



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 of Easter (Year A)

Thur 18 May Saint John 1, pope, martyr

Sat 20 May Saint Bernardine of Siena, priest

We Pray For:

Our sick and injured: John Rookes, Maximiliano Carias Suriano, (Jacqui's father), Roy Child, Roslyn Furber, Nerissa Williams, Patrick Tomelty, Sophie Marden, Grace Moon, Josephine Finneran, Anna Seow, Ricardo Francisco, Gerry Cassar, Makram Nammour, Ana Teresa Rodrigues, Mafalda Triolo, Marija Barclay.

Our deceased: Geoff Stevens, 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 Recently deceased: Adi Soediarto, (10/5)

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 Wednesday morning, 10th May, one of our parishioners Adi Soediarto passed from this life to the next. Adi, his wife Lestari, and their two boys, Sebastian and Ferdinand ("Ferd"), were always present at the 9:00am Sunday Mass. The boys regularly brought up the gifts of bread and wine at the Offertory. The Missionaries of Charity, who were present when Adi died at the Chris O'Brien centre, had prepared Sebastian and Ferdi for their reception of the Sacraments of Reconciliation, Holy Communion and Confirmation. (Sebastian was confirmed by Bishop Danny almost one year ago on Pentecost Sunday).

Adi astonished all those who knew him with the heroic degree of his faith, hope, courage and patience in the phase of several unsuccessful modes of treatment and increasing pain. The Requiem Mass will be celebrated at Saint Peter's at 11:00am on Monday. Adi Soediartha was 43 years old.

MARY, An enduring message of peace, Simply Catholic, Michael R Heinlein

The world in which the three children of Fatima lived was not unlike our own. They began receiving supernatural visions in 1916, in the midst of World War I. Dubbed the “war to end all wars,” in many ways it embodied the rampant secularism beginning post-Enlightenment. Today there is no doubt that secularism has a firm grip on our world — not to mention an ongoing fear and threat of war in a deeply divided and wounded world. We are still a world longing for peace.

The message of Fatima is best understood in this context. The children were chosen to relay to us a heavenly message that was meant to direct us back toward humanity's ultimate and truest destiny — to live as God's true children. Fatima reminds humanity of our call to mirror our heavenly Father, to foster peace.

In many ways the message of Fatima was meant to heal a plagued society, by prescribing various essential aspects of Christian life that had gone by the wayside in a secularized world. The message of Fatima gave us the balm we needed to heal society's wounds. That message, which was so relevant then, remains so relevant today.

Preparing the children

The apparitions at Fatima, the centenary of which the Church celebrated in 2017 — specifically from May to October — were prefaced by three other apparitions of the self-described “Angel of Peace.” Some points of the angel's message are worth considering and provide us with some of the kernels of the messages later delivered by Our Lady. Much



more can and will be said about the messages from Our Lady's apparitions in the coming months. A look at the delivery of all great heavenly messages in Scripture will show us how God prepares the recipients of the message. Consider here the prophets of the Old Covenant, or even St. John the Baptist, who heralded the Messiah — the one who came to bring peace by reconciling the world through his sacrifice.

Thanks to such preparatory work, people knew not only to look for the Messiah — the longed-for saviour of God's people — but also to recognize him when he came. Those preparatory messengers were emissaries who prepared the way for the King.

At Fatima, the angel, a title that means “messenger,” prepared the three shepherd-children of Fatima to receive the message that Jesus intended for his mother to deliver.

The angel who visited the Fatima children came to them three times in 1916. And those preparatory visits were extremely important to prepare the children for Our Lady's visits. But they also serve to highlight some of the essential themes to the overall message of Fatima that presents anew the remedy to sin that Christ alone can give.

