



## 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

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

Mon 14 Feb Saint Cyril and Saint Methodius

Fri 17 Feb The Seven Holy Founders of the Servite Order

### We Pray For:

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

**Our deceased:** Dannie Southee (23/1/23), 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:**

**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*

### Care for creation a focus for Oceania bishops' assembly, ACBC, 7 Feb 2023

The bishops of Oceania encountered the scriptural and practical realities of God's creation on Monday, hearing the Creation story at morning Mass and later seeing the effects of climate change in Fiji.

On the second day of the Federation of Catholic Bishops Conferences of Oceania assembly, Australian Catholic Bishops Conference President Archbishop Timothy Costelloe SDB

celebrated Mass, at which the first reading included the first four days of the Creation story in Genesis.

Part of Archbishop Costelloe's homily reflected on what that story says to those gathered for the assembly – bishops, religious and laity.

"We gather here today as members of God's living Church, ready and anxious to embrace our vocation to be stewards, carers and protectors of God's wonderful creation," he said.

But, Archbishop Costelloe continued, those gathered must do so "by embracing our vocation to be members of the Lord's priestly people, his chosen race, a community called together to sing the praises of God and to be, together, the sacrament of his ongoing presence in the world".

In the afternoon, assembly delegates visited Togoru and Nakavu Village, where locals explained how changes in the climate and commercial enterprises are damaging the planet.

At the first site, the effects of extractive mining of a local river bed for gravel were described, with the river level having dropped several metres over the past two decades of local mining, and the entire ecosystem of the river being changed drastically.



At the second site, the impact of rising sea levels on the coastal region was explained, with a local landowner explaining that what was a 10-acre property a few years ago is now half that size as erosion intensifies and the sea level rises.

Assembly delegates, including those whose home environments aren't so obviously affected, said seeing the impacts of business and climate change was powerful.

Bishop Michael Dooley of Dunedin, on New Zealand's South Island, said while that observation has been important, resulting action from the Church and its leaders on climate issues is necessary.

"I think, as a Church, we need to speak on behalf of those people, the vulnerable people who often don't have an opportunity to have their voices heard," he said.

"So it's a really important thing for us as a Church to be the voice for those people."

Jacqui Remond, a member of the Suva assembly secretariat and former director of Catholic Earthcare in Australia, said Catholics are called to believe that "God's handiwork is the gift that we're given to look after".

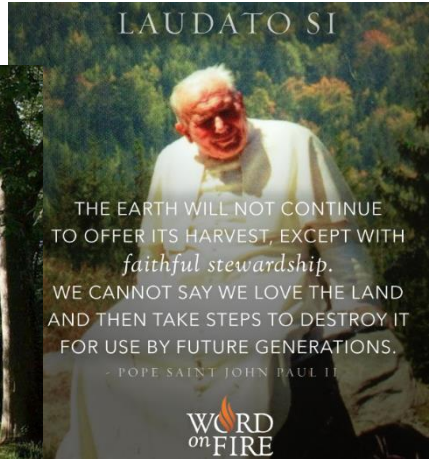
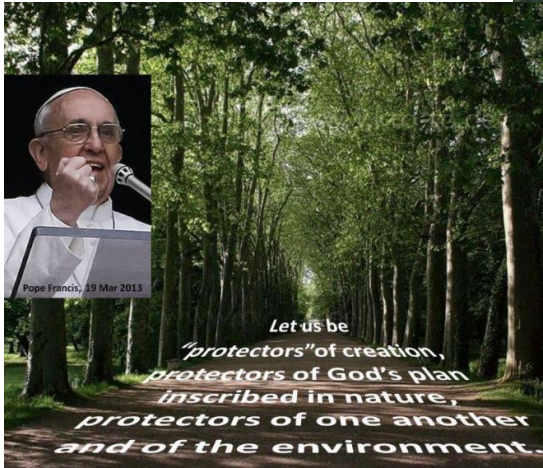
"And, in some ways, I would say it's stronger than stewardship," she explained.

