



# St Peter's Parish, Surry Hills

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Calendar **4<sup>th</sup> Sunday of Easter - Year A**

## LIVE STREAMING MASSES



AROUND THE ARCHDIOCESE

MASS ON DEMAND

PRAYER RESOURCES

HOW TO LIVE STREAM MASS

**Livestreaming of Parish Masses** - The Archdiocese of Sydney is regularly updating its website and social media platforms with the latest information during the Covid-19 crisis. We refer you in particular to the live streamed masses at which Archbishop Fisher, O.P. is presiding, and to his homilies, pastoral letters by clicking on the link <https://www.sydneycatholic.org/live-masses/>. The crisis is also affording the people and clergy alike an opportunity to get to know better our chief pastor and his mind on various issues and topics.

**Persons seriously ill or in danger of death:** For any persons seriously ill or in danger of death please contact the parish for the Sacraments of Reconciliation, Anointing of the Sick and Viaticum. There is also a fulltime Catholic chaplain at St. Vincent's Hospital, should somebody be admitted to St. Vincent's.

**Rest in Peace** request envelopes should be placed on the collection plate with the usual offering of \$10.00. **We pray for** Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood (21/9), Joyce Hailwood & Marge Heaney, Joan McEvoy and Fr William Dominic Creede, CSsR.

**Petition** - As the COVID-19 pandemic tightens its grip, people seeking protection and migrants in vulnerable situations have been left with no safety net. Our government has excluded them from all support packages and we have seen the devastating effects on the community on a daily basis. Please join us by signing and sharing the Catholic petition to leave no one behind during the COVID-19 Pandemic: <https://www.change.org/nooneleftbehind>

**Parishioner Email addresses** – The present crisis has prompted us to update our parishioners email list. We would be most grateful to receive the email addresses of any parishioner who has not been

receiving electronically the parish bulletin. Please encourage anyone you know in the parish who is not receiving this bulletin to send their e-mail address to [st61538@bigpond.net.au](mailto:st61538@bigpond.net.au)

### Prayer to St Joseph Patron of the Universal Church

O most powerful patriarch, Saint Joseph, patron of that universal Church which has always invoked thee in anxieties and tribulations; from the lofty seat of thy glory lovingly regard the Catholic world. Let it move thy paternal heart to see the mystical spouse of Christ and His vicar weakened by sorrow and persecuted by powerful enemies. We beseech thee, by the most bitter suffering thou didst experience on earth, to wipe away in mercy the tears of the revered pontiff, to defend and liberate him, and to intercede with the Giver of peace and charity, that every hostile power being overcome and every error being destroyed, the whole Church may serve the God of all blessings in perfect liberty. .Amen.



### In Praise

*(Note: This prayer was taken from the booklet "Devotions to Saint Joseph" by Brian Moore, S.J., printed and published by the Society of St. Paul. This may be prayed in thanksgiving for favours granted through St. Joseph's intercession.)*



All the hosts of heaven praise you, Joseph,  
for in your arms you carried the Son of God.  
Alone of all men you were found worthy to be  
the husband of the Virgin Mother,  
and to carry in your arms the Son of God.  
He who ruled all things obeyed you,  
and He who teaches the whole creation  
was taught by you.  
The Church on earth sings your praise,  
for in your lowly house she had her beginning,  
for you alone of all men were found worthy to be  
the husband of the Church's Mother,  
and to carry in your arms the Christ  
whose Body she is.

**Financial support of St. Peter's Parish** - Parishioners regularly comment that because they no longer carry cash, they are not able to put money on the collection plate. Cashless financial support of the parish is now very easy via the parish website. The very top line on the website contains a yellow box which says **"SUPPORT US"**.

**SUPPORT US**

By clicking on this yellow coloured box at the right end of the website's headline, and following the prompts, one may donate and immediately receive an electronic or hard copy receipt. Of course, your parish still has ongoing costs and bills to pay during this time when the Sunday Mass collections are not happening.

Another new way of donating electronically is to scan the following QR Code with your mobile and then follow the prompts.