Faithful in prayer

The foundation of the angel's message to the Fatima children was to increase their prayer life. It was explained that a strong prayer life was needed to strengthen and sustain them in the future plans that Jesus and Mary had for them. It is known that the lives of the seers would change

dramatically once the apparitions became known — that they would be mistreated and suffer. And the two Marto siblings, Francisco and Jacinta, would suffer painful, early deaths. Beyond teaching the children prayers, the angel asked them to make sacrifices. But Lucia, the cousin of the Marto children and the eldest of the visionaries, asked the angel how they should go about this.

Years later, Sister Lucia recorded the angel's response in her diary.

“Make of everything you can a sacrifice, and offer it to God as an act of reparation for the sins by which he is offended, and in supplication for the conversion of sinners. You will thus draw down peace. ... Above all, accept and bear with submission, the suffering which the Lord will send you.” This angelic message contains several themes central to the later messages delivered to the children by Our Lady: **sacrifice, love for sinners and peace**. None of these themes are groundbreaking in the sense that they all flow from and direct us to Christ. But they were a necessary reminder to a troubled world that lost sight of these essentials.

Lives of sacrifice

By inviting the children to practice lives of sacrifice, the angel invited them to imitate Christ's own life. Everything the Lord did, he offered to his heavenly Father.

On the night before he died, he sacrificed his own will in favour of God's in the Garden of Gethsemane. On Good Friday he offered up his spirit to the Father for our sake, in the greatest act of sacrificial love the world has ever known. He gave us a model to follow at the Last Supper, showing us how to imitate his act of love on Calvary — to put ourselves aside and sacrifice ourselves in humble service to others. As St. Thomas Aquinas declared: **“To love is to will the good of another.”**

When we live in imitation of Christ's sacrificial life, we find the cure to the selfishness that plagues the world. Today's world is in great need of sacrificial living, of loving — to will the other's good above our own.

The angel of Fatima says all things should be offered as sacrifice. So like Christ, we should sacrifice to God all that we would normally long for: our wants, comforts, longings or inclinations. We offer our very lives to God, who gave them to us in the first place.

St. Paul, in his letter to the Romans, calls us to live sacrificially, exhorting us even “to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship” (Rom 12:1).

The message that the angel delivers about sacrifice connects it to two other realities. Our sacrifices should be offered on behalf of sinners. This is an act of charity, of love for those who are separated from God through whatever sins they committed. By living sacrificially and working to reconcile our brothers and sisters with God, the angel then teaches that peace will be the result.

Peace is the fruit of reconciliation. By working to heal ruptured relationships and eradicate selfishness, peace will naturally flow. In his own sacrifice, St. Paul says Christ was “making peace by the blood of his cross” (Col 1:20).

Our Lady gave further and clearer instructions to the children of Fatima relating to prayer and sacrifice, all of which aimed to direct the world on the path to peace — a world engaged in so much strife and destruction resulting from a lack of prayer and sacrifice.

Worthy apparitions

After the thorough investigations conducted by the Church, which happens after any sort of supernatural apparition, the Church has endorsed the message of Fatima at the highest levels. The local bishop of Fatima deemed the apparitions to be worthy of belief by the faithful in 1930. The messages of Fatima became especially significant during the World War II era, and the

apparitions were particularly championed by the wartime pontiff Pope Pius XII, who was ordained a bishop on May 13, 1917, the date of Our Lady's first apparition to the shepherd children.

The first half of the 20th century was dominated by two world wars in which Russia was a major player. The rise of communism in Russia — an embodiment of secularism's ideals, with its persecution of religion and its exaltation of domination and selfishness — was seen as a major obstacle to world peace. Sister Lucia received later visions from Our Lady in which she asked for the entire world, particularly Russia, to be consecrated to her Immaculate Heart — the heart through which we contemplate Christ's own. Pope Pius XII did so on multiple occasions, notably in a solemn ceremony at the Vatican in 1942. Pope John Paul II also did so in 1984.

