



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

Normally Daily Mass: **Mon:** 7:30am; **Tue - Sat:** 10:00am;

Variations for this week: **Thur** and **Fri:** 5:30pm

Exposition of the Blessed Sacrament: **Tues – Thurs:** 5:00pm – 6:00pm

Exposition of the Blessed Sacrament & Benediction: **Fri:** 5:00pm – 5:30pm

Confessions: **Fri:** 5:00pm – 5:30pm; **Sat:** 9:30am - 10:00am

Holy Rosary: Daily before Mass

NB: On Sunday 25 June, when we will celebrate the parish's patronal feast day with the Mass for the Solemnity of Saints Peter and Paul, there will be only one Mass at 10:00am, with our Regional Bishop Danny Meagher presiding.

Feast Days for the Tenth Week in Ordinary Time (Year A)

Tue 13 Jun Saint Anthony of Padua, priest, doctor (Memorial)

Fri 16 Jun The Most Sacred Heart of Jesus (Solemnity)

Sat 17 Jun The Immaculate Heart of the Blessed Virgin Mary (Memorial)

We Pray For:

Our sick and injured: John Rookes, Maximiliano Carias Suriano, (Jacqui's father), Roy Child, Roslyn Furber, Nerisa Williams, 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, Ana Ofelia Sierra Bustamante (18/3, (Indi's mother)), Philomena Smith, John Rogers, Martin Bonke, Frederick, Edward & Margaret M Hailwood & Margaret D Hailwood.

Our Recently Deceased: Patrick Tomelty (26/5), 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*

Solemnity of Corpus Christi / The Body and Blood of Christ: "On the feast of Corpus Christi", by St Thomas Aquinas (Office of Readings, Second Reading for the Solemnity of Corpus Christi):

O precious and wonderful banquet!

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfilment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

Pope Francis explains why Catholics make the sign of the cross, Vatican City, 4 June 2023

Each time that a Catholic makes the sign of the cross, it is a reminder that God is a communion of love, Pope Francis said Sunday.

Speaking on the solemnity of the Most Holy Trinity, the pope highlighted how the simple gesture that Catholics are taught as children is a sign of the central mystery of Christian faith.

"By tracing the cross on our body, we remind ourselves how much God loved us, to the point of giving his life for us; and we repeat to ourselves that his love envelops us completely, from top to bottom, from left to right, like an embrace that never abandons us," Pope Francis said June 4. "Yes, brothers and sisters, our God is a communion of love: This is how Jesus revealed him to us," he added.

Pope Francis invited the crowd gathered in St. Peter's Square to make the sign of the cross together. "God is love. God is Father, Son, and Holy Spirit, and he gave his life for us, so we make the sign of the cross," he said. The pope spoke on **Trinity Sunday**, a solemnity celebrated on the Sunday following Pentecost that dates to before the 10th century.

The tradition of making the sign of the cross dates back much further. St. Basil (329–379) **wrote** that the Apostles “taught us to mark with the sign of the cross those who put their hope in the Lord.”

In his Angelus address, the pope reflected on a conversation between Jesus and Nicodemus recorded in the **Gospel of John 3:16–18**. Pope Francis noted how Jesus “revealed the heart of the mystery to him, saying that God loved humanity so much that he sent his Son into the world.”

Pope Francis pointed out that one way to picture the Holy Trinity is to think of “the image of a family gathered around the table, where life is shared.”

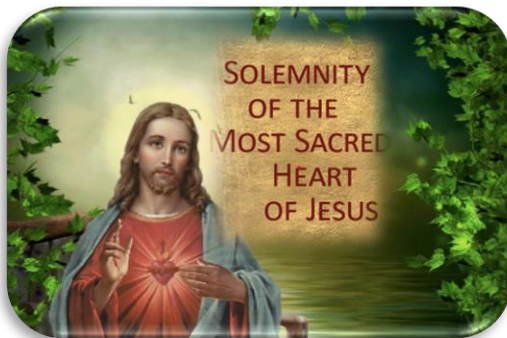
“But it is not only an image; it is reality,” he said. “It is reality because the Holy Spirit, the Spirit that the Father poured into our hearts through Jesus (cf. Gal 4:6), makes us savour God’s presence: a presence that is close, compassionate, and tender. The Holy Spirit does with us what Jesus does with Nicodemus: He introduces us to the mystery of new birth — the birth of faith, of the Christian life — he reveals the heart of the Father to us, and he makes us sharers in the very life of God.”

