" these "inseparably linked" characteristics "of herself"; rather, "it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities" (811).

You will note that "inclusive" is not one of the marks of the Church given by Christ, although "universal" is. Distinctions, as ever, are important.

Universality must characterize the Church's evangelical mission, for the Lord commanded us to go and "make disciples of all nations" (Matthew 28:19). And a certain kind of inclusivity denotes a crucial ecclesial reality:

"For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all of you are one in Christ Jesus" (Galatians 3:28).

Moreover, the Church is called by the Lord to serve everyone, not just the Church's own; as historical sociologist Rodney Stark has pointed out, paleo-Christian care for the sick who were not of the household of faith attracted converts in classical antiquity, when the sick were typically abandoned, even by their own families.

Those expressions of ecclesial inclusivity (or catholicity, or universality) are not, however, what contemporary woke culture means by being "inclusive." As typically used today, "inclusion" is code for accepting everyone's definition of self as if that self-definition obviously cohered with reality, was inherently unchallengeable, and thus commanded affirmation.

It is worth noting in this context that the Lord Jesus practiced some serious *exclusion* on occasion. Thus his exclusion from beatitude of one kind of sinner: "Whoever blasphemes against the Holy Spirit never has forgiveness ..." (Mark 3:29).

And his condemnation of the pitiless: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels" (Matthew 25:41).

And the fate of the one who tempts the innocent: "It would be better for him if a millstone were hung round his neck and he were cast into the sea ..." (Luke 17:2).

And his determination to cast "fire upon the earth" (Luke 12:49) and burn out all that was contrary to the Kingdom of God.

The question of “inclusion” and the Church’s self-understanding was recently raised by an [article](#) published in *America* by Cardinal Robert McElroy, because the sensibility on display in the cardinal’s article is not that of the Bible, the Fathers of the Church, the Second Vatican Council or the Catechism. It is the sensibility of woke culture’s obsession with “inclusion.” The article suggests, if elliptically, that, because of concerns about inclusion, the ordination of women to the ministerial priesthood and the moral integrity of gay sex are open questions. But that is not the settled teaching of the Catholic Church. How can a highly intelligent man who has taken solemn oaths in which he accepted that teaching and promised to uphold it think otherwise?

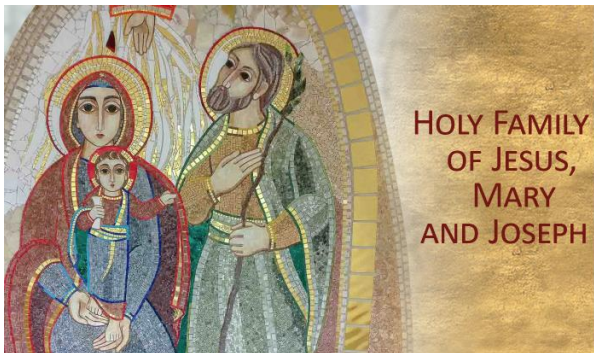
Like contemporary woke culture, the cardinal’s article seems to regard gender theory as a secular form of revealed truth. In fact, theories of culturally-constructed “gender” and “gender fluidity” flatly contradict divine revelation: “male and female he created them” (Genesis 1:27). The article makes extravagant (and unsourced) claims about widespread “animus” against “the LGBT communities,” deeming such “visceral” attitudes “demonic.” But Cardinal McElroy has nothing to say about the severe (and readily documentable) cultural, professional and legal pressures brought to bear on those who refuse to go woke about the proper ordering of human love.

Woke inclusion-mania’s anthem is Frank Sinatra’s childish concept of freedom: “I did it *my way*.” Burning incense at the altar of such infantilism is not going to bring men and women to the Christ who linked freedom to truth: “... you will know the truth and the truth will make you free” (John 8:32).

The Catholic Church is a communion of men and women, all of whom struggle with human weakness when confronting the vicissitudes of the human condition. But that communion of disciples has also been given the truths that truly liberate by the Lord himself — truths that are not subject to affirmation or denial by discussion groups.

As the biblical author reminded his readers (and us), “Do not be led astray by all kinds of strange teaching ...” (Hebrews 13:9), which imperils evangelization.

Woke “inclusion” is not authentic catholicity.



**Jesus, Mary and Joseph,  
I give you, my heart and my  
soul.**

**Jesus, Mary and Joseph,  
assist me in my last agony.**

**Jesus, Mary and Joseph,  
may I breathe forth  
my soul in peace with you.  
Amen.**

## Become a CatholicCare Companion

CatholicCare is searching for volunteers to be with people as they experience times of change, challenge and uncertainty.

If you are a good listener who is caring, non-judgemental and compassionate, we'd love to hear from you.

To find out more, please call Jacqui Willoughby, Volunteer Co-ordinator on 0426 773 630 or 13 18 19.

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### Sunday 10.30am Mass Readers' Roster

First Sunday: 5 Feb	James and Geneviève McCaughan
Second Sunday: 12Feb	John and Patricia O'Brien
Third Sunday: 19 Feb	Rebecca Lerve and Jessica Gereis
Fourth Sunday: 26 Feb	Brendan Byrne and Theresa Coyle

(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/9ebT3voEAfP7P8R9> or you can register to attend a Zoom Safeguarding Induction Training session by emailing [safeguardingtraining@sydneycatholic.org](mailto:safeguardingtraining@sydneycatholic.org) for further information and dates.

## Apply for the **'Young Catechist Program'** to attend WYD 2023 in Portugal



Apply for the Young Catechist Program and become part of a new generation of Catechists. Join our Special Religious Education (SRE) teachers who share their faith with Catholic Students in Public Schools. Your participation will lead to a sponsorship of up to \$6000 to attend World Youth Day 2023. This pilgrimage of a lifetime will deepen your knowledge and appreciation of the faith, helping you empower and inspire others. Be part of something special. Gain valuable experience, make connections, and find joy in helping others discover their faith. Don't miss out, apply today!

To be eligible:

- Have a love for faith and ministry and a passion to work with young people
- Dedicate a year of service teaching at least one Catholic Scripture class at a Public School within the Archdiocese of Sydney
- Attain a valid WWCC
- Aged between 18-35 years

As part of the Young Catechist Program, you will team up with a Parish and other Catechists to teach Special Religious Education (SRE) to young people in public schools to learn and understand the Catholic faith.

Applications close:  
**Sunday 5 February 2023**



**SCAN TO  
APPLY**

For more information visit:  
[ccd.sydneycatholic.org/ycp](https://ccd.sydneycatholic.org/ycp)

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