



St Peter's Parish, Surry Hills

235 Devonshire St (near Crown Street),
Parish phone: (02) 9698 1948
Website: www.stpeterssurryhills.org.au
Email: st61538@bigpond.net.au



Fr. John Macdonald, Administrator

Fr. Nicola Falzun OP, Priest in Residence for the *Missio ad gentes* of the Neocatechumenal Way

Feast days of the week: 4th Sunday of Advent

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| Mon 21 Dec | commemoration of Saint Peter Canisius |
| Wed 23 Dec | commemoration of Saint John of Kety |
| Sat 26 Dec | Saint Stephen |
| Sun 27 Dec | The Holy Family |

Mass times this week:

Tuesdays and Wednesdays: Church will open from 4:30pm, Mass at 5:15pm
Every Tuesday: Rosary at 12:00 noon
Thursdays and Fridays: Church will open from 12noon, Mass at 1:05pm
Every Thursday: Eucharistic Adoration 12noon (with Benediction before First Fridays)
Every Friday: Rosary at 12:30pm
Saturdays: 9:00am Rosary followed by Mass at 9:30am
Sundays: 9:00am (1st Sunday Singer/Organist) and 10:30am (Sung Mass)

Confessions: Before Mass Tuesday to Saturday, particularly Friday 12:30 – 1:00pm and Saturday 9 - 9:30am

For this Sunday's 9:00am Mass, Gabrielle Rumora and Angeline Wilkes will be offering their Music Ministry.

CHRISTMAS MASS TIMES:

Christmas Eve: 8:00pm
Christmas Day: 9:00am
Octave of Christmas: Mon – Sat 10:00am daily
The Parish office will be closed from 28 Dec to 18 Jan 2021. (inclusive)

Go Make Disciples - Archbishop Anthony Fisher OP launched **Go Make Disciples**, a new Archdiocesan Mission Plan on **12 December**, the Feast of Our Lady of Guadalupe, Star of the New Evangelisation. The new plan is aimed at renewing our parishes as places of encounter with the living Christ and centres of evangelisation and outreach to our community in love and mercy. Visit the Go Make Disciples website (www.gomakedisciples.org.au) where you'll find a downloadable copy of the full plan and a summary version.



If you have missed Archbishop Fisher's homily, delivered at last Sunday's Mass at St Mary's Cathedral click here - <https://drive.google.com/file/d/1a0BtWQGGuWrme-mAFtU917yOnQnQ0tv7m/view?ts=5fd6a743>

For more information contact Parish Renewal Team at the Sydney Centre for Evangelisation, Archdiocese of Sydney on 9390 5307 or elizabeth.arblaster@sydney-catholic.org

Launch of 2020 Lights of Christmas at St Mary's Cathedral - St Mary's Cathedral is again hosting the magnificent lights of Christmas with the event officially being launched on 10 December with the lights display commencing at 8:30pm. The lights will be displayed each night until 11:00pm, concluding on Christmas Day



Artes Christi Christmas Carols at St Peter's - Don't miss the 12th Annual Lessons & Carols Festival **CHRISTMAS IN THE CITY** with the Artes Christi Orchestra & Choir this Sunday. This year Bishop Umbers will also be presiding at the Carols. SUN 20 DEC (5.30pm) ~ St Peter's Surry Hills
TIX \$15 or by donation
DUE TO COVID BOOKINGS ARE ESSENTIAL
AT www.christmasinthecity.org.au



Christmas CD titled “**I believe It’s Christmas**” with a selection of Christmas hymns and even a track on the traditional Maltese lullaby. This CD is one of Stasia Very’s many other CDs produced in her Music Ministry. Stasia Very and her daughters, Gabrielle and Angeline have graced us with their beautiful

singing. This CD will bring their angelic voices to your homes and is available at a special price of \$8.

Our prayers for the Sick – Ettore Pelewzick (*Dominic’s father*), Mira Krcma, Josephine Finneran, Bro. Kevin Guthrie, Gian Pagani Pietro and Flavio Fornasier..

We remember our deceased - Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood (21/9), Joyce Hailwood & Marge Heaney, Joan McEvoy, June Veronica Hailwood, Robin Bridgewater, Marie La Brooy (24/9), Charles Grech (25/9), Ethel & Des Fitzgerald, Brian McFadden, Giles Auty, Bernard Saddler, Jeanne MacPherson (née La Brooy, 20/10, 1st anniversary), Jane Ann Ryan (24/10), Sylvia Abela (née Lewis, 28/10, 1st anniversary), Josphine Bugeja (16/11), William Lewis (1/12), Lydia Garrone (1st Anniversary 4/12) and Elaine Buchhorn.

