



## 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

**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. Mass will be followed by a catered morning tea in the parish hall and the courtyard to which all are invited.**

### **Feast Days for the Eleventh Week in Ordinary Time (Year A)**

Wed 21 Jun Saint Aloysius Gonzaga, religious

Thur 23 Jun Saints John Fisher, bishop and Thomas More, martyrs

Sat 24 Jun The Nativity of St John the Baptist, Solemnity

### **We Pray For:**

***Our sick and injured:*** 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, 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 Soediarso (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*

## **The Most Sacred Heart of Jesus (Solemnity 16 Jun), Catholic Culture**

Today we celebrate The Solemnity of the Sacred Heart of Jesus. The Sacred Heart of Jesus is a devotion with a long tradition within Christianity, and in modern times has been established as a Solemnity for the universal Church.

The Solemnity was first celebrated in France. The liturgy was approved by the local bishop at the behest of St. John Eudes, who celebrated the Mass on August 31, 1670. The celebration was quickly adopted in other places in France. In 1856, Pope Pius IX established the Feast of the Sacred Heart as obligatory for the whole Church.

But the devotion to the Sacred Heart of Jesus is much older. The beginnings of a devotion of the love of God symbolized by the heart of Jesus are found in the fathers of the Church, including Origen, St. Ambrose, St. Jerome, St. Augustine of Hippo, St. Hippolytus of Rome, St. Irenaeus, St. Justin Martyr, and St. Cyprian. In the 11th century this devotion found a renewal in the writings of Benedictine and Cistercian monasteries. In the 13th century, the Franciscan St. Bonaventure's work "With You is the Source of Life" (which is the reading for the Divine Office on the Solemnity of the Sacred Heart) began to point to the heart as the fountain from which God's love poured into our lives. Also in the 13th century, there was the "Vitis Mystica" (the mystical vine) a lengthy devotional to Jesus, which vividly describes the "Sacred Heart" of Jesus as the font and fullness of love poured into the world. This work is anonymous, but most often attributed to St. Bonaventure.

At the end of the 13th century, St. Gertrude, on the feast of St. John the Evangelist, had a vision in which she was allowed to rest her head near the wound in the Savior's side. She heard the beating of the Divine Heart and asked John if, on the night of the Last Supper, he too had felt this beating heart, why then had he never spoken of the fact. John replied that this revelation had been reserved for subsequent ages when the world, having grown cold, would have need to rekindle its love.

In the late 17th century the devotion was renewed and adopted elsewhere, especially following the revelations to St. Marguerite Marie Alacoque. The saint, a cloistered nun of the Visitation Order, received several private revelations of the Sacred Heart, the first on December 27, 1673, and the final one 18 months later. The stained glass window centred in the sanctuary dome recalls the Saint and her vision.

Initially discouraged in her efforts to follow the instruction she had received in her visions, Alacoque was eventually able to convince her superior of the authenticity of her visions. She was unable, however, to convince a group of theologians of the validity of her apparitions, nor was she any more successful with many of the members of her own community. She eventually received the support of the community's confessor who declared that the visions were genuine. Alacoque's short devotional writing, "La Devotion au Sacré-Coeur de Jesus" (Devotion to the Sacred Heart of Jesus), was published posthumously in 1698. The devotion was fostered by the Jesuits and Franciscans, but it was not until the 1928 encyclical "Miserentissimus Redemptor" by Pope Pius XI that the Church validated the credibility of Alacoque's visions of Jesus Christ in having "promised her [Alacoque] that all those who rendered this honour to His Heart would be endowed with an abundance of heavenly graces."

In the late 19th century, Sr. Mary of the Divine Heart received a message from Christ. This eventually led the 1899 encyclical letter *Annum Sacrum* in which Leo XIII decreed that the

consecration of the entire human race to the Sacred Heart of Jesus should take place on June 11, 1899.