“The invitation he extends to us, we might say, is to sit at the table with God to share in his love. This is what happens at every Mass, at the altar of the eucharistic table, where Jesus offers himself to the Father and offers himself for us.”

At the end of the Angelus prayer, Pope Francis prayed for the victims of a train crash in India that killed more than 280 people.

The month of June is traditionally the month of the Sacred Heart: Understanding the Devotion to the Sacred Heart of Jesus and What it Means, Simply Catholic, Bishop Donald J Hying

When I was a child, a beautiful picture of the Sacred Heart of Jesus hung in my parents’ bedroom. A warm, smiling Jesus lovingly pointed to His heart, pierced and crowned with thorns, in an eternal gesture of invitation. Whenever I looked at that picture, I felt good — embraced, loved, cared for — as if the Lord were inviting me to step into His joy and peace. My mother had a great devotion to the Sacred



Heart; every First Friday, we would consecrate our lives anew to His love and mercy. Each summer — usually in June — we celebrate the solemnity of the Most Sacred Heart of Jesus and draw near to the tender mercy and forgiveness of the Lord. Poetically, the heart is a symbol of the human centre — our emotions, loves, passions, desires, the force of the will. In his book “The Sacred Heart of the World,” David Richo explains: “Our heart is the soft centre of the egoless self and it has one desire: to open. The heart is the capacity to open.... It contains

our ability to reach out so it is the antidote to despair.... Contemplation of Jesus' Heart shows us how deep we really are, how vast our potential for love, how high our aspiration for the light." In the Gospels, Jesus' heart is moved with pity for the crowds (see Mt 9:36) and He tells us that He is gentle and humble of heart (Mt 11:29). The Sacred Heart of Jesus that began beating in the womb of the Blessed Virgin more than 2,000 years ago still beats today in the glorified humanity of the Risen Christ. And it will pulsate forever, pumping out the grace, mercy and life of God to all of humanity. In the Heart of the Lord, we experience the overwhelming mercy of God and His infinite desire to be in relationship with us.

Over the centuries, many Christians developed harsh images of God and Jesus as fearsome judges, distant from human affairs, ready to impose punishment for moral failure. The Blessed Virgin Mary and the saints became the friendly, approachable intercessors who would go to God for us, pleading for sinful and erring souls. Jansenism, particularly prevalent in France in the 16th and 17th centuries, overemphasized the wrath of God, the unworthiness of human nature and fear as a fundamental response to the divine.

Viewed in this context, the apparitions of the Sacred Heart of Jesus to St. Margaret Mary Alacoque manifest a need for a theological correction and a spiritual balance regarding popular perceptions of Christ. Jesus revealed to the saint His heart, burning with love for humanity. Pierced and crucified — offering salvation and mercy — Jesus' heart longs for us to offer our love and devotion in return. If some distorted forms of spirituality focused only on God's punishment, the Sacred Heart emphasized mercy. If many believers inordinately feared God, here divine love and joy were manifest. If Jesus had seemed distant and unapproachable before, the Sacred Heart beckons us to enter into the divine furnace of charity.

St. Margaret Mary described her experience of the Lord: "My divine Heart is so passionately fond of the human race and of you, in particular, that it cannot keep back the pent-up flames of its burning charity any longer. They must burst out through you and reveal my Heart to the world, so as to enrich mankind with my treasures." Following this revelation, Jesus united her heart with His in a fusion of mystical love and joy.

As **St. John reminds us, God is love (see 1 Jn 4), the One who empties himself out for others, desiring our eternal salvation, seeking out the lost and carrying the wandering sheep home. The whole Christ event is a mission of mercy, as the Son, in radical obedience to the Father,** becomes incarnate in our flesh — preaching the Gospel of the Kingdom, healing the sick, forgiving the sinner, feeding the hungry and, ultimately, offering His life on the cross. Every word, action, gesture and attitude of Jesus manifests a perfect, pure and selfless love for each human person. If love means willing the good of the other, completely free of self-interest, we see the perfection of such charity in the burning heart of Christ.

Lest we think that such a love is naive, simplistic or easy, the Sacred Heart shines forth, crowned with thorns, pierced and bleeding. The crucifixion of Christ is the terrifying path through the valley of darkness and evil which God himself walks, embracing everything sinful, broken and dead that ensnares and destroys us. By remaining silent before His persecutors, praying for His killers, loving a dying thief and asking forgiveness for sinners, Jesus shows that the unconditional, infinite and divine love of His heart is the only force that can heal the world of its hatred, sin and rejection of God. By taking upon himself the totality of human evil committed by

every person of every time, Christ refracts this overwhelming darkness into the light of the Resurrection.

