



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 Twenty-first Week in Ordinary Time (Year A)

Mon 28 Aug Saint Augustine, bishop, doctor

Tues 29 Aug The Passion of St John the Baptist, martyr

Fri 1 Sep World Day of Prayer for Creation (Holy See)

We Pray For:

Our sick and injured: Fred Hailwood, John O'Brien, Greg Mason, Maximiliano Carias Suriano, (Jacqui's father), Roy Child, Roslyn Furber, Nerisa Williams, Sophie Marden, Grace Moon, Anna Seow, Ricardo Francisco, Gerry Cassar, Makram Nammour, Ana Teresa Rodrigues, Mafalda Triolo.

Our deceased: Luisa Medina Sanches (Rosa Bravo's mother), Dr EK Cheriachan (32nd anniversary 9/8 (Elsy's husband)), Pat McGannon, Helen McGannon, Geoff Stevens, Philomena Smith, Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

Our Recently Deceased: Arun Kujur ((20/8) Sr. Margritta's nephew), David Lindley ((12/8) Robyn Nicholson's friend), Edward Michael Oliver ((20/6) Terry's friend), Alan Dixon ((25/7) Brendan's father), Luxy Godfrey (11/7), Christopher Heffernan (14/7), Doris White

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



The Director of the Holy See Press Office says the second part of the *Laudato si'* encyclical letter which Pope Francis mentioned on Monday will focus on the recent climate crises.

Speaking off-the-cuff to a delegation of lawyers from member countries of the Council of Europe on Monday, Pope Francis said he was writing a second part of his *Laudato si'* encyclical to update it to "current issues".

The Pope was expressing his appreciation for the attorneys' commitment to developing a legal framework aimed at protecting the environment.

"We must never forget that the younger generations have the right to receive a beautiful and livable world from us, and that this implies that we have a grave responsibility towards creation which we have received from the generous hands of God," said the Pope. "Thank you for your contribution."

In a statement later on Monday, the Director of the Holy See Press Office, Matteo Bruni, explained that the new updated version of *Laudato si'* will focus in particular on the most recent extreme weather events and catastrophes affecting people across five continents.

Laudato si' is Pope Francis' second encyclical letter. It was published on 18 June 2015, and bears the date 24 May of the same year, the Solemnity of Pentecost.

The document on the "care of the common home" draws its title from the incipit of St. Francis' Cantic of Creatures and opens with these words:

"LAUDATO SI', mi' Signore' – 'Praise be to you, my Lord'. In the words of this beautiful cantic, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. 'Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs'".

Shortly after its publication, the Pope himself sought to clarify the meaning of this encyclical during an audience he held on 21 July 2015 with participants in the Workshop entitled "Modern Slavery and Climate Change the Commitment of the Cities", in which he said: *"This culture of care for the environment is not simply a 'green' — I say it in the true sense of the word — attitude, it isn't just a 'green' attitude, it's much more than that. Taking care of the environment means having an attitude of human ecology. That is, we cannot say that mankind is here and Creation, the environment, is there. Ecology is total, it's human. This is what I sought to express in the Encyclical Laudato Si': man cannot be separated from the rest; there is a relationship which is reciprocally influential, both the environment on the person, and the person in a way which affects the environment; and the effect bounces back to man when the environment is mistreated. For this reason, in response to a question I was asked I said: 'No, it's not a 'green' encyclical, it's a social encyclical'. For in society, in the social life of mankind, we cannot forget to take care of the environment. Moreover, looking after the environment is a social attitude,*

which socializes us, in one sense or another — each person can give it the meaning he chooses — on the other hand, it enables us to welcome — I like the Italian expression, when they speak of the environment — Creation, what we are given as a gift, namely, the environment”.

In the encyclical, the Pope recalled that he chose the name Francis as a guide and as an inspiration for his pontificate: *“I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He was particularly concerned for God’s creation and for the poor and outcast. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace.”*

And he launched his urgent appeal for protecting our common home to build a better future for all humanity, with no exceptions: *“I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: ‘Everyone’s talents and involvement are needed to redress the damage caused by human abuse of God’s creation’. All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.”*

Saint Augustine, (Feast day 28 Aug), St Boniface Catholic Church

Saint Augustine of Hippo is the patron of brewers because of his conversion from a former life of loose living, which included parties, entertainment, and worldly ambitions. His complete turnaround and conversion has been an inspiration to many who struggle with a particular vice or habit they long to break.