"We can be the stewards of something and not necessarily love it. **We're being invited to really love God's creation, take a stand for it and care for the people and the planet.**"

Cardinal Michael Czerny SJ, from the Vatican's Dicastery for Promoting Integral Human Development, said "one cannot help but be struck by the immediacy of the environmental threats".

"That certainly is explicit in what they say and implicit in what they don't say," he said.

“But it hits you hard after hearing about the dangers in the Pacific, to get closer and to hear it from the people facing the threats.”



**Saints Cyril and Methodius: Models of Inculturation and Evangelization**, Fr Damien Ference, Word on Fire, Feb 14, 2017

A year ago today, I got myself in a bit of trouble. I stopped in the mailroom at the seminary and a couple of the good women on staff were dressed in red, talking about Valentine's Day – it was February 14th. Being the proud descendant of Slovak grandparents who emigrated to the United States in 1910, I wished them a happy Sts. Cyril & Methodius Day. They looked at me funny, so I went on my annual rant, explaining that St. Valentine hasn't been on the liturgical calendar since Vatican II, which happened more than a decade before my birth, and that the proper feast to celebrate on February 14th was that of *The Apostles to the Slavs*. Forget the chocolates, flowers and sentimental cards – bring on the kolbasi, kraut, and pivo! I later realized it was a dumb thing to do. I was pastorally rude and prideful.



But even more, I modelled the antithesis of Sts. Cyril and Methodius' style of ministry. Cyril and Methodius were blood brothers, born in Thessalonica, Greece early in the ninth century. Their birth names weren't actually Cyril and Methodius. Cyril was baptized Constantine and Methodius was Michael. (A monk's monastic name had to begin with the same letter as his baptismal name.) Both brothers were very bright and well educated. Cyril studied under the

philosopher Photius. He refused a brilliant marriage, became a priest, and was such a great teacher and mentor that he earned the nickname “Philosopher.” His younger brother Methodius held an important administrative position in Macedonia until he followed the Lord’s call to a monastery on Mount Olympus. Eventually Cyril would join him there. But the brothers would soon be sent on mission. Emperor Michael III received a request from Prince Ratislav of Moravia. Ratislav told Michael III that his Slavic people had rejected paganism and that they had embraced the Christian law, but they had no teacher to evangelize them in their own language. Other missionaries had attempted to evangelize the Slavs, but none were successful, because they all had tried to do so in Hebrew, Greek, and Latin. The Slavs needed missionaries who could literally speak their language. Cyril learned the Slavonic language as a child, and Methodius was a quick study, so Michael III sent the brothers on mission to evangelize the Slavic peoples, in their own language.

Benedict XVI said the following about these *Apostles to the Slavs*: “Cyril and Methodius are in fact a classic example of what today is meant by the term ‘inculturation’: every people must integrate the message revealed into its own culture and express its saving truth in its own language.” The pastoral brilliance of Cyril and Methodius, in the language of Pope Francis, is that they first *encountered* the Slavic people – then, and only then, were they able to evangelize them. The brothers didn’t impose a foreign language or unfamiliar customs on the Slavs, rather, they lived with them and learned their culture and their traditions, and soon became masters of the Slavic language. Over time, the brothers earned the trust of the Slavic peoples. The Slavs didn’t see them as threatening or condescending – they knew that Cyril and Methodius respected them and loved them, which made them ripe for evangelization.

Soon the brothers were preaching and teaching the Slavs in their native tongue. And although the Slavs had a language, they didn’t yet have an alphabet. So, one of the most important things that Cyril and Methodius did for the Slavs was to give them one. (Today this alphabet is known as “Cyrillic,” named after St. Cyril who developed it.)

Cyril and Methodius translated the liturgy and prayers into the Slavic language and they also wrote books in Slavonic on Christian dogmas. And the Slavs devoured it. Eventually, the scriptures too would be translated, and the Slavs would soon be able to encounter God in his Word. Benedict XVI observes, “Cyril and Methodius were convinced that the individual peoples could not claim to have received the Revelation fully unless they had heard it in their own language and read it in the characters proper to their own alphabet.”

