



## St Peter's Church, Surry Hills

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Parish phone: (02) 9698 1948  
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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

### HOLY WEEK/EASTER LITURGICAL SCHEDULE

**Palm Sunday:** 9:00am and 10:30am

**Holy Week Masses: Mon - Wed:** 10:00am

**Holy Thursday:** Mass of The Lord's Supper: 7:00pm

**Good Friday:** Stations of the Cross: 10:00am

Passion of the Lord: 3:00pm

**Confession on Fri:** 11:00am – 12noon

**Holy Saturday:** Easter Vigil Mass in the Holy Night – 7:00pm

**Easter Sunday Mass of the Resurrection:** 10:00am

**Octave of Easter:** Mon – Sat (10 Apr – 15 Apr) – 10:00am

**Second Sunday of Easter [or of Divine Mercy] (16 Apr):** 9:00am & 10:30am

### We Pray For:

**Our sick and injured:** Roy Child, Roslyn Furber, Nerissa Williams, Patrick Tomelty, Sophie Marden, Grace Moon, Josephine Finneran, Anna Seow, Ricardo Francisco, Adi Soediarto, Gerry Cassar, Makram Nammour, Ana Teresa Rodrigues, Mafalda Triolo, Marija Barclay.

**Our deceased:** Ana Ofelia Sierra Bustamante (18/3, (Indi's mother)), Philomena Smith, John Rogers, Robert Azzopardi (First anniversary, 7/3, [Pauline Ciappara's nephew]), Martin Bonke, Luisa Medina Sanches (First anniversary, 5/2, [Rosa Bravo's mum]), Dannie Southee (23/1/23), Julian Ciappara (First anniversary of death 28/1/22), Miguel Trujillo, (23/3, (Teresa's father)), Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

**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*

On 12<sup>th</sup> March, following the 9:00am Mass, the classes for the Sacrament of Confirmation will begin in the Convent. The Sacrament preparation for Holy Communion will begin in the month of September. To express your interest or obtain enrolment forms, please contact the Missionaries of Charity Sisters on (02) 9318 2881.

**Pope: Work of mercy coincides with missionary vocation of Church**, Vatican News, Christopher Wells, 23 March 23

Pope Francis emphasizes the importance of the Sacrament of Confession, in an address to the participants in the 33rd Course on the Internal Forum organized by the Apostolic Penitentiary.

“There is an inseparable link between the missionary vocation of the Church and the offering of mercy to all men,” Pope Francis said on Thursday.

The Holy Father was addressing participants in the annual course on the Internal Forum, organized each year by the Apostolic Penitentiary – the Vatican Dicastery “competent in all matters regarding the internal form and indulgences as expressions of divine mercy.”

### **Mercy and the Church's missionary activity**

Pope Francis explained that mercy could almost be included among the “notes” or distinguishing characteristics of the Church: “The work of divine mercy thus coincides with the very missionary activity of the Church, with evangelization, because the face of God, as shown to us by Jesus, shines through it.”

Therefore, he said, it is necessary for priests to be available, especially during the season of Lent, to celebrate the Sacrament of Confession, also known as Reconciliation.

He emphasized that this priestly availability is shown in “certain evangelical attitudes,” beginning with welcoming everyone without prejudice, and including listening with the ear of the heart, generously absolving penitents, and accompanying the penitential journey of those who approach the Sacrament.

### **Rediscovering the gift of Confession**

Pope Francis noted that “**the Church's evangelizing mission passes in large part through the rediscovery of the gift of Confession,**” not least in view of the approaching Jubilee Year of 2025. Turning to the pastoral plans of particular Churches, the Pope insisted on the importance of sacramental Confession and of ensuring that the faithful have access to the Sacrament. He suggested that cathedrals and other churches should always have a confessor on duty, as part of the effort to “**facilitate access for the faithful to this 'encounter of love' as much as possible.**”

### **What Palm Sunday Means**, Simply Catholic, D D Emmons,

*There is both great joy and terrible sorrow associated with this day, the Sunday that begins Holy Week, the Sunday that portends the crucifixion of Our Lord.*

It is a time of despair, perplexity and contradiction. The very people who applaud Christ's entrance into Jerusalem that morning, shouting out “Hosanna” and words of adoration will, within a week, be crying, “Crucify Him.” They will go from acclaiming Him as the new King of Israel to urging His life be traded in favour of a convicted criminal; they will first praise Him and then mock Him. Even friends entering Jerusalem at His side will desert Jesus. All this discord will take place during one week beginning on what we call Palm Sunday.