REASONS PEOPLE AVOID CONFESSION BY LORRAINE MURRAY *Published: June 7, 2012 in The Georgia Bulletin*

A priest once mentioned that the loneliest time of his week was Saturday afternoon when he sat in the confessional waiting for parishioners to show up. Although his comment was humorous, it points to a real problem. And here are some reasons many of us avoid this sacrament:

1. We may be afraid of looking foolish because we haven’t been to confession in a long time—and are uncertain about what to do. If you fall into this category, you can ask your confessor to guide you—or check this website for a refresher: www.catholic.org/prayers/confession.php.
2. We may have bought into the notion that we can confess our wrongdoings directly to God—and thus don’t need this sacrament. This belief goes against Catholic teaching, however, and it is not scriptural. Christ instituted the sacrament of reconciliation when he said to his apostles, the forerunners of today’s priests and bishops: “Whose sins you shall forgive they are forgiven. Whose sins you shall retain, they are retained.”
3. We’re uncertain about what to confess. One solution is getting a good examination-of-conscience guide to help us discern our sins. Many parishes provide these guides in

the narthex, or you can ask a priest or deacon to suggest one. An excellent one for teens can be purchased at the Life Teen website: <http://store.lifeteen.com/comeclean.aspx>. A good examination of conscience for adults can be found online following my column at the Georgia Bulletin website.

4. We are embarrassed to mention our sins to another person. This is a common feeling because it is hard to admit our failures out loud. Praying ahead of time for the grace to be honest and courageous will help. It also helps to realize that the priest acts in persona Christi, which means that he is standing in for Jesus Christ, who knows our hearts so well.

5. Many people have been taught there is no need to confess venial sins, and they have not committed any mortal sins—so they don't go to confession. However, according to the catechism, confession of venial sins is strongly recommended, since it helps us fight against evil tendencies.

6. Perhaps we struggle with the same sins over and over, and we are ashamed to admit this. It is true that part of a good confession is promising to avoid sins in the future—but we may fall short of the mark. Confession reminds us that God's well of forgiveness is infinitely large.

7. We may need more than just a few minutes because we require spiritual counselling about our sins. In this case, it is best to make an appointment to see the priest in his office.

8. We are afraid of shocking the priest. Keep in mind many priests have heard thousands of confessions over the years. They surely won't be astonished by what we confess. In fact, most priests are overjoyed that people are coming to confession, and they are eager to offer absolution.

9. We may be hesitant to tell our sins to someone we also socialize with at church suppers. The confessional has a privacy screen, but if this isn't reassurance enough, you can always confess to a priest at another parish. Keep in mind that priests will never divulge to anyone what you have confessed.

10. We may be afraid the priest will ask us to make changes in our lives. For example, a confessor may tell a couple engaging in pre-marital sex that this is a mortal sin, or tell a married couple that using contraception is a mortal sin. It is hard to face the truth about ourselves and often it is difficult to change. But if we avoid doing this, our souls are in grave danger.

Fourth Sunday of Advent (Year B) – Reflection – True Servants of God

(Sunday, December 20, 2020) – from My Catholic Life

“Behold, I am the handmaid of the Lord. May it be done to me according to your Word.” [Luke 1:38a](#)

What does it mean to be a “handmaid of the Lord?” The word “handmaid” means “servant.” And Mary identifies herself as a servant. Specifically, a servant of the Lord. Throughout history, some “handmaids” were slaves without any rights whatsoever. They were property of their owners and were required to do what they were told. In other times and cultures, a handmaid was a servant more by choice, enjoying certain rights. However, all handmaids are inferiors serving a superior.

Our Blessed Mother, however, is a brand new type of handmaid. Why? Because the one she was called to serve was the Most Holy Trinity. She was certainly an inferior serving one who is superior. But when the one you perfectly serve has perfect love for you, and directs you in ways that edify you, elevate your dignity, and transform you in holiness, then it is wise beyond description to not only serve this superior but to freely become a slave, lowering yourself as deeply as possible before such a superior. There should be no hesitation in this depth of servitude!

Our Blessed Mother’s servitude, therefore, is new in that it is the most radical form of servitude, but it is also freely chosen. And the reciprocal effect upon her from the Most Holy Trinity was to direct all her thoughts and actions, all her passions and desires and every single part of her life to glory, fulfilment and holiness of life.

We must learn from the wisdom and actions of our Blessed Mother. She submitted her life completely to the Most Holy Trinity, not only for her own good but also to set an example for each one of us. Our deepest and daily prayer must become that of hers: “I am the handmaid of the Lord. May it be done to me according to your Word.” Following her example will not only deeply unite us with our Triune God, but it will also have a similar effect upon us by making us instruments of the Saviour of the World. We will become His “mother” in the sense that we will bring Jesus into our world for others. What a glorious calling we have been given to imitate this most holy Mother of God.