On the 100th anniversary of the Feast of the Sacred Heart in a landmark encyclical, *Haurietis aquas* (Latin: “You will draw waters”; written May 15, 1956), Pope Pius XII began his reflection by drawing from Isaiah 12:3, a verse which alludes to the abundance of the supernatural graces which flow from the heart of Christ. *Haurietis aquas* called the whole Church to recognize the



Sacred Heart as an important dimension of Christian spirituality. Pius XII gave two reasons why the Church gives the highest form of worship to the Heart of Jesus. The first rests on the principle whereby the believers recognize that Jesus' Heart is hypostatically united to the “Person of the Incarnate Son of God Himself.” The second reason is derived from the fact that the Heart is the natural sign and symbol of Jesus' boundless love for humans. The encyclical recalls that for human

souls the wound in Christ's side and the marks left by the nails have been “the chief sign and symbol of that love” that ever more incisively shaped their life from within.

In a letter on May 15, 2006, Benedict XVI wrote: “By encouraging devotion to the Heart of Jesus, [we exhort] believers to open themselves to the mystery of God and of his love and to allow themselves to be transformed by it. After 50 years, it is still a fitting task for Christians to continue to deepen their relationship with the Heart of Jesus, in such a way as to revive their faith in the saving love of God and to welcome Him ever better into their lives.

As the encyclical states, from this source, the Heart of Jesus, originates the true knowledge of Jesus Christ and a deeper experience of His love. Thus, according to Benedict XVI, we will be able to understand better what it means to know God's love in Jesus Christ, to experience Him, keeping our gaze fixed on Him to the point that we live entirely on the experience of His love, so that we can subsequently witness to it to others.

—Excerpted from [Friar Musings](#)

### **Feast of Saint Aloysius Gonzaga**, Australian Jesuits, Fr Andrew Hamilton, SJ

St Aloysius was an awkward young man. Awkwardness often goes with the turf. It is a time for exploring new dreams and possibilities for which you still have no words. If those dreams don't fit with the expectations that others have of you, you need great strength to follow your dreams. You become awkward. It is then easy for those looking on to use the awkwardness to discredit your dream.

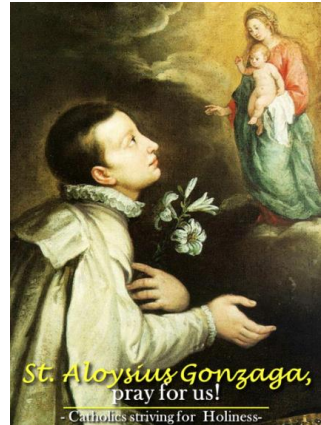
That was the case with Aloysius Gonzaga. Born in 1568, he died at the age of 23. He was soon made a saint and appointed the patron saint of youth. Ironically he spent his young life defying expectations but as a saint helped shape the expectations of other young people.

Luigi Gonzaga was born the eldest son of a rich, noble family, and was naturally expected to increase the wealth, prestige and connections of his family through military prowess and connections at court. At the age of three he was kitted out with his own set of armour and taken

by his father on military manoeuvres. As he grew older he was exposed to the workings of the Mantua and Spanish palaces. The courts of nobles then were full of cynicism, vanity, envy, violence and lust. He is said to have seen two of his brothers murdered. At the royal courts his future and the future of the family dynasty were being assured. He was to toughen up, learn to use charm as a weapon and wealth as a charm.

The trouble was that Aloysius did not want any of it. He dreamed of becoming a priest and giving his life to God. Among the Gonzaga men these dreams were incomprehensible and intolerable. His father was furious when confronted with them.

Aloysius dug his heels in and set about living a holy life. Awkwardly. With only stories of saints to guide him, he prayed for long hours, fasted rigorously, and set himself to join the new and controversial Jesuits. His father eventually gave in; Aloysius renounced his inheritance and became a Jesuit. He had to learn that religious life was a community, not simply an individual game. He moderated his penances, was a brilliant student and a good companion but his health was weak. He died nursing during a plague epidemic. He was forbidden to nurse plague victims, but ironically one of the safe patients he was allowed to nurse had been wrongly diagnosed, and Aloysius was infected. Aloysius spent his life sailing into a headwind. Then, as now, young people were valued by the economic, military or political contribution they could make and not for themselves. But many continue to insist awkwardly that dreams matter more than money and status.