Pope Francis makes his confession in St Peter's Basilica

## Exuberant Crowds

As we read in the Gospels, Jesus went to Jerusalem to join with throngs of other Jews to celebrate the Passover feast as had been prescribed in the Old Testament books of Exodus and Deuteronomy. According to the Gospel of St. John, Jesus and many of his followers journeyed the less than two miles from Bethany on that Sunday, arriving outside Jerusalem. As was the custom, pilgrims that had already arrived in the city went out to greet newly arriving groups; some had never seen Jesus but had heard about the miracles attributed to Him and were caught up in the excitement.

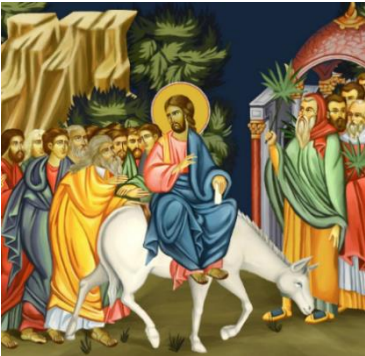
Those arriving with and greeting Jesus were large in number as explained by John's Gospel: "When the great crowd ... heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: 'Hosanna! / Blessed is he who comes in the name of the Lord, [even] the king of Israel!'" (12:12-13).

This adulation was not lost on the Pharisees who were present. They said to Jesus, "Teacher, rebuke your disciples." He said in reply, "I tell you, if they keep silent, the stones will cry out" (see Lk 19:39-40). The Pharisees reported the events back to the Jewish high council, the Sanhedrin, which regarded Jesus' ever-growing popularity as a threat to their cozy relationship with the Romans. They were, in fact, planning to murder Him.

Previously, Our Lord had deliberately avoided popular acclaim, even fled, but this, upon entering Jerusalem, He accepts. Yet His actions are different than the people expected. He doesn't present himself as a rival to Caesar; He is not the political messiah or the warrior king the multitude had clamoured for. Instead of entering Jerusalem on a war horse or chariot, he enters on a donkey, a sign of peace; and not just any donkey, but one on which no one had ever sat, the prerogative of a king. Seeing Him on the donkey, the Jews surging around Him recalled the words of the Prophet Zechariah 500 years earlier:

"Exult greatly, O daughter of Zion! / Shout for joy, O daughter Jerusalem! / Behold: your king is coming to you; / a just saviour is he, / Humble, and riding on a donkey, / on a colt, the foal of a donkey. / He shall banish the chariot from Ephraim / and the horse from Jerusalem" (Zec 9:9-10).

Pope Benedict XVI explained these Old Testament words as they related to Jesus: "He is a king



who destroys the weapons of war, a king of peace and a king of simplicity, a king of the poor.... Jesus is not building on violence; he is not instigating a military revolt against Rome" ("Jesus of Nazareth: Holy Week," Ignatius Press, 2011, pp. 81-82).

Riding on the borrowed donkey, Jesus made His humble entrance into the city while the crowds were scattering their garments before Him and waving their palm branches. This joyful scene belies the traitorous acts, sorrow and agony that will soon follow, belies that this triumphant hero will be crucified like a criminal.

St. Bernard of Clairvaux (1090-1153) offered a homily

about Christ's entry into Jerusalem: "How different the cries, 'Away with him, away with him, crucify him,' and then, 'Blessed is he who comes in the name of the Lord, hosanna, in the highest!' How different the cries are that now are calling him 'King of Israel' and then in a few days' time will be saying, 'We have no king but Caesar!' What a contrast between the green

branches and the cross, between the flowers and the thorns! Before they were offering their own clothes for him to walk upon, and so soon afterwards they are stripping him of his, and casting lots upon them.”