This famous son of Saint Monica was born in Africa and spent many years of his life in wicked living and in false beliefs. Though he was one of the most intelligent men who ever lived and though he had been brought up a Christian, his sins of impurity and his pride darkened his mind so much, that he could not see or understand the Divine Truth anymore. Through the prayers of his holy mother and the marvellous preaching of Saint Ambrose, Augustine finally became convinced that Christianity was the one true religion. Yet he did not become a Christian then, because he thought he could never live a pure life.

One day, however, he heard about two men who had suddenly been converted on reading the life of St. Anthony, and he felt terrible ashamed of himself. "What are we doing?" he cried to his friend Alipius. "Unlearned people are taking Heaven by force, while we, with all our knowledge, are so cowardly that we keep rolling around in the mud of our sins!"



Full of bitter sorrow, Augustine flung himself out into the garden and cried out to God, "How long more, O Lord? Why does not this hour put an end to my sins?" Just then he heard a child singing, "Take up and read!" Thinking that God intended him to hear those words, he picked up the book of the Letters of St. Paul and read the first passage his gaze fell on. It was just what Augustine needed, for in it, St. Paul says to put away all impurity and to live in imitation of Jesus. That did it! From then on, Augustine began a new life.

He was baptized, became a priest, a bishop, a famous Catholic writer, Founder of religious priests, and one of the greatest saints that ever lived. He became very devout and charitable, too. On the wall of his room he had the

following sentence written in large letters: "Here we do not speak evil of anyone."

Saint Augustine overcame strong heresies, practiced great poverty and supported the poor, preached very often and prayed with great fervour right up until his death. "Too late have I loved You!" he once cried to God, but with his holy life he certainly made up for the sins he committed before his conversion.

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The Passion of Saint John the Baptist, NCR, John Grondelski, 29 Aug 2022

Tradition holds that today St. John the Baptist was beheaded. Today, we mark his martyrdom. The account of his murder is today's Gospel: Mark 6:17-29.

St. John the Baptist was, of course, a key figure announcing the Advent of Jesus. He accompanies us through much of Advent. But his coming into and his leaving this world — his conception and death — are not just historical memories attached to his "preparing the way of the Lord." They speak very directly to today.

John's conception reminds us of a truth applicable to every child that comes into this world. Once upon a time, people spoke of pregnancy and childbirth as a "miracle" and a "blessed state." In the case of Zechariah and Elizabeth who, because of her age "was thought to be sterile" (Luke 1:7, 36), it was miraculous. In the case of Jesus, conceived by Mary without loss of her virginity (Luke 1:31-35), it was even more so. But since no human being can create a soul but only contribute to the body which that soul animates, *every child who enters this world is a miracle.*

John greets Jesus even before either is born: "As soon as your greeting reached my ears, the baby in my womb leaped for joy" (Luke 1:44) announces Elizabeth to Mary. That "clump of tissue" whom God knew in the womb even before he formed you (Jeremiah 1:5) proclaims

Christ. Generations of Christians who read that passage and meditated on the Visitation thought about how John already acknowledges Jesus. It's telling that, in our day, we have to read that passage so that even those who pretend to call themselves "Christian" pretend to deny the facts Mary and Elizabeth knew about prenatal life.

If John's entry into the world speaks to issues today, so does his exit. Fast forward some 30 years. John has been preaching a "baptism of repentance" along the River Jordan. He tailored his message to particular listeners. Tax collectors were told not to cheat (Luke 3:13). Those with more were told to share with those with less (3:11). Soldiers were told not to perjure or bully (3:14b).

And the leader was told to respect marriage, specifically, not to sleep with his divorced sister-in-law (3:19). And for that, "Herod locked John up in prison" (Luke 3:20).