Last summer I spent a week as chaplain at *Covecrest*, a summer camp run by Life Teen in Tiger, Georgia. On the first night of camp, all 240 high school teens put on their grubbier, rattiest clothes and participated in the muddiest, most challenging, most insane obstacle course that I had ever seen. They were swinging on ropes, bear crawling through mud, trying unsuccessfully to maintain their balance crossing mountain-water creeks, climbing and tumbling over walls, and barreling down the sloppiest of mudslides. After about an hour of that madness, the teens gathered around an enormous bonfire, while some of their favourite music blasted through the PA system. Mud-covered kids were singing and dancing and laughing to Miley Cyrus’ “Party in the U.S.A.,” Imagine Dragons’ “It’s Time,” and Taylor Swift’s “Love Story” to name a few. For a moment it looked like it could be any group of high school kids at any high school party. But then it happened.

Adam and Lori, the musicians for the week, made their way onto a make-shift stage and began to sing live music as the recorded music faded. The music ministers started with “Ho Hey” by

the Lumineers, and the young people cheered and then sang along to every word. After a few more pop covers, Adam and Lori strummed the opening chords to Matt Maher's "Hold Us Together." The transition from pop-music to praise and worship music was so smooth, so subtle, and so well-devised, that none of the kids seemed to notice what had happened. From that point on, every song was a song praise and worship, and soon the teens would be asked to direct their attention to a big wooden cross that they hadn't even noticed was standing before them. After a brief bit of preaching on the power of the cross over some soft guitar chords, all 240 teens were invited to come, as they were – mud and all – to reverence by cross by a touch, a kiss or an embrace. And all of them did it. And it was beautiful.

Later that night as I was laying in bed, reflecting on the day, I couldn't help but think that Cyril and Methodius would be so proud of the folks at Covecrest for pulling off one of the better moments of enculturation and evangelization that I've seen. They met the teens where they were, as teens. They allowed them to be themselves, playing in mud and running an insane obstacle course. They knew their music, and they played it for them, around a big old campfire. But they also knew that as fun as mud, pop-music, and dancing could be, they knew the teens wanted and needed more. So once they had their trust, once they had encountered them and allowed them to see that they understood them well, then (and only then) did they begin to evangelize. For the rest of that week, the staff, musicians, and summer missionaries, translated the Gospel into their language. And the teens joyfully received it. Many disciples were made that week.

Benedict XVI holds Cyril and Methodius up as models to the Church for the ministry of translating the truth of Christianity to every people. He writes, "This implies a very demanding effort of 'translation' because it requires the identification of the appropriate words to present anew, without distortion, the riches of the revealed word." Cyril and Methodius were masterful at encountering a culture, and then evangelizing it – in that order. And last summer I learned we ought not limit our understanding of culture to a geographic space, but it is also most appropriate to adapt Cyril and Methodius' model of evangelization to youth.

### **The Seven Founders of the Servite Order**

(Feast day 17 Feb), Franciscan Media

Can you imagine seven prominent men of Boston or Denver banding together, leaving their homes and professions, and going into solitude for a life directly given to God? That is what happened in the cultured and prosperous city of Florence in the middle of the 13th century. The city was torn with political strife as well as the heresy of the Cathari, who believed that physical reality was inherently evil. Morals were low and religion seemed meaningless.

In 1240, seven noblemen of Florence mutually decided to withdraw from the city to a solitary place for prayer and direct service of God. Their initial difficulty was providing for their dependents, since two were still married and two were widowers.

Their aim was to lead a life of penance and prayer, but they soon found themselves disturbed by constant visitors from Florence. They next withdrew to the deserted slopes of Monte Senario.





In 1244, under the direction of Saint Peter of Verona, O.P., this small group adopted a religious habit similar to the Dominican habit, choosing to live under the Rule of St. Augustine and adopting the name of the Servants of Mary. The new Order took a form more like that of the mendicant friars than that of the older monastic Orders.

Members of the community came to the United States from Austria in 1852 and settled in New York and later in Philadelphia. The two American provinces developed from the foundation made by Father Austin Morini in 1870 in Wisconsin.