**Saints John Fisher and Thomas More, Men for all Seasons**, Word on Fire, Fr Billy Swan, 22 Jun 2020

Today's joint feast of Saints John Fisher (1469-1535) and Thomas More (1478-1535) serves as an inspiration to both clergy and laity in the Church and modern world. As a priest and bishop, John Fisher was martyred on June 22, 1535, for his opposition to the marriage of King Henry VIII to Anne Boleyn and his refusal to acknowledge Henry as supreme head of the Church of England. Two weeks later, on July 6, Thomas More, a husband and father, was martyred in the tower of London for the same reasons.

Both were canonized saints on May 19, 1935, by Pope Pius XI. For all the baptized, both citizens and politicians, the stories of John Fisher and Thomas More are yet another reminder that faith cannot remain a private concern but must also animate our public lives of integrity. Saints John Fisher and Thomas More teach us that this can only come about through Christians with a courageous conscience, being faithful to truth and having a proper understanding of the relationship between church and state.

First, the importance of conscience. In the movie *A Man for all Seasons*, which recalls the life of St. Thomas More, there are several wonderful lines placed on the lips of Thomas that reveal the integrity of his conscience that remained intact throughout his life, trial, and condemnation. This integrity is in sharp contrast to the ugly superficiality and political expediency of those around

him, including bishops and cardinals. In a conversation with Cardinal Wolsey, the cardinal complains to Thomas: "If you could only see facts flat on without that horrible moral squint." To which Thomas replies: "When Statesmen forsake their own private conscience for the sake of public duties, they lead their country by a short route to chaos." Here Thomas points to the truth that human beings are inescapably moral creatures. It is not a question of who has a moral squint and who doesn't. The real question is how that moral squint is aligned to what is true and good or alternatively how it is skewed or distorted toward evil.

Another lesson from the witness of John and Thomas is how being faithful to one's conscience often goes against the majority and is therefore costly. Being faithful to one's conscience is a matter of eternal significance, for it determines whether we end up in heaven or hell. When moral pressure was applied to Thomas to sign the oath of supremacy recognizing King Henry as head of the Church of England, one of his colleagues urged him to sign the oath as he and others had done for the reason of "fellowship." To this pressure, Thomas replied: "And when we die and you are sent to heaven for being faithful to your conscience and I am sent to hell for not being faithful to mine, will you join me in hell, for fellowship?"

The moral integrity of a Catholic Christian must be deeper than doing what is expedient or going with majority opinion, which can be a fickle thing. Being faithful to the truth in conscience might lose us friends, but it matures our integrity and moral fiber, setting us on course for eternal and blessed union with God. This is the *summum bonum* that we can't risk losing, for if we do, we lose ourselves along the way. Obeying our conscience means claiming its rights that are based on its duties and being faithful to truth that must be recognized rather than created.

Regarding fidelity to truth, John and Thomas are outstanding examples of people whose consciences sought the truth rather than invent it. They clung steadfastly to the legitimacy of Henry's first marriage of Catherine of Aragon and the spiritual authority the pope. This was the authority that surpassed any state law that deviated from the natural laws decreed by God. This authority safeguarded the truth of revelation and the objective value of truth that cannot be manipulated by people inconvenienced by its demands.

For John Fisher and Thomas More, the marriage of Henry to Catherine was true, as was the supreme authority of the pope in the Church. They held to these truths both in private and in public.

To claim something is true in private but to work against that truth in public can only be done by violating the principle of noncontradiction, whereby something cannot be true and untrue at the same time. For, as Aristotle pointed out centuries ago, if contradictory claims are just as valid as noncontradictory claims, then all words and all arguments are meaningless (*Metaphysics*, bk. 4, chap. 3). As John and Thomas rightly intuited, when this happens, both truth and civilization are fatally undermined. This is why they stood fast in the face of death. It wasn't just their lives that were under threat. So too was the foundation of justice and civilization.