"Herod" is Herod Antipas, one of Herod the Great's three sons. Herod the Great, who tried to murder Jesus in his Infancy, had three boys who survived (he killed his wife and some children, too). The Romans made the three boys "tetrarchs," something like regional administrators. Herod Antipas ruled Galilee. [We met him during Lent this year](#), because St. Luke mentions Pilate punting Jesus's trial to him.

John, who "spoke truth to power" before elites thought that fashionable, did not exclude the ruler from his moral critique. Herod clearly liked the ladies, including Herodias, his brother Philip's wife, and her comely young daughter, Salome. Ambitious Herodias divorced Philip and Herod his wife, Phasaelis. John publicly charged Herod with immorality, since taking a living brother's wife for one's own was explicitly condemned in the Bible (Leviticus 20:21).

Rulers like to think they are above the law, especially God's Law. So John wound up in prison. As today's Gospel tells us, Herod "liked to listen to" John, even though he was "perplexed" by his message. Herod was willing to listen, but not willing to follow through. He's like the person who hears what the Church teaches, which bothers his conscience. But it doesn't bother him enough to change what he's doing, and sometimes it instead stirs up a counter-reaction against the teaching. Then, like now, this is especially true in the area of sex: confronted with Biblical and moral truth, the person of unquiet conscience pretends his conscience is at peace. He pretends that what has to change is not him or her but the teaching: the problem is the message and the messenger, not the behaviour of its hearer.

John died because he defended the holiness of marriage. He died because "'love' is not love" and even marriage and sex are morally accountable categories. Because he demanded that the elite conform to God's Law, not that the Law be tailored to their "choices" and "lifestyles," he had to die.

John's message would generate just as much opposition today as it did in Herod's time, because there are just as many people today who would [deny the truth about marriage](#) as there were back then. Maybe they don't cut off your head anymore, but they certainly cut you off from social standing, jobs, advancement and freedom to express the truth.

Yep, John the Baptist would feel just about "at home" in the West as he did in the fortress of Machaerus, where tradition says he was beheaded.

Raising Fathers Events 2023

Join us for the RAISING FATHERS Evening as we unpack practical advice and share powerful, impactful, informative and instructional stories for fathering in today's world.

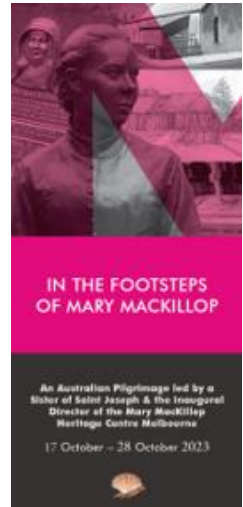
This is a partnership with Robert Falzon and MenAlive on the following dates:

Tuesday, 29 August - Marist College Eastwood - 44 Hillview Rd, Eastwood
 Wednesday, 30 August - Patrician Brothers' College: 268 The Horsley Drive, Fairfield
 Thursday, 31 August - St Patrick's College: Francis St, Strathfield
[Visit the event website](#) to attend one of the evenings.

Mary MacKillop Australian Pilgrimage 17/10 - 28/10/2023

The Sisters of Saint Joseph have prepared an Australian Pilgrimage, "In the Footsteps of Mary MacKillop" commencing in Melbourne on 17 October, journeying through Victoria and South Australia, and ending at Mary MacKillop Place, North Sydney on 28 October 2023. During the pilgrimage we visit many places associated with Mary MacKillop's life and ministry.

For more information, please contact Sr. Anne Bond via email at national.pilgrimage@mmp.org.au or on 89124818.



Sunday 10:30am Mass Readers' Roster

| | |
|------------|----------------------------------|
| Sun 27 Aug | Grant Jones and Fiorella Vayda |
| Sun 3 Sep | Rebecca Lerve and Jessica Gereis |

(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.

Father's Day Appeal – 3 September 2023



Each year our Archdiocese hosts the annual Father's Day Appeal to support retired priests and thank our Fathers for their wonderful service to our community.

Scan to Give



Your gift is a 'thank you' to our priests who've contributed in many ways in your life.

They are friends who've counselled, comforted and provided spiritual nourishment through their wisdom and willingness to teach.