Subsequent popes have all been proponents of the message of Fatima. In 2010, Pope Benedict XVI pointed out the connection of sacrifice and peace in Fatima's message during a pilgrimage to the Fatima shrine, noting that the Christian is defined by an **“unshakable hope which bears fruit in a love which sacrifices for others.”** He added: **“Only with this fraternal and generous love will we succeed in building the civilization of love and peace.”**

‘Smiling Pope’ John Paul I takes the next step toward sainthood – not all pontiffs earn this distinction, The Conversation, Joanne M Pierce, 30 Aug 2022

On Sept. 4, 2022, Pope John Paul I, born Albino Luciani, will be beatified: proclaimed as “blessed,” the last step before being canonized as a Catholic saint.

Elected head of the Catholic Church in August 1978, he held the papacy for only one month. John Paul I was found dead in bed late that September. The cause of his unexpected death was determined to have been a heart attack, notwithstanding a lingering swirl of conspiracy theories.

Despite his short papacy, John Paul I left a mark. Called the “Smiling Pope” because of his welcoming manner, he was the first pope in centuries to refuse a formal coronation, choosing a simpler inauguration ceremony. The new pope's life as a priest, bishop, cardinal and finally pope was embodied in the motto he chose for his ministry: “humility.”

All of the past five popes who have died have been nominated for canonization, and three have been named saints. But not every pope has been revered as a saint by Roman Catholics – especially during the medieval era, a period I focus on in my work as a scholar of Catholicism.

From powerless to powerful

Nearly all the popes of Christianity's first few centuries have been recognized as saints – starting with St. Peter, Jesus' apostle, whom Roman Catholics recognize as the first pontiff. He and St. Paul, the author of several of the letters known as epistles in the New Testament, are both believed to have been executed in Rome around A.D. 64.

Until the early fourth century, Christianity was illegal in the Roman Empire, although this legislation was not always rigidly enforced. Tradition holds that most of the early popes died as martyrs.

After Christianity was legalized, bishops and popes became increasingly involved in the empire's political struggles of the next several centuries. Some of these arose when the church became divided over important theological issues, and individual emperors supported one view over another.



Invasions by Germanic tribes from north of the Alps also caused chaos, and popes often serv
as stabilizing figures in Italy and beyond. Several popes from the sixth through eighth centuries
have been named saints.

The age of scandal

During the early medieval period, after repeated political and military upheavals, the Frankish
kings north of the Alps “donated” territories in parts of northern and central Italy to the pope.
These Papal States governed directly by the pope became an important centre of political
activity.

The popes’ secular power led to struggles among aristocratic families of Rome for control of the
papacy. This led to a period in the late ninth and 10th centuries often called the “Dark Ages” or
“nadir” of the papacy.

Most of the men chosen to be pope during this period were clearly unworthy of the position, and
far fewer were canonized. Pope Stephen VI hated his predecessor, Pope Formosus, so deeply
that he had the corpse dug up and put on trial at what came to be called the Cadaver Synod in
897. After the guilty verdict, he had the corpse thrown into the Tiber River. Soon after, he was
himself assassinated.

Pope John XII, of a noble Tuscan family, was chosen to be pope as a very young man because
of his political connections. He was derided at the time for his dissolute life and for having
“turned the Vatican into a brothel.” Legend has it that in 964, he died while committing adultery
with another noble’s wife.

Ironically, perhaps, it was during this era that popes became responsible for naming saints, and
one of the Vatican offices was tasked with examining cases. Previously, groups of Christians
venerated local individuals whom they considered especially holy, but
apart from a declaration by the regional bishop, there was no formal
process for proclaiming sainthood.

Renaissance rulers

The 14th century was an especially chaotic one for the papacy, with
several popes living in Avignon, France, because of its kings’ political
dominance. After Pope Gregory XI returned to Rome in 1377, the next
papal election was disputed, and until 1417 there were two, then three, cardinals claiming to be
the pope.



These disruptions led some popes of the late 15th and early 16th centuries to be even more
focused on preserving their political power. The Papal States took their place among the
increasingly wealthy and ambitious Italian city-states of the Renaissance.