The final lesson from the witness of John Fisher and Thomas More is the relationship between church and state. Both men were faithful citizens who loved their country and king. Before his execution, Thomas More famously declared himself to be "the king's good servant but God's first." Neither man tried to impose his beliefs on others, and that's not why they were killed.

Rather, the nefarious intent of the king pursued them and gave them an ultimatum to take the oath and conform to his corruption. Their refusal led to their deaths.

This unwillingness to compromise with state laws that are unjust, particularly if they are rooted in dishonesty, is one of the greatest challenges facing Catholics today who live in areas of the world where religious freedom is suppressed. In the fourth century, St. Augustine insisted that “a law that is not just, seems to be no law at all” (*On Free Choice of the Will*, 1, 5)—something repeated by St. Thomas Aquinas (*Summa Theologica*, 1-2.96.4) and Martin Luther King who wrote from prison in Birmingham that “one has a moral responsibility to disobey unjust laws.” Earlier, Thomas Jefferson had written, “If a law is unjust, a man is not only right to disobey it, he is obliged to do so.”

Here is the spirit of honour exemplified by John Fisher and Thomas More. It is this spirit of faithful and critical citizenship that we need today to be “our country’s good servants but God’s first.”

John Fisher and Thomas More would become like shining stars for thousands of English Catholics who prayed for the courage to face imprisonment and death rather than betray the faith. Let us not shrink from the same challenge in our day to courageously stand fast for the freedom of conscience, truth, and moral integrity so badly needed for our time.

By God’s grace, may Catholic Christians—both clergy and laity—follow the examples of John Fisher and Thomas More, and be a leaven for the healing and renewal of our societies and politics.

**Saints John Fisher and Thomas More, pray for us!**

### **The Nativity of Saint John the Baptist, VaticanNews (Solemnity 24 June)**

Today the Church celebrates the Solemnity of the Nativity of Saint John the Baptist, and on 29 August, we will celebrate the memorial of his martyrdom. There is no other saint for whom the Church celebrates both of these moments. Generally, it celebrates only their “birth into heaven”, with the exception, of course, of Jesus, the Son of God (25 December – his birth; and Good Friday – his death) and the Virgin Mary (8 September – her birth; and 15 August – her Assumption into heaven).

Jesus himself said, “Amen, I say to you, among those both of women there has been none greater than John the Baptist” (Mt. 11:11). He was the last of the great prophets of Israel, the first to testify to Jesus, who initiated a baptism for the forgiveness of sins and, in this context, baptized Jesus; he was a martyr who died defending the Judaic law.

As early as the 4th century, we find a liturgical commemoration for Saint John the Baptist celebrated on a variety of dates. The date of 24 June was established based on Lk 1:36a where speaking of Elizabeth it says, “*this is the sixth month for her who was called barren*”, therefore, six months before Christmas. Since the 6th century, this Feast also had a vigil.

*When the time arrived for Elizabeth to have her child she gave birth to a son. Her neighbours and relatives heard that the Lord had shown his great mercy toward her, and they rejoiced with her. When they came on the eighth day to circumcise the child, they were going to call him Zechariah after his father, but his mother said in reply, “No. He will be called John.” But they answered her, “There is no one among your relatives who has this name.” So they made signs, asking his father what he wished him to be called. He asked for a tablet and wrote, “John is his name,” and all were amazed. Immediately his mouth was opened, his tongue freed, and he spoke blessing God. Then fear came upon all their neighbours, and all these matters were*

discussed throughout the hill country of Judea. All who heard these things took them to heart, saying, "What, then, will this child be?" For surely the hand of the Lord was with him. (Lk. 1:57-64).

### **Amazement**

The people were amazed because of this child, as well as by this sterile couple, who were advanced in age, who had a son. Their wonder was illuminated by faith. This is why they "took to heart" what they had heard and what they saw, and they praised God. Their amazement was accompanied by the awareness that they did not understand everything: "What, then, will this child be?" This is a legitimate question since if they had understood everything, God would not have been a part of it!