Give generously. Your tax-deductible gift will make a big difference to our retired Fathers who need our care.

The Archdiocese will match every donation two-for-one. For example, if you give \$100, the Archdiocese will add another \$200, making your contribution worth \$300.

Thank you. Donate at www.ourfaithourworks/prf or complete the parish envelope.



The Australian Catholic Bishops Social Justice Statement for 2023-2024 is entitled “Listen, Learn, Love”: what follows is a summary of the Bishops Statement.

Listen, Learn, Love:

A New Engagement with Aboriginal and Torres Strait Islander Peoples

In 1967, Australians gave overwhelming support to a referendum that recognised Australia’s First Peoples as citizens. In 2023, we will be given a chance to vote in another referendum to constitutionally recognise Aboriginal and Torres Strait Islander Peoples through a Voice to Parliament. Australia’s Bishops see it as an opportunity for all Australians to renew our engagement with the First Peoples of Australia. They have come to this view through much listening to the First Peoples and they encourage us all to listen to them in a spirit of love and humility. The Bishops invite the National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) to speak directly about their experiences of injustice and about their hopes for the future. NATSICC addresses the many injustices their people have faced since colonisation until now. They speak of many concerns including high suicide rates and incarceration, shorter life expectancy and poorer outcomes in employment, education and housing. They also identify racism as an on-going challenge. The information they use includes the Closing the Gap Report and the witness of Aboriginal and Torres Strait Islander Peoples who spoke about their concerns during visits to many communities during the preparation of this statement. NATSICC also acknowledges the achievements of many of their people despite these challenges and notes the many efforts by First Nations communities to address these problems. They note with approval the efforts made within the Church to support their communities. They conclude by giving their support to the referendum on the Voice. They see it as a positive step in efforts to improve the lives of First Nations people. The Bishops acknowledge the pain and hardship experienced by First Nations Peoples. They point to the Church’s efforts to stand in solidarity with Aboriginal and Torres Strait Islander Peoples since the early days of colonisation. Nevertheless, they acknowledge that the Church played a part in the injustices First Nations People have experienced. The Bishops invite us, as Catholics, to begin a new engagement with the First Peoples to overcome injustice, an engagement grounded in love. This love is at the heart of Jesus’ message. This love is characterised by a commitment to encounter and dialogue, reciprocity, mutual accompaniment and a desire to put the other at the centre of our attention. The Bishops offer us some simple actions which could help us to begin this new engagement. The Bishops do not tell us how to vote in the referendum, but they encourage us to inform ourselves about the issues through respectful dialogue, especially with Aboriginal and Torres Strait Islander Peoples. The Bishops and NATSICC join together at the conclusion of the statement to call for us all to walk together in love on a journey of healing, whatever the

outcome of the Voice referendum. Resources such as the full statement, liturgy notes, videos, and promotional material are now available at: www.socialjustice.catholic.org.au

Social Justice Sunday

A Prayer for Hope

God our Father

We praise you, bless you and thank you.
We have everything because of you.
You are good and we love You.

Jesus our Brother,
you came into this world
to show us the way of love.

You bring good news to those who are poor and oppressed.
You are one with those who suffer.

You are one with the First Peoples of Australia.

Amidst all their pain, you give them hope
that justice, reconciliation and peace will flow
and that they will find their rightful place in our common home.

Creator Spirit,

you have moved through this land since the beginning of time.
You bless Aboriginal and Torres Strait Islander peoples with the wisdom
that enables them to care for each other and to care for country.
Fill us all with humility and love
so that we listen with respect to their wisdom and learn from them.

Father, Son and Holy Spirit,

Aboriginal and Torres Strait Islander peoples invite us to journey with
them towards a new day where there is healing and justice for them
and for all Australians.

As we prepare to vote in the referendum on a Voice to Parliament,
may we befriend them and listen to them with deep respect.

Shape us into a community of love

which is a sign of your divine communion of love.

Help us to show all Australians how to build a civilisation of love in this
land now and in the years to come.

In You we place all our trust and hope.

Amen

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 for further information and dates.