### **Implication of the Palms**

Palms were symbols of life among the nomadic tribes, who, when crossing the desert, rejoiced at seeing the palm tree as it indicated an oasis with life-giving water was near. Palms have long been a sign of victory, success and glory. Victorious armies or leaders returning from the battlefield or a long military campaign were welcomed by the populace jubilantly waving palm branches. Despite Jesus' peaceful manner, when the Jews waved the palms at Him and spread their clothing over which He rode, they were affording Him the honours of a conquering hero and simultaneously defying the Roman occupiers.

On Palm Sunday, we still go out to meet Him, carry the blessed palms, joyfully sing out our hosanna and join in His triumphant entrance into Jerusalem. But soon our joy turns to somberness as, clutching our palm, we hear the narrative of Christ's passion. We realize, once again, that His triumph, His true victory, will come through the cross. We know, as Jesus did, how Holy Week will end. We know that joy will turn to sorrow and back to joy. We know that through the horror of His suffering, followed by the glory of His resurrection, good will trump evil and life will trump death.

The palms we take home and put in a special place serve to remind us that Palm Sunday is not lost to the ages but that by Christ's victory we, too, can achieve everlasting life. “For us too, they [palms] must be symbols of triumph, indicative of the victory to be won in our battle against the evil in ourselves and against the evil which roams about us. As we receive the blessed palm, let us renew our pledge to conquer with Jesus, but let us not forget that it was on the cross that He conquered” (“Divine Intimacy,” Father Gabriel of St. Mary Magdalen, O.C.D., Tan Books, 1997, pp. 392-393).

**How can we make sense of suffering?** Simply Catholic, Michael R Heinlein

Christians know the life of a disciple will not be easy. Christ did not mince words about this — telling his disciples they must take on life's sufferings as in the form of capital punishment that would later be used to take his life: “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me” (Lk 9:23).

**Making Sense of Suffering** How do Christians make sense of the crosses they bear? The question of why suffering exists finds its answer in Christ's transformation of suffering through love. Christ's cross makes sense of our own, hence the universal appeal of popular devotions like the Stations of the Cross.

The Stations of the Cross finds its roots with the Franciscans who helped rebuild the Christian sites of the Holy Land following the medieval Crusades. Given the prominence of Christ's passion within Franciscan spirituality, the order encouraged pilgrims in Jerusalem to journey along Christ's way to Calvary. While it began as a pious devotion, its enduring relevance in the Christian life, however, caused the devotion to spread. Over time, the pope gave Franciscans the prerogative to erect “stations” of the cross for popular devotion in parishes the world over. Eventually, the role of the Franciscans was eliminated, and yet it is hard to find a parish building or complex that does not have the Stations of the Cross.

The universal reality of suffering makes devotions inspiring meditation on the passion and death of Jesus particularly relevant in Christian life. Such prayer forms like the Stations of the Cross

are popularized particularly in the season of Lent. They should not necessarily be restricted there alone, however, since the Stations of the Cross have become a primary opportunity for the faithful to learn the purpose of their crosses.

Through fostering communal celebration of the Stations of the Cross, priests have the privilege of accompanying their flocks in this understanding. Assisted by praying with the Stations of the Cross, the faithful enter into the experience of Christ and others — such as Pilate, Mary, Simon, Veronica, the women of Jerusalem or those who crucified the Lord. In this way, devotions like the Stations of the Cross assist the faithful in appropriating the fruits of Christian suffering.

**Suffering's Purpose** It makes sense, then, that those who have “put on Christ,” becoming members of his body through baptism — a bond renewed and strengthened in each reception of holy Communion — should expect nothing less than a share in Christ's own passion and cross. In light of Christ's passion, it likewise makes sense to understand suffering's purpose as rooted in love. “If you really want to love Jesus,” St. Gemma Galgani said, “**first learn to suffer, because suffering teaches you to love.**”



“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16). God is love, and love is the source of all that is. “Love is also,” Pope St. John Paul II wrote in his encyclical on suffering, *Salvifici Doloris*, “**the fullest source of the answer to the question of the meaning of suffering. This answer has been given by God to man in the Cross of Jesus Christ**” (No. 13). Out of love, Christ gave of himself completely, even unto death — handing over his spirit out of obedience to the Father's will (see Lk 23:46).