*"The birth of John the Baptist is surrounded by a joyous sense of wonder, surprise and gratitude.... The faithful people sense that something great has occurred, even though it is humble and hidden.... The people are able to live the faith with joy, with a sense of wonder, of surprise and of gratitude. Do I feel a sense of wonder when I see the Lord's works, when I hear about evangelization or the life of a saint?... Am I able to feel the Spirit's consolation or am I closed?" (Pope Francis, Angelus, 24 June 2018)*

### **The name**

Those who were present for his circumcision want to give the baby his father's name, Zechariah. But something out of the ordinary happens – Elizabeth intervenes and says his name must be John. This was the name that God himself had indicated through the angel: "Do not be afraid, Zechariah, your prayer has been heard. Your wife Elizabeth will bear you a son, and you shall name him John" (Lk. 2:13). Zechariah had at first demonstrated unbelief toward God which left him mute. Now, obeying God's request – *you shall name him John* – a new story began.

### **The opportunity**

The text makes us understand what has opened up. An old, barren woman gives birth to a son; an old mute man speaks. These two signs attest that where things seem impossible, God always holds a possibility in store as the prophet Isaiah recalls: "See, I am doing something new! Now it springs forth, do you not perceive it?" (Is. 43:19)

### **Evangelium**

Concerning this Sunday's 'EVANGELIUM' presentation on '**The Spirituality of St Therese of Lisieux**', the presenter Fr Aloysius Rego OCD says that:



"Jesus reminds us that the things of God – knowledge of God and relationship with God – cannot be plundered by human cleverness; they are gifts given to those who are childlike, and who know how to receive these gifts. St Therese of Lisieux is a witness to this truth of the gospel. She received the things of God, not through her own learning/cleverness, but through her childlike attitude of simplicity, poverty, and humility in her relationship with God. Indeed, to the worldly wise/clever, it seems scandalous that she is proclaimed a 'Doctor of the Church'. Yet, the Lord has seen fit to communicate his revelation to her, which has been a blessing for

countless numbers of people in the Church.

God's ways are not our ways; and God does not simply follow human logic. We come to intimacy with God not by growing-up, but paradoxically, by growing-down. In revealing and giving himself, God has a predilection for the 'little ones'.

In accepting Jesus' invitation to come to him, we come to meet the God of Jesus – a God of unconditional love – who loves not only the virtuous, but also – and especially – the sinner, the struggling one."

cf Matthew 11:25-30: "Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Come to me, all you who labour and are overburdened, and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. Yes, my yoke is easy and my burden light.' "

Fr Aloysius is the Prior of the Discalced Carmelite community at Varroville (near Campbelltown). He is much in demand as a retreat director and spiritual director. The Order of Carmelites Discalced, a reform branch of the Carmelite Order, was founded by Saint Teresa of Avila and Saint John of the Cross in 16th century Spain. The original Carmelites emerged in the vicinity of Mount Carmel (situated in NW modern Israel). Fr Aloysius' particular area of expertise is the life and spirituality of Saint of Lisieux, the French Discalced Carmelite nun who lived her brief life at the end of the 19th century. Fr Aloysius will also explore the relevance of Saint Therese for our times and our lives.

### Sunday 10:30am Mass Readers' Roster

Sunday 18 Jun	Fiorella Vayda and Annalouisse
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(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.

The **Homeless Memorial Service** taking place at the Martin Place Amphitheatre next **Wednesday, 21 June at 6:00pm**. This special **Memorial Service is to commemorate those who have passed away while experiencing homelessness in the past year**. The Justice and Peace Office is supporting the event with the assistance of PAYCE Foundation.



### 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/9ebT3voEAfP7P8R9> or you can register to attend a Zoom Safeguarding Induction Training session by emailing [safeguardingtraining@sydneycatholic.org](mailto:safeguardingtraining@sydneycatholic.org) for further information and dates.