Reflect, today, upon your call to pray this prayer of our Blessed Mother. Reflect upon the words, consider the meaning of this prayer, and strive to make it your own prayer today and every day. Imitate her, and you will begin to more fully share in her glorious life of grace.

Dearest Mother Mary, pray for me that I may imitate your perfect “Yes” to the Most Holy Trinity. May your prayer become my prayer, and may the ef-

fects of your surrender as a handmaid of the Lord also affect my life profoundly. Lord, Jesus, may Your perfect will, in union with the will of the Father and the Holy Spirit, be done in my life today and always. Jesus, I trust in You.

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The **Christian Life Community (CLC)** is an international association of lay Christians who have adopted an Ignatian model of spiritual life. The 'Community' is present in almost sixty countries.

The CLC traces its foundation to 1563, when the Jesuit John Leunis gathered a group of lay students at the Roman College to form the Sodality of Our Lady. The Sodality grew and was confirmed by Pope Gregory XIII in 1584. When the Second Vatican Council urged groups like the Sodality to rediscover their original roots, some sodalities continued as before, while others became Christian Life Communities. The main difference is in the size (6 to 12) and the regularity of meeting (weekly or biweekly).

The CLC draws its inspiration from the teachings of St. Ignatius of Loyola, and receives spiritual guidance from the Jesuits. The experience of making the Spiritual Exercises of St Ignatius is of paramount importance to the members of the CLC. Members are encouraged to adhere to a lifestyle which is gospel-based and simple, to serve the poor and to integrate contemplation and action. As Ignatian spirituality has an essential apostolic dimension, members of the CLC do reflect also on how to bring Gospel values into all aspects of life in today's world.

The Christian Life Community (CLC) way of life invites us to encounter God in all the various aspects of our everyday life, reflect on these experiences, become more aware of God's activity in these experiences, and respond in ever more authentic ways to God's desire within our individual lives and our communal lives.

The CLC adopted its current name in 1967.

The CLC's General Principles were approved in 1971 and revised in 1990.

The World Christian Life Community is governed by the General Assembly, which determines norms and policies, and by the Executive Council which is responsible for their ordinary implementation.

CLC was established in Australia in 1976. The website address is clcaustralia.org.au

Saint Peter's Parish contact Dr. Michael Walker: <gloriamichael@bigpond.com>

Prayer to the Holy Family

Dear Lord,

Bless our families as we pray.

JESUS, Son of God and Son of Mary, bless our family. Bless the children of our family. Help them to be obedient and devoted to their parents. Graciously inspire in us the unity, peace, and mutual love that you found in your own family in the little town of Nazareth.

MOTHER MARY, Mother of Jesus and Our Mother, nourish our family with your faith and your love. Keep us close to your Son, Jesus, in all our sorrows and joys.

SAINT JOSEPH, Foster-father to Jesus, guardian and spouse of Mary, keep our family safe from harm. Help us in all times of discouragement or anxiety.

HOLY FAMILY OF NAZARETH, make our family one with you. Help us to be instruments of peace. Grant that love, strengthened by grace, may prove mightier than all the weaknesses and trials through which our families sometimes pass. May we always have God at the centre of our hearts and homes until we are all one family, happy and at peace in our true home with you. Amen.



A Shorter Prayer to the Holy Family

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

ACT OF CONSECRATION TO THE HOLY FAMILY

To be recited by Catholic families who consecrate themselves to the Holy Family

O Jesus, our most loving Redeemer, who having come to enlighten the world with Thy teaching and example, didst will to pass the greater part of Thy life in humility and subjection to Mary and Joseph in the poor home of Nazareth, thus sanctifying the Family that was to be an example for all Christian families, graciously receive our family as it dedicates and consecrates itself to Thee this day. Do Thou protect us, guard us and establish amongst us Thy holy fear, true peace and concord in Christian love: in order that by living according to the divine pattern of Thy family we may be able, all of us without exception, to attain to eternal happiness.

Mary, dear Mother of Jesus and Mother of us, by the kindly intercession make this our humble offering acceptable in the sight of Jesus, and obtain for us His graces and blessings.

O Saint Joseph, most holy Guardian of Jesus and Mary, help us by thy prayers in all our spiritual and temporal needs; that so we may be enabled to praise our divine Saviour Jesus, together with Mary and thee, for all eternity. Amen.

Say an Our Father, Hail Mary and Glory be (3x).



*Consecrate Your Family
to the Holy Family*