### **Fr. John's reflection for this week**

Fr. Brendan Purcell the diminutive Irish priest-philosopher who has in recent years been based at our own St. Mary's Cathedral, once advised me concerning homilies: "If everybody is talking about it, you had better talk about it (in the homily)."

Everyone is still talking about the Corona virus crisis and related to that topic we are principally talking about health and the economy and work. Today (Friday 1 May), the feast of St. Joseph the Worker. Joseph was a worker, as was Jesus. They were carpenters, tradesmen or artisans - workers with skills which are really indispensable for a civilised society. As mentioned in a previous reflection during the Corona virus pandemic, the global crisis has laid bare some fundamental human issues which we are normally too busy to address. At a time when so many people are now without work or fearing that they may soon lose their job, we can take pause to wonder why is work so important to the human person?

The teaching authority of the Church (her "Magisterium") has regularly addressed this question for well over a hundred years, principally via papal social encyclicals. This genre of Catholic teaching, based on Sacred Scripture and Sacred Tradition, is generally accepted to have begun with the prototypical papal social encyclical *Rerum Novarum* on the condition of the working classes of Pope Leo XIII (1891). Since then it has developed into a corpus of Catholic Social Teaching documents which include encyclical letters, pastoral constitutions, papal addresses, the Catechism of the Catholic Church (2003) and the Compendium of the Social Doctrine of the Church (2004). Among the modern popes, the acknowledged champion of the Church's social teaching has been Pope John Paul II (1978 to 2005). His social teaching was an outstanding element of his pontificate as he regularly insisted that Catholic Social Teaching is "core Catholic moral teaching", i.e. not an optional extra, as is held by some heretics. Within his own social teaching, given his "personalist" philosophical predilections, John Paul II seemed to have a special concern for the subjects: workers, work and the workplace.

In its corpus of social doctrine the Church does not imprimatur any one particular political or economic system, often provoking the ire of the supporters of both capitalism and communism via the same document. Rather she espouses principles on which various systems might be based or critiqued. Paul Ryan, the recent Republican Speaker of the House of Representatives, opined soon AFTER leaving politics, that the best possible human society would be one which built itself on the principles of Catholic Social Teaching. However, the Second Vatican Council's Pastoral Constitution on the Church in the Modern World taught that the Church is not called herself to regulate technical or temporal order realities (Vatican Council II, 1965,

*Gaudium et Spes*, n. 36) and does not have technical solutions to offer (Benedict XVI, 2009, n. 9).

The connection between faith and work is illustrated by a passage in John Paul II's 1981 encyclical *Laborem Exercens* commemorating the 90th anniversary of *Rerum Novarum*: "In order to achieve social justice in the various parts of the world, in the various countries, and in the relationships between them, there is a need for ever new movements of solidarity of the workers and with the workers. This solidarity must be present whenever it is called for by the social degrading of the subject of work, by exploitation of the workers, and by the growing areas of poverty and even hunger. The Church is firmly committed to this cause, for she considers it her mission, her service, a proof of her fidelity to Christ, so that she can truly be the 'Church of the poor'." (*Laborem Exercens*, paragraph 8)

The same pope's encyclical *Centesimus Annus* (1991), commemorating the centenary of *Rerum Novarum*, and a range of his other writings have established the framework for, and much of the content of, modern Catholic Social Teaching on work, workers' rights and economic systems. John Paul II's successors Pope Benedict XVI (*Caritas in Veritate*) and Pope Francis (*Laudato Si'*) both continued to apply and develop this teaching in the context of the emerging issues of the early 21st. century.

One very concise presentation which captured the ethos of Catholic Social Teaching as it applies to the worker, work and the workplace was given on 26 November 1986, when during his Australian tour, Pope John Paul II visited the Transfield factory at Seven Hills and addressed a large crowd of workers, managers and business owners. John Paul II opened his address with a reflection on his own early life in Poland as a quarry and factory worker:

"These were important and useful years in my life. I am grateful for having had that opportunity to reflect deeply on the meaning and dignity of human work in its relationship to the individual, the family, the nation, and the whole social order." The pope's experience and reflection led him to "proclaim again" his "own profound conviction" that "human work is a key, probably the essential key, to the whole social question, if we try to see the question really from the point of view of the good of the human person." He recognised the positive aspects of economic change, but warned against certain "ways of thinking" and proposed a way forward: "In the past, the Church has consistently opposed ways of thinking which would reduce workers to mere 'things' that could be relegated to unemployment and redundancy if the economics of industrial development seemed to demand it ... Nobody has a simple and easy solution to all the problems connected with human work. But I offer for your consideration two basic principles:

"First, it is always the human person who is the purpose of work. **It must be said over and over again that work is for man, not man for work.** Man is indeed 'the true purpose of the whole process of production'. Every consideration of the value of work must begin with man, and every solution proposed to the problems of the social order must recognise the primacy of the human person over things. Secondly, the task of finding solutions cannot be entrusted to any single group in society: people cannot look solely to governments as if they alone can

find solutions; nor to big business, nor to small enterprises, nor to union officials, nor to individuals in the work force. All individuals and all groups must be concerned with both the problems and their solutions.”

The Universalis commentator says of today’s feast (or more correctly speaking “memorial”): “The feast of Saint Joseph the Worker is not a mere Catholic copying of the Communist First of May – any more than Christmas is a mere copy of the pagan feast of Saturnalia. The dates are taken over, for obvious reasons; but the content is radically different.

The Christian view of work is the opposite of the materialist view. A worker such as St Joseph is not a mere lump of labour (or a “resource”) – “1.00 human work units.” He or she is a person, created in God’s own image, and just as creation is an activity of God, so creation is an activity of the worker. The work we do echoes the glorious work that God has done. It may not be wasted; or abused; or improperly paid; or directed to wrong or pointless ends. ...

Because she must combat the anti-humanist Communist heresy the Church is sometimes thought to be on the side of capital. Reading the successive Papal encyclicals on labour and society, from *Rerum Novarum* (1891) onwards, will soon dispel that illusion. The enemies of the Church have no reason to read them; all too often we feel too comfortable in our present economic state and refrain from reading them also.”

Not to in any way steal the spotlight from Saint Joseph on the first day of May, we do remind ourselves that May is traditionally one of the two months during which devotion to his blessed spouse, at all times an essential element of Catholic piety, is particularly highlighted. We might ask ourselves both individually and parochially in what way we intend to enhance our devotion to Our Lady this May? The parish’s shrine in honour of Our Lady Help of Christians, Patron Saint of Australia and Mother of the Universal Church, which is located at the city end of the courtyard, is in need of renovation and promotion. It is intended that this work will begin during May and will include the addition of statues on both sides of Our Lady Help of Christians. It is proposed that a statue in honour of Saint Joseph, patron of the Universal Church, be placed on our Blessed Mother’s right. We welcome suggestions via return e-mail for the space to Our Blessed Mother’s left.

I am gladdened by the prime minister’s recent comments on the probability of churches re-opening for private prayer: we shall certainly be taking advantage of those guidelines at Saint Peter’s when they come into force.

I encourage you to use the links on our own parish website or that of the Archdiocese of Sydney, to watch and listen to, among the global array of options for viewing live-streamed Masses, especially the 10.30am Sunday Mass at our own cathedral with the Archbishop of Sydney presiding and preaching. Just to reassure the more scrupulously minded among us, His Grace’s dispensation from the obligation to attend Sunday Mass remains in place for Sydney Catholics, except for priests. There is, of course, no obligation to watch a streamed Mass

on a Sunday. We should, however, be mindful of the Lord's command to, each in our own way in present circumstances, "keep holy the Sabbath day".

With Masses, prayers and best regards,

(Fr.) John Macdonald  
Parish Administrator

Brendan Esposito, photographer with the ABC contacted the Parish and requested permission to take photos of the church as part of an article on historic places abandoned during the pandemic. Here is the link to Margaret Burin's article which appeared in the ABC News on 30 April 2020 titled Unrecognisable: Historic places show Australia in shutdown - <https://www.abc.net.au/news/2020-04-30/coronavirus-australia-empty-unrecognisable-covid-photos/12191134?nw=0> Photos courtesy of Brendan Esposito