Community members combined monastic life and active ministry. In the monastery, they led a life of prayer, work and silence while in the active apostolate they engaged in parochial work, teaching, preaching, and other ministerial activities.

**Reflection:** The time in which the seven Servite founders lived is very easily comparable to the situation in which we find ourselves today. It is “the best of times and the worst of times,” as Dickens once wrote. Some, perhaps many, feel called to a countercultural life, even in religion. All of us are faced in a new and urgent way with the challenge to make our lives decisively centred in Christ.

### Sunday 10.30am Mass Readers’ Roster

|                       |                                  |
|-----------------------|----------------------------------|
| Second Sunday: 12Feb  | John and Patricia O’Brien        |
| Third Sunday: 19 Feb  | Rebecca Lerve and Jessica Gereis |
| Fourth Sunday: 26 Feb | 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.

### The Holy family of Jesus, Mary and Joseph



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.

## Retreat day at St Joseph's Parish Hall, Walz St, Rockdale, NSW (Parking entry at Parker St.) in March

Jesus Light of the World Communities

HEALING RECOLLECTION

Fr REY SENTILLAS, MI

11 March 2023 (SATURDAY)

9:00 am – 5:00 pm (including Mass)

BOOKING ESSENTIAL <https://www.trybooking.com/CFURP>

Enquiries: Helen: 0433455114 Ida: 0424 267 500



Aid to the  
Church in Need

ACN AUSTRALIA

**A message from Aid to the Church in Need Australia:** ACN is the Pontifical Foundation dedicated to supporting the suffering and persecuted Church.

*Aid to the Church in Need* is still supporting the Catholic Church in Ukraine in its commitment to stay on the ground and keep serving its flock in the face of material and economic war. ACN is helping priests and religious, who are working across the country in parishes, with refugees, in orphanages and homes for the elderly. The main cities where we are sending immediate help are Kyiv, Zaporizhya, Odessa and the region of Donetsk. We are doing everything we can to assist our Ukrainian brothers and sisters to be strengthened in their faith so that they may continue to be a light in Ukraine. ACN needs your help to continue this mission.



To make an offering and learn more visit <https://aidtochurch.org/ukraine> or scan the QR code.

### Rite of Christian Initiation of Adults (RCIA)

The parish has commenced a new cycle of RCIA. In addition, to the seven (enquirers), any parishioner is welcome to attend the RCIA presentations which involved a systematic exposition of the doctrine and practice of the Catholic faith. The RCIA meetings take place each Wednesday evening between 6:30 and 7:30pm in the Duffy Hall.

In addition to serving as an excellent revision of our own knowledge of the faith, parishioners will also lend valuable moral support to the RCIA enquirers. Feel free to invite any of your own relatives and friends who would like to participate in this program.



### 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](mailto:safeguardingtraining@sydneycatholic.org) for further information and dates.



## *"The Journey to the Truth is an Experience"*



**18 March, 2023**  
10:00 AM to 6:00PM



**St Thomas of Canterbury**  
3 Thomas Street, Lewisham

**Who am I?**

**What is worth spending my time on?**

**What is the meaning of...?**

The community of **Communion and Liberation** invites you for a day to explore these questions, share our experiences and have fun with the kids!

### **The Religious Sense**

10:30AM

Presentation on the book by Fr. Luigi Giussani with Thomas V. Gourlay and Fr. Dan McCaughan

### **The Miracle of Hospitality**

2:30PM

A table talk to share experiences of the miracles that overflow from openness and hospitality

### **The Journey to the Truth**

Guided tours throughout the day

An exhibit on the Servant of God, Fr. Luigi Giussani on the centennial of his birth

### **Holy Mass**

5:00PM



**Visit us at**

<https://au-nz.clonline.org>

Kids entertainment throughout the day and food trucks on-site

For more information, contact Filippo Begnini  
M: 0481 355 692 E: [filippo.begnini@gmail.com](mailto:filippo.begnini@gmail.com)