Christ's own suffering and death has untold value and immense purpose — whereby God bought us back from the slavery of sin and death. So, too, does ours, because, as St. John Paul II described it, “each man, in his suffering, can also become a sharer in the redemptive suffering of Christ” (*Salvifici Doloris*, No. 19). Archbishop Fulton J. Sheen wrote: “The great tragedy of the world is not what people suffer, but how much they miss when they suffer. Nothing is quite as depressing as wasted pain, agony without an ultimate meaning or purpose.” The Stations of the Cross make real every imaginable aspect of human suffering that was on full display at Christ's passion. And they teach us to see the fruit of suffering.

**Suffering with Christ** On his way to Calvary, Christ experienced the sufferings ordinary men and women experience every day throughout the world. He showed not only how to deal with them, but through the power of love how to transform suffering's destructive power into something life-giving. In Christ's passion and death, St. John Paul II wrote that Jesus “has taken upon himself the physical and moral sufferings of the people of all times, so that in love they may find the salvific meaning of their sorrow and valid answers to all of their questions” (*Salvifici Doloris*, No. 31).

Meditating on the Stations of the Cross exposes Christ's suffering heart — "sorrowful even to death" (Mk 14:34). In his condemnation to death, Christ teaches that we have the freedom to accept life's sorrows. He does not let condemnation be levied upon him, but rather he chooses it out of love. Taking up his cross, Christ models how to accept suffering as an act of love in obedience to God's will.

Christ falls three times on the way to Calvary. The sufferings due to sin in our lives continually cause failure. In falling himself, Christ shows that, despite suffering's tendency to bring us down, discouragement can be overcome by dependence on God's grace. Christ teaches us how to persevere through the failure and exhaustion through which our suffering inevitably leads and be of one heart and mind in pursuit of the Father's will. Such is redemptive suffering — as the old saying goes, "no pain, no gain."

Christ's way to Calvary illustrates, too, how God graces us with models of love in the midst of our suffering. But like Christ, we must be attentive and receptive to them. The compassion, cooperation and generosity of others — such as Christ experienced in the fourth, fifth and sixth stations — are examples of how love is returned to love. And when unburdened by our own sufferings, through love, each of us can be channels of God's love through service, like Mary, Simon and Veronica. "In the face of evil, suffering and sin, the only response possible for a disciple of Jesus is the gift of self, even of one's own life, in imitation of Christ; it is the attitude of service," Pope Francis said during World Youth Day in Poland in 2016.

Since life's road must pass by way of Calvary, this journey of love ultimately entails that we strip ourselves of all that keeps us from God and his will. At the end of his road to Calvary, Christ shows that abandoning ourselves to the hands of providence comes with detachment from all earthly power, pleasure, wealth and honour. The Christian must be unhesitant to cast aside anything necessary to advance the kingdom of God. In this way suffering is a gift that enables us to focus on the new life in Christ that awaits believers. Through the pain of suffering we gain the joy of heaven itself — eternal happiness with God — the gates to which Christ opened for "the many."

**Rooted in Love** In meditating on Christ's passion and death, through devotions like the Stations of the Cross, comes the realization that life's sufferings can be joined to Christ's — by which one learns that love forms suffering's foundation. "The road is narrow," St. John of the Cross said. "He who wishes to travel it more easily must cast off all things and use the cross as his cane. In other words, he must be truly resolved to suffer willingly for the love of God in all things."

Cardinal Joseph Ratzinger, weeks before he was elected pope following the death of Pope John Paul II, referenced this when he said that Jesus not only taught us how to pray the Stations of the Cross, but also their meaning. "The Way of the Cross is the path of losing ourselves," he said, "the path of true love." Suffering expresses love's total self-emptying required of the disciple. "For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it" (Lk 9:24).