A coin from the 15th or 16th century shows Pope Alexander VI, who was born Rodrigo
Borgia. See Times/Universal Images Group via Getty Images

Again, the reputation of some popes caused scandal. Rodrigo Borgia, reigning as Pope
Alexander VI, named his own son a cardinal, conducted numerous affairs, and sent the papal
armies into battle against other Italian families. One of his successors, Julius II, known as the
“Warrior Pope,” actually donned armour to lead his own soldiers into battle to expand the Papal
States.

No pope from this period would be canonized until Pope St. Pius V, a leader of the Catholic
Reformation or Counter-Reformation of the later 16th century.

The modern process

In the 19th century, the area under papal control was reduced to the tiny city-state of Vatican City, which is recognized to this day as a sovereign state by much of the world, including [the United States](#) and [the European Union](#). Since then, as popes' most public roles have become more pastoral than political, more of them have been canonized.

Popes must meet [the same requirements as any other Catholic proceeding toward sainthood](#), which include demonstrating a life of "heroic virtue" and typically having two miracles attributed to their intercession with God. Traditionally, Catholics had to wait 50 years after a death to nominate the person for sainthood. Today, the waiting period is just five years – and sometimes waived altogether.

Pope St. John Paul II, for example, died in 2005, was beatified in 2011 and canonized in 2014. Even at his funeral, many in the crowd were already [calling for his immediate canonization](#). This "fast-track" [decision](#) has been criticized amid concerns about his handling of clerical sexual abuse reports during his long pontificate.

In John Paul I's case, the Vatican proclaimed him a "Servant of God" in 2003, [the first step in the process](#).

In 2017, after studying his life and his writings to [confirm his "heroic virtue,"](#) Vatican officials recommended that Pope Francis take the next step and proclaim John Paul I as "Venerable." Four years later, after a further review, Pope Francis [recognized the recovery of a young Argentinian girl in "imminent" danger of death](#) as a miracle attributed to the intercession of John Paul I. A miracle of this kind is normally required for a "venerable" to move to beatification, [the next step toward canonization](#).

After the beatification in September, John Paul I will have the title "blessed," and will be assigned [a feast day](#) that may be observed in regions where he once lived and worked.

In the future, if a second miracle is officially recognized, he may be canonized and proclaimed a saint. Either way, his case illustrates the contemporary Catholic Church's view of canonization: No one, even a pope, becomes a saint automatically – but every Catholic whose life and actions demonstrate "extraordinary virtue," famous pope or obscure layperson, may be proposed.

Two things to know about Christ's Ascension into Heaven, Simply Catholic, Sr Anna Marie McGuan, RSM, 23 Feb 22

The Ascension of the Lord Jesus into heaven is a mystery rooted in history and spoken of in Scripture, like the Resurrection. It is presented both at the end of Matthew's Gospel and at the beginning of the Acts of the Apostles. It is also alluded to in John's Gospel, when the risen Jesus encounters Mary Magdalene and says, "**Stop holding on to me, for I have not yet ascended to the Father. But go to my brothers and tell them, 'I am going to my Father and your Father, to my God and your God'**" (Jn 20:17).

The Ascension is the completion of the Easter mysteries of Jesus' life, passion, death and resurrection, and it is the final step before the coming of the Holy Spirit at Pentecost. As the Catechism of the Catholic Church states: "Jesus' final apparition ends with the irreversible entry of his humanity into divine glory, symbolized by the cloud and by heaven, where he is seated from that time forward at God's right hand" (No. 659).

Yet perhaps we feel somewhat like the Apostles who witnessed the Ascension, standing there, looking up, wondering what just happened. Why did Jesus go? Where did he go? The angels' response to them is apropos for us, too: "Men of Galilee, why are you standing there looking at

the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven” (Acts 1:11).