Radical Act

In this radical act of redemption, the Lord serves like an aikido wrestling artist. Aikido is a form of martial arts in which the goal is to leave one's opponent disarmed, unhurt and lying on the ground laughing! By absorbing and deflecting the aggressive negative energy of the attacker, the aikido wrestler disarms the other by turning violence into a gentle yet firm force that hurts no one, but stops the aggression. Is this not what Jesus did in His passion and death? He absorbed all the violence, evil, hatred and sin of the world into himself, letting it kill Him and seemingly destroy His vital force of love, healing and peace. But by taking in all of the darkness, Jesus conquered its power in one supreme offering of self to the Father on the altar of the cross. The death and resurrection of Christ is the gentle yet powerful absorption, deflection and transformation of violence into love, sin into grace, hatred into forgiveness and death into life. The triumph of the Sacred Heart is the ultimate victory of love.

In an address to Italian bishops, Cardinal Joseph Ratzinger once put it this way: "What Jesus preaches in the Sermon on the Mount, He now does; He does not offer violence against violence, as He might have done, but puts an end to violence by transforming it into love. The act of killing, of death, is changed into an act of love."

Facing the endless and fearful violence of terrorism, mass shootings, abuse of all kinds and a profound disrespect for the sanctity of human life, our contemporary society will only find hope, healing and peace through the Sacred Heart of Jesus Christ.

What does devotion to the Sacred Heart consist of? How do we understand it today? Formal consecration, a daily offering, celebration of the Eucharist and reconciliation on consecutive First Fridays, displaying and honouring an image of the Sacred Heart all comprise some of the specific practices linked to this profound devotion.

Like any religious consecration, one made to the Sacred Heart is an extension of our baptismal commitment. In the waters of baptism, we put on Christ — anointed with the Holy Spirit to live as a new creation in the life of the Blessed Trinity — to embrace the goodness of the Gospel. Consecrating ourselves to the Sacred Heart is a personal and loving way to renew and live our baptismal vows. We acknowledge Jesus' sovereignty in our lives, pledging our love back to Him who has so graciously and sacrificially loved us. Every First Friday, when my family verbally renewed our consecration, I was reminded of Jesus' presence, protection and power in my life. That prayer inspired me to try to treat others as I would treat Christ himself. If you have not already done so, consider consecrating your marriage, family, home and life to the Sacred Heart in a formal way. It makes a big difference.

The daily offering is a simple prayer in which we give God our day: its prayer, work, joy and sufferings. This oblation of the heart renews our consecration and reminds us to live in holy mindfulness that what we do, say, value and embrace should be a worthy return to the Lord who has done so much for us. I remember praying the Morning Offering in grade school; this daily ritual reminded me that what I did in school, at home, on the playground, with family and classmates mattered to God — inspiring me to want to offer my very best.

Coming at a time when the faithful received the Eucharist infrequently, Jesus' request that we confess our sins and receive Communion every First Friday points to the Eucharist and the

sacraments as the fundamental way to encounter the love of the Lord. In the Eucharist, Jesus completely gives himself to us, literally entering into our bodies, souls and lives. We enter into the One that we eat and drink, deeply united to Christ. In the Sacrament of Reconciliation, we experience the mercy and forgiveness won for us on Calvary — we receive the tender embrace of the Lord and the healing power of the paschal mystery. Through these sacraments, Jesus draws us into His heart and allows us to experience in this life the love and joy of heaven. All of the riches of God's inner life are manifest in the Heart of Christ and offered to us in the Mass and in confession.

In honouring and displaying images of the Sacred Heart, we invite others to experience Jesus' love for themselves. The power of visuals is clear — I can still remember every artistic detail of that picture in my parents' bedroom! We cannot contemplate such a holy and merciful image with indifference or ingratitude. One look at Jesus' heart should melt us, convert us and inspire us to give our hearts in return.

Sacred Heart devotion is not magic or some automatic ticket to heaven; it is a sacred way for us to encounter the fullness of the Gospel, the good news of God's saving love poured out for us in Jesus Christ. As we steadily progress in our knowledge and communion with the Lord, we will fall ever more deeply in love with Jesus and live out that transforming and redemptive relationship in every detail of our lives. This devotion unites our minds, hearts and wills in one great act of oblation — a total gift of the self to the One who has first offered himself completely to and for us.

The Missionaries of Charity led us in a Novena to the Sacred Heart at a Mass last Thursday 7 June (the first day of the Novena), Bishop Danny Meagher presiding. Sr Jovier, MC encouraged those present to continue the Novena in their homes during the following seven days by following the daily prayers and reflections in the booklet provided. On the last day of the Novena, Thursday 15 June, the Novena will conclude with Holy Mass at St Peter's at 5.30pm., including a consecration to the Sacred Heart of Jesus for those who are willing to do so. The sacrament of reconciliation will be available from 4.30pm; then the following evening 16 June we will celebrate the Solemnity of the Sacred Heart of Jesus at 5.30pm.

St Antony of Padua (1195? - 1231) (Feast day Tues 13 June)

Saint Anthony was first of all an Augustinian monk, but he was so impressed by the martyrdom of five Franciscans who had been spreading the faith in Morocco that he became a Franciscan friar himself, so that he could preach the gospel in Africa too. Illness obliged him to leave Morocco, and a storm then drove his ship to Sicily, so that he found himself taking part in the General Chapter of the Franciscans in 1221, where he met Saint Francis of Assisi himself. His preaching career then took him to northern Italy and southern France, then a stronghold of the Albigensian heresy. Later he returned to Italy, to Padua, where he was an outstanding preacher and the first Franciscan theologian. His sermons are full of gentleness, but he reproved the wicked with fearless severity — especially backsliding clergy and the oppressors of the weak. Pilgrims come from around the world to visit his shrine of the Pontifical Basilica of Saint Anthony in Padua, and he is also the patron saint of the lost and found.

'Simply wrong' to ask youngsters leading questions about gender", SkyNews Aus :
<https://www.youtube.com/watch?v=oHNLhxLL22k>

Evangelium

Sunday 11 Jun	Walk With Christ procession
Sunday 18 Jun	Fr Aloysius Rego, OCD on the Spirituality of Saint Therese of Lisieux

Sunday 10:30am Mass Readers' Roster

Sunday 11 Jun	Jessica Gereis and Rebecca Lerve
Sunday 18 Jun	Fiorella Vayda and Annalouisse

(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.

Bishops Conference launches Laudato Si' Action Plan, 5 June 2023

The Australian Catholic Bishops Conference has launched its Laudato Si' Action Plan on World Environment Day, outlining practical responses to Pope Francis' landmark 2015 encyclical letter. Source: *ACBC Media Blog*.

When it published the 2021-22 Social Justice Statement Cry of the Earth, Cry of the Poor, the Bishops Conference committed to developing its own plan – believed to be the first episcopal conference in the world to make that pledge.

Soon after, the Conference set up a working group made up of Bishops Conference staff and chaired by Bishop Vincent Long OFM Conv, chair of the Bishops Commission for Social Justice, Mission and Service. "I'm very pleased to announce that we have released our plan and registered it with the Vatican's Laudato Si' Action Platform today,"



Bishop Long says in a video message to mark the launch.

“The plan contains actions to care for our common home, the earth, and all who live on it. The Conference’s Secretariat and all our agencies will be busy implementing these actions over the next two years and we’ll be adding new actions for the following five years.

“We hope it will encourage Catholics around Australia to make a commitment to do more to care for our planet and to leave a worthwhile legacy for generations to come.”

Some of the actions include the identification and planting of native species on Conference properties, ensuring slavery-free supply chains, using recyclable products where possible and providing prayer resources aligned with the messages of Laudato Si’.

Caritas Australia CEO Kirsty Robertson, who also appears in the video launching the Bishops Conference’s plan, noted that the Fifth Plenary Council of Australia encouraged all Catholics to embrace a commitment to ecological conversion.

“That means that every parish and diocese around Australia will need to be involved in a plan like the one launched today,” she said, noting that Caritas is supporting parishes and dioceses in that work.

The Bishops Conference launched its plan on June 5, World Environment Day.

Click on the link to access the action plan: <https://s3.ap-southeast-2.amazonaws.com/acbcwebsite/Articles/Documents/OJEP/Laudato%20Si%20Action%20lan.pdf>



We encourage everyone to join in the Walk with Christ for the Feast of Corpus Christi on Sunday 11 June.

Corpus Christi processions have a long history in Australia’s capital cities. They are powerful symbols of the Church at the heart of human society. For just as we receive the Sacrament of Christ’s Body and Blood, we are in turn called to be Christ’s sacrament to the world.

Festival: 1:00pm; Procession: Begins at 2:30pm from the corner of Martin Place and Pitt Street.