**Freedom of religion 'a precious asset that must be protected'**, CathNews 29 March 2023

**Few human rights are as fundamental as the right to practise one's faith yet it's one people have to work hard to defend, according to federal MP Andrew Wallace.**

Source: *Catholic Voice*.

That was the central theme to emerge from Mr Wallace's keynote address to the St Thomas More Forum in Canberra on March 22.



Mr Wallace said freedom of religion was important because it was a “precious asset” that government, church and society must be united in protecting and promoting.

“We cannot understate how crucial the freedom of religion or belief is to our national character, democratic order, and church teaching ... and it is under threat,” he said.

In wide-ranging remarks that covered global and national developments, Mr Wallace referred to threats to freedom of religion from religious extremists and other groups across the political spectrum.

Locally, he said, he was especially concerned for the future of teaching of faith in schools, which had played an important role in civics education and the teaching of communal values such as “service above self”.

Mr Wallace also discussed last year’s Religious Discrimination Bill, debated in Parliament but subsequently withdrawn.

Speaking after his address, the former barrister and member for the Queensland electorate of Fisher said freedom of religion should be celebrated.

“Successful civilisations have always protected religious freedom, not necessarily freedom of the Christian religion, but the ability to be able to practice one’s faith. It’s a fundamental tenet of our democracy,” Mr Wallace said.

Mr Wallace was the speaker of the House of Representatives under the Morrison Government when the Religious Discrimination Bill was debated.

As speaker he was prevented from expressing a view but he said he was uncomfortable about the bill, believing codification of religious freedom to be problematic.

Enshrining religious protection in legislation could become a “double-edged sword”, he said, and result in “unintended consequences.”

“In essence, the combination of our existing discrimination laws and common law has served us very well in Australia.”

### Guide to Project Compassion and Lenten Companion 2023

Project Compassion began with Ash Wednesday. Distribution boxes and donation envelopes will be placed on the side entrance and the front of the church.

There is also available Lenten Companion 2023 prepared by the Go Make Disciples, Parish Renewal Team to guide us through lent with reflections for each week in Lent. The Lenten Companion 2023 titled Spirit and Truth, *The Power of Christ Revealed*



Many people find it easier to donate to Project Compassion via the Parish website. You may begin this donation process by clicking on the Yellow **SUPPORT US** button on the top right-hand corner of the Parish website and then by following the prompts.

### 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/9ebT3voEAIfP7P8R9> 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.



- Location: St Peter's Church, 235 - 241 Devonshire St, Surry Hills
- Date: Wednesdays, 3 May - 7 June 2023
- Time: 11:00am - 1:00pm

Receive practical advice and support to help you navigate ageing, along with information about the services available to you. Choose which weeks you'd like to come! Light lunch will be provided.

- Masterclass 1 - Planning Ahead
- Masterclass 2 - Navigating Aged Care
- Masterclass 3 - Physical Wellbeing
- Masterclass 4 - Digital Safety
- Masterclass 5 - Ageing Gracefully
- Masterclass 6 - Social Connections

Scan the QR code to register or go to [www.ageing-well.org/event/surry-hills](http://www.ageing-well.org/event/surry-hills)



Catholic Healthcare will be hosting a series of talks on Ageing Well. You can book via the QR Code. Please note that these talks are not only for Catholics and we encourage you to invite your friends to share this free six-week program. If anyone has a question or needs help registering, please email Doug: [info@ageing-well.org](mailto:info@ageing-well.org)

You are invited to attend

## **Holy Mass, Prayers & Healing**

at

### **Saint Peter's Church**

235 Devonshire Street  
Surry Hills

Saturday, 29<sup>th</sup> April 2023



### **Fr. Rozo (Rosario) Palic**

(celebrant)

**5:00pm Holy Mass**

**5:30pm Holy Rosary**

(followed by a talk, prayers of Liberation and  
Laying on of Hands)

Sacrament of Reconciliation will be available  
before Mass