There are two things to remember about this mystery. First, in a very real way, Jesus’ ascension into heaven is the goal for each one of us. He goes before us, and we are to follow Him there. In the Ascension, the domain of God’s glory is opened to us, and Jesus, in His glorified humanity, takes His rightful place at God’s right hand. It is a privilege for all of us that one of our own, a man like us in all things but sin, has been so glorified. Not only that, he is calling us and interceding for us always so that we will one day join him. As the Catechism states: “Left to its own natural powers humanity does not have access to the ‘Father’s house,’ to God’s life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us” (No. 661).



The second thing to remember about this mystery is that Jesus will come back. When that day comes, we should be ready. He has asked us to be his faithful disciples, living in a vital friendship with him. This is not magic, however. It takes the power of the Holy Spirit, whom each of us receives in baptism and confirmation. It also takes a lived relationship with God in prayer. Finally, Jesus expects us to be open, available and ready to cooperate with him in the mission he calls us to.

The last thing Jesus said to the Apostles was, “But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth” (Acts 1:8). In Matthew’s Gospel, the last injunction is similar: **“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age”** (28:19-20). If we live out that mission from Christ, and truly make disciples of all nations, then his presence is with us despite his bodily absence. First and foremost, Jesus is with us in the Eucharist and in the liturgy of the Church. Jesus also is present spiritually when we pray in his name, as he said: “For where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

Jesus’ work on earth is now complete, but the task of bearing witness to Him and making disciples is never done, not until he returns at the end of time. That is the task the Apostles began to do, starting with prayer in the upper room as they awaited the promised Holy Spirit. Mary, the Mother of Jesus, was there with them. Clothed with the power of the Holy Spirit at Pentecost, the Apostles and disciples of Jesus began to preach and teach about him to Jews and to Gentiles. They began to do what the Lord Jesus asked them to do: bear witness and make disciples. That task is not just theirs; it belongs to all of us.

Sunday 10:30am Mass Readers’ Roster

Sunday 14 May	Rose Ly-Schmitz and Grant Jones
Sunday 21 May	Alex Leach and Annalouisse Aryati Abraham-Jacob
Sunday 28 May	John and Patrizia O’Brien

(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 14 May	Fr John Flader on Original Sin, Redemption, Atonement and Salvation in the context of his new book "The Final Exam"
Sunday 21 May	Vonnie on Pope Saint John Paul II
Sunday 28 May	Rev. Dr. Gerard Kelly on Lumen Gentium and Synodality

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.

May celebration in honour of Our Lady to Intercede for Peace in the world and the welfare of Australia by the World Apostolate of Fatima (Sydney Archdiocese Committee).

Invite you to join us at St Mary's Cathedral (Main Altar)

Saturday 13th May 2023 – 11:30am – 1:00pm

Fr Restituto Ogsimer, CS

Mass will be preceded by

Entrance procession (in the Cathedral) with the Pilgrim Virgin Statue of Our Lady of Fatima (With the Immaculate Heart)

Rosary, Litany of Loreto

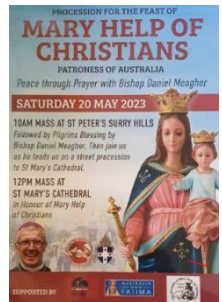
Act of Consecration to the Immaculate Heart of Mary



Procession for the Feast of Our Lady Help of Christians (Feast day 24 May)

Please join Bishop Danny Meagher and Fr Pat Austin, MSC for the 10:00am Mass on Saturday 20th May at Saint Peter's Surry Hills.

Following the parish mass, Bishop Danny will be blessing the Pilgrims as he leads us on a street procession to St Mary's Cathedral. There will be a 12pm Mass at St Mary's Cathedral in honour of Mary Help of Christians.



CATHOLIC CHARISMATIC RENEWAL PENTECOST CELEBRATIONS

Please join the Catholic Charismatic Renewal in celebrating Pentecost 2023 with an uplifting, inspiring, encouraging Holy Spirit afternoon of Praise & Worship, Testimonies, Hearing the Word of God, and Prayer Ministry on **Saturday 27th May** at the Servants of Jesus Centre, 15 Park Road Seven Hills. **2:00pm-5:30pm**. Enquiries: 9810 2499.