



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 Fourteenth Week in Ordinary Time (Year A)

Tues 11 Jul Saint Benedict, abbot

Fri 14 Jul Saint Camillus de Lellis, priest

Sat 15 Jul Saint Bonaventure, bishop, doctor

We Pray For:

Our sick and injured: John O'Brien, Greg Mason, 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: Pat McGannon, Helen McGannon, 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.

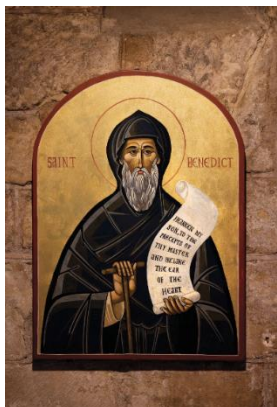
Our Recently Deceased: Rose Ly-Schmidt (28/6), Patrick Tomelty (26/5), Adi Soediarso (10/5)

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*

July 11th is the day we normally celebrate the feast of St Benedict. Even if the day this year is taken by the Sunday, we might still gain much benefit from asking who was St Benedict? And why is he a very important figure within the history of Western Christianity?



As the history of consecrated life tells us, St Benedict is the Father of Western Monasticism. He brought about a revolution both within the Church as well as society as such. In his post-synodal apostolic exhortation on the consecrated life and its mission in the Church and in the World Pope St John Paul II tells us:

In its present form, inspired above all by Saint Benedict, Western monasticism is the heir of the great number of men and women who, leaving behind life in the world, sought God and dedicated themselves to him, "preferring nothing to the love of Christ". The monks of today likewise strive to create a harmonious balance between the interior life and work in the evangelical commitment to conversion of life, obedience and stability, and in persevering dedication to meditation on God's word (lectio divina), the

celebration of the Liturgy and prayer. In the heart of the Church and the world, monasteries have been and continue to be eloquent signs of communion, welcoming abodes for those seeking God and the things of the spirit, schools of faith and true places of study, dialogue and culture for the building up of the life of the Church and of the earthly city itself, in expectation of the heavenly city (no.6).

Saint Benedict was born at Norcia circa 480. His birth came providentially as the Western Roman Empire officially crumbled due to the deposition of its last Emperor, Romulus Augustulus. In this very challenging time, Benedict's arrival in this world was heralding a new order which was to impact the Church and society at large. Since his life history was not written when he was still living, the primary resource available we have is that found in the second book of Pope Saint Gregory's *Dialogues*, presumably composed between 593-594.

Following his initial formation at primary schools in Norcia, Benedict transferred to Rome to deepen his studies in literature and law. Nevertheless the reckless way of life of his companions coupled with Roman's political instability motivated him to retreat to Affile with a group of priests, together with his old nurse who acted as his servant.

In this town St Benedict made his first miracle when he restored to perfect condition an earthenware wheat sifter which his man-servant had accidentally broken. When the miracle reached the people he felt to retire more from social life, choosing for himself a cave in the ruins of Nero's village, in the proximity of Subiaco, and started to live there as a hermit. Deeply immersed in solitude with God, Benedict spent entire days and months praying. The only contact he had with the outside world was through a monk named Romanus, whose monastery was close to where Benedict was. It was Romanus who provided Benedict with a monk's habit and cared for his spiritual and material needs. In these three solitary years Benedict let the Lord form him in his Word, during which time he grew in God's wisdom so much so that he

developed the pastoral and apostolic principles which were later to be the very backbone of the Benedictine Order.

Following the victory of a strong temptation against the virtue of chastity, Benedict deeply felt that the time had arrived for him to live community life on the example of the ancient Fathers of Christian Monasticism. The community of Vicovaro wanted him as their abbot. However, the failed attempt by a monk to poison him persuaded Benedict that it was wise for him to go back to his solitude.

As time passed he founded twelve monasteries and provided twelve monks to each and every monastery of them. On top of this Benedict also founded a thirteenth monastery for novices and those in need of education. His fame spread so rapidly in Rome that two famous men of the time, Equizius and the nobleman Tertullus, entrusted him with their two sons who were later to become the first two gems of the Benedictine family, Maurus and Placidus.

Throughout his life Benedict worked many miracles. Unfortunately, a priest called Florentius was so jealous of him that forced him to leave Subiaco. From here Benedict went to Montecassino and founded this famous Abbey between the year 525 and 529. Under his leadership the old acropolis-sanctuary towering above the declined Roman *municipium* of Casinum became a monastery that was much bigger than those built at Subiaco. Benedict managed to turn what is pagan into Christian. In fact, on the remains of the altar dedicated to Apollo he built a chapel dedicated to St John the Baptist, while the temple of Apollo itself was converted into an oratory for the monks and dedicated to St Martin of Tours.

At Montecassino Benedict supervised the monastery's building, founded a monastic order and did many miracles. In autumn of 542, as the Goth King Totila was marching through Cassino en route to Naples to attack it, he decided to test St Benedict. Consequently, Totila dispatched his squire dressed as a king to greet the monk. However Benedict immediately unmasked him. When he ultimately encountered Totila, he admonished him with a serious prediction: "You have hurt many and you continue to do it, now stop behaving badly! You will enter Rome, you will cross the vast sea, you will reign for nine years; however in the tenth year, you will die." Circumstances proved St Benedict's prediction right.

Benedict devoted his life to evangelize the local people who were pagans. Before he died he had the grace of seeing the soul of his sister, Saint Scholastica, