



St Peter's Church, Surry Hills

235-241 Devonshire St (between Crown and Marlborough Streets),
Parish phone: (02) 9698 1948
Email: admin@stpeterssh.org.au
Website: www.stpeterssurryhills.org.au



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 Third Week of Easter (Year A)

Thu 27Apr Saint Louis Grignon de Montfort, priest

Fri 28 Apr Saint Peter Chanel, priest, martyr

Sat 29 Apr Saint Catherine of Siena, virgin, doctor

We Pray For:

Our sick and injured: Maximiliano Carias Suriano, (Jacqui's father), Callum Geier, 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: Tony Falzun (12/4, (Fr Nick's brother)), 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

Saint Louis-Marie Grignion de Montfort. The mere mention of his name makes my heart leap with joy. The millions who have consecrated themselves to Jesus through Mary using his renowned book, *True Devotion to Mary*, will likely feel their hearts respond in much the same way.



Today, Montfort's love and devotion to the Blessed Virgin Mary is what he's most well-known for. Some of his best-selling spiritual books are *True Devotion to Mary* (as mentioned above), *The Secret of Mary*, and *The Secret of the Rosary*. Regarding *True Devotion to Mary*, Pope St. John Paul II said:

The reading of this book was a decisive turning-point in my life ... This 'perfect devotion' is

indispensable to anyone who means to give himself without reserve to Christ and to the work of redemption ... It is from Montfort that I have taken my motto: 'Totus tuus' ('I am all thine').

Eucharistic devotion

Born in 1673 in Montfort-la-Canne, France, Louis' family name was Grignion, to which he later added "of (de) Montfort." From childhood, Louis possessed a tremendous devotion to our Lord in the Blessed Sacrament. By the time he was 12, he would stop daily at church before and after each of his classes at the Jesuit college at Rennes. During holiday breaks from school, he was active in a young men's society that ministered to the poor, visited the sick in hospitals, and read to patients during mealtimes.

At the age of 19, Louis travelled by foot to Paris to begin his theological studies. Ever devoted to the poor, Louis gave away all his money during the journey, even exchanging his very clothes with some folks. He vowed to live only on alms from then on. He was ordained a priest at the age of 27 and became a hospital chaplain. In 1706, Pope Clement XI appointed Montfort a "missionary apostolic," and he began travelling from town to town, preaching the good news of Jesus Christ. He was known as a great orator who spoke simply and with fire.

'Blessed be God!'

Father Louis was a man of constant prayer who considered persecutions and humiliations (of which he encountered many) as joy. Once, he spent 15 months with several hundred peasants constructing a monumental Calvary upon a local hill. The Jansenists (who heretically denied man's free will in accepting and utilizing grace) were always maddened by Fr. Louis' successes. They convinced the governor that it was a fortress he was building, and the king ordered it destroyed. Hundreds of peasants were forced to tear it all down. Father Louis' response to this crushing defeat was his noted exclamation: "Blessed be God!"

The Jansenists, vexed by him, next worked to effectively banish him from a district where he was giving a mission. He also suffered poisoning in La Rochelle, never fully recovering despite

taking an antidote. This poisoning caused him continual health problems for the rest of his life. He dodged another attempted assassination during a planned walk down a particular street.

Religious foundations

Finally, two years before Fr. Louis' death, he founded two orders that he had long wished to start: the Company of Mary (for men), and the Sisters (or Daughters) of Wisdom (for women). By the early 1900s, houses of Daughters of Wisdom were in virtually every country, instructing some 60,000 children. The Company of Mary was initially led by a reluctant priest, Fr. Mulot, who suffered from poor health. As prophesied by Fr. Louis, the moment Fr. Mulot began to preach at his first mission, he was instantly cured of the paralysis that he had suffered on one whole side of his body and of a lung infection.

Father Louis died on April 28 (later his Feast) in 1716 at the age of 43. He was canonized a saint in 1947 by Pope Pius XII and continues to summon expressions of love and thanksgiving from the millions of servants of Our Lady that he has encouraged us to be.

Saint Louis-Marie Grignion de Montfort, pray for us!

Saint Peter Chanel, Catholic News Agency



Peter Chanel was a French missionary priest, martyred on the Island of Wallis and Futuna, whose body lay in state in the chapel of Villa Maria in Sydney for two weeks en route to France. As the "proto martyr of Oceania" it is fitting that he is patron of the first WYD held in Oceania, inspiring others to be Jesus' "witnesses to the ends of the earth" (Acts 1:8).

Peter Chanel was born on July 12, 1803 in Cuet, France. As a boy his piety and intelligence attracted the attention of the local priest in Cuet, and he was put into a Church-sponsored education program after which he began training in the seminary and was ordained in 1827. In 1831 Peter joined the Marists, who were entrusted with the evangelization of Oceania. Peter served as a professor at the Seminary of Belley

for five years and in 1836 was made the superior of a band of Marist missionaries headed for the South West Pacific. They set out on December 24, 1836, accompanied by Bishop Jean Baptiste Pompallier who was to become the first bishop of New Zealand.

Peter was sent to the islands of Futuna and Wallis. On arrival, he found that war between rival tribes and the practice of cannibalism had reduced the islands' population to a few thousand and those that remained were deeply engrossed in a religion that involved the worship of terror, offered to evil deities.

Peter laboured faithfully, learning the native language, attending the sick, baptizing the dying, and winning from all around him the reputation of one with a kind heart. Peter's message of kindness and display of unconditional love in the work with the natives was initially well-received by the King Niuliki, however resentment grew. King Niuliki believed Christianity threatened his rights as high priest and stealing the natives from the idol deities.

At daybreak on April 28, 1841, Peter was beaten and tortured by the King's favoured warrior Musumus and a group of chiefs, who had hatched their own plan to put an end to his influence. Peter eventually died from a fatal axe wound to the head. His body was taken back to

France and Rome via New Zealand and Australia, where it rested at Villa Maria in Sydney for two weeks.

Peter was declared a martyr and beatified in 1889. Pope Pius XII canonized him in 1954. Within a few years of Saint Peter Chanel's death, most of the island of Futuna had converted to Catholicism.

St Peter Chanel exemplifies a life of the Spirit's gifts of courage and fruit of kindness required of all young people, but especially young priests. As you have come with the power of the Holy Spirit as witnesses to Jesus Christ to the ends of the earth, you can pray for zeal and wisdom to play your part in the new evangelization. Saint Peter Chanel, Pacific witness to the faith unto death - pray for us.

Saint Catherine of Siena: To Love the Church Is to Long for Her Renewal, [Guy Bedouelle](#) 26

Mar 2021, University of Notre Dame

Saint Catherine of Siena's entire life we can affirm, is marked by **love for the Church**. We find the strongest affirmation of this in the [Dialogue](#) and in the numerous authentic letters that have come down to us. We find it in an extended way in the biography that I shall use here, the *Legenda Major*, written by Blessed Raymond of Capua, her spiritual director, and later abridged by another confessor, Thomas Caffarini.

Born in 1347, a year before the advent of the Black Plague, which devastated the West, Catherine Benincasa experienced her first vision at the age of six, a vision already ecclesially-oriented. Over the church of the Friars Preachers in Siena she saw Christ vested in pontifical robes and wearing the papal tiara, surrounded by the Apostles Peter, Paul, and John. He silently blessed her.

After receiving at the age of eighteen the black-and-white habit of the Sisters of Penance of St. Dominic, "the white symbolizing innocence and the black humility," this *mantellata* was led to marriage "in faith" with Christ. In a vision known to mysticism within the Church and elsewhere in the Order, Christ exchanged his heart with his servant Catherine.

The Lord asked her to remain in the world and to practice the works of mercy there: "I will be your guide in all that you have to do." It was at this time that, noted for miracles and mystical prodigies, which Raymond recounts in detail, she began to attract a host of people and to gather around her the most fervent of them, her family, her *bella brigata*—her beautiful band. In 1370 came an encounter decisive for her but still more for Raymond. Catherine then busied herself with getting the Pope to return from his "captivity" in Avignon, and 1376 witnessed her famous sojourn in Avignon with Gregory XI, crowned with success even though not due solely to Catherine.

In 1377 Catherine retired to Rocca d'Orcia, where she had her vision of the *Dialogue*, which she then dictated and which was completed in October of 1378 (referred to in the *Legend* as the "Book"). But at this moment the Church was being devastated by another plague: schism. Two claimants contended for the Chair of Peter. Rallying without hesitation to the support of the Italian Pope residing in Rome, Urban VI, Catherine was to live out the last months of her life in the grief of seeing the garment of Christ torn and in ardent supplication for the cessation of the scandal. In 1380 she had one last great vision of the Bark of Peter and died on April 29 at the age of thirty-three, a symbolic number that has been contested along with other points in Raymond's *Life*.

On the preceding Pentecost, at Bologna, her disciple and spiritual heir, Raymond of Capua, had just been elected Master of the Order of Preachers. He was to attempt, with some measure of success, to carry out the intuitions of the Siennese saint in reforming the Dominicans.

To Love the Church Is to Long for Her Renewal

The idea of reform, of renewal, is fundamental in Catherine's vision of the Church. The Church of Christ should renew herself in each epoch, not in her divine structure but in her members, putting on the new man of which St. Paul speaks. The reform must begin with the head, and prelates should act "according to justice, humility, burning charity, and the light of discretion." They should beware lest the other members of the Church perish, "rooting up the briars of sin". The example of religious Orders is basic, and that is why they should cleanse themselves and work for the eradication of the most terrible evils of the time: schism and heresy.

In the *Dialogue* Catherine asks God to reform his Church, and the Lord responds with a promise of mercy in answer to the prayer of saints.

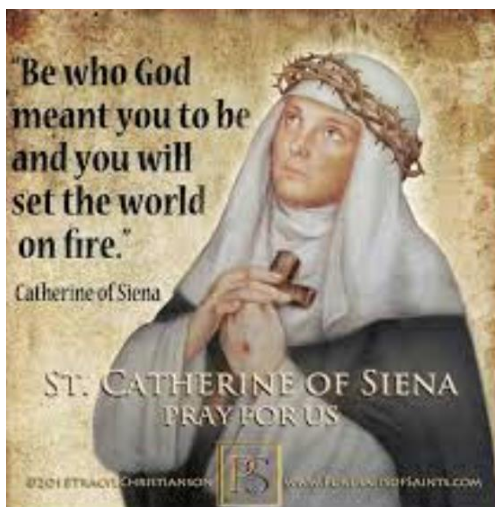
With these prayers, sweat and tears, I shall wash the face of my spouse, holy Church, for I have already shown her to you with the features of a woman so befouled as to resemble a leper. It is the fault of my ministers, and of all those Christians who indulge themselves in the heart of this spouse.

This promise is then made solemnly to Catherine by God, "for the mystical Body of the Church," according to the expression used in Chapter 86 of the *Dialogue*. It is here that one can speak of that "experiential knowledge by virtue of which an individual soul can suffer in a marvellous way the universal mystery of the Church," of which Cardinal Journet speaks at the beginning of his great work, *The Church of the Word Incarnate*, placing it under the patronage of St. Catherine of Siena.

The Apostolate of Prayer

With the wisdom springing from her experience of holiness, Catherine set herself to pray for the Church with all her strength: "I implore you to fulfill what you are causing me to ask you" "through the fruit of your Son's blood." Catherine offered her life for the Church. In her letters to the great personages of the Church, she shows this zeal for the healing of the Church through her purification. Thus we read her simple advice to the Cardinal of Ostia: "I wish you to be occupied with nothing but loving God, saving souls, and serving the sweet spouse of Christ." She exhorts him, as she does so many others, to "act manfully," courageously: "If he has to lay down his life, do it!"

In her legacy to Raymond of Capua, she recounts how in Rome, during Lent of 1380, "truly dead", for she was "without any nourishment", she was transported, from the time the bell rang for Matins until the end of Mass, to the Basilica of St. Peter. "I went in, and I set to work



immediately for the Bark of Holy Church. I remained there until evening, and I did not wish to leave this place all day and all night.” “To work”—that is, obviously, to pray for the Church and “the bark of Holy Church,” a traditional image but doubtless evoked by the Ship represented in a mosaic of Giotto that could be seen at that time in St. Peter’s in Rome. Catherine’s mission focused on the needs of the Church and of Christianity. She had Masses celebrated “exclusively for the intention of Holy Church.”

Two months later, on the Sunday before the Ascension, Catherine entered into her agony. According to the account left us by Barduccio Canigiani, she prayed at length in these words, audacious, actually, which show her absolute love for the Church:

Merciful Father, you have always urged me to struggle with you for the salvation of the world and the reform of Holy Church, with my sweet, loving, grieving desires, with my tears and humble, continual, and faithful prayer— but I have slept in the bed of negligence. This is why so many evils and ruins have befallen your Church.



Be who God meant you to be and you will set the world on fire.

Every step of the way to heaven is heaven.

All the way to heaven is heaven, because Jesus said, “I am the way”.

Father, I am hungry; for the love of God give this soul her food, her Lord in the Eucharist.

Love transforms one into what one loves.

Catherine’s holiness consisted not in seeing the misfortunes of the Church and pointing out who was responsible for them but rather in attributing to herself the effects of sin in the Church. She could not separate herself from sinners in the Church but

was herself one of them and thought she had been nothing but a “mirror of misery” to the countless souls God had entrusted to her. Pious exaggeration? On the contrary, a sense of the unworthiness of one who was not, before the One who is, according to the expression that is not only frequent in her writings but also essential to her theology.

Catherine, Doctor of the Church

The whole *Dialogue* is based, as we know, on four great pleas: for herself, for one cannot truly help one’s neighbour unless one first helps oneself; for the reform of the Church; for the world, and peace among Christians, and the metaphor of Christ the Bridge between God and men corresponds to this; and finally a particular intention, the mission of Raymond of Capua. We can see from this that Catherine’s prayer is both universal and limited, general and particular.

St. Catherine’s teaching on prayer forms part of her instruction as a Doctor of the Church. We find it dispersed throughout all her work, but particularly in the *Dialogue*, whose final chapter is itself a wonderful hymn to the Trinity. We find it also in a letter addressed to her niece, Sister Eugenia, a nun at Montepulciano, where she briefly summarizes the threefold way of prayer.

First, there is the prayer of the heart, namely, continual prayer, or that constant and holy desire that keeps one in the presence of God. By this form of prayer, Catherine takes up an important teaching of St. Augustine, who remarked that, first of all, **one’s prayer is one’s desire.**

Secondly, there is **vocal prayer**, especially that of the Divine Office, wherein our heart must be

in accord with our tongue. Thirdly, there is **mental prayer**, in which the soul “unites itself to God in a movement of love. Rising above itself through the light of its intelligence, it sees; it knows and clothes itself in truth.”

In describing Catherine’s prayer, Raymond of Capua followed the qualities that Aquinas presents in his *Summa Theologiae*. But we can make explicit what Raymond implied in his biography, namely, that her prayer was truly apostolic, ecclesial, and by consequence very Dominican. Can we not say that like the Church, prayer itself is “a mother”? It nourishes, it teaches, it protects, it guides. As the Eternal Father revealed to Catherine, **prayer is an apostolic mission**.

In “the cell of self-knowledge”, he said to her, “it is through your tears, through your humble and constant prayer, that I wish to show my mercy to the world.” In this compassionate love, **Catherine of Siena is truly the daughter of St. Dominic**.

Sunday 10:30am Mass Readers’ Roster

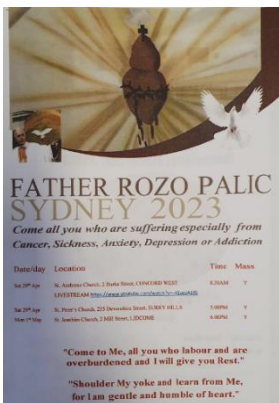
Second Sunday: 23 April	Brendan and Theresa Byrne
Third Sunday: 30 April	Fiorella Vayda and Annalouise Aryati Abraham-Jacob

(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.

Evangelium

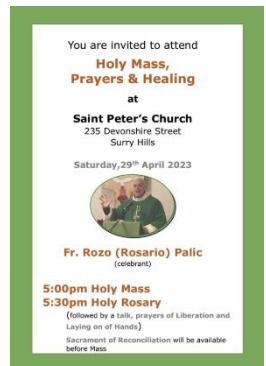
Sunday 23 April	John O’Brien - The Ecclesiastical Design of the New Cathedral in Mt Hagen
Sunday 30 April	Kristen Barlow – My unique personality leads me to God



Fr Rozo Palic will be at **St Ambrose Church**, 2 Burke Street, Concord West: 8:30am Mass on 29 April and **LIVESTREAM**: <https://www.youtube.com/live/-rQuqzA1ISI?feature=share>

St Peter’s Church 235 Devonshire Street, Surry Hills: 5:00pm Mass on 29 April

St Joachim Church 2 Mill Street, Lidcombe: 6:00pm Mass on 1 May



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.



- 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

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

Feast of Our Lady of Fatima procession: St Mary's Cathedral

As we prepare for World Youth Day Lisbon, August 2023

Saturday 13 May

Mass at 6pm

Procession afterwards at cathedral forecourt

“ Fatima Day is a sort of spiritual Anzac Day and a spiritual Armistice Day. The message on this day was straightforward: pray the Rosary every day for the peace of the world. ”

Archbishop Anthony Fisher OP

Feast of
OUR LADY of FATIMA

As we prepare for WYD Lisbon, August 2023

Saturday 13 May
6pm Mass at St Mary's Cathedral
Followed by Procession to Cathedral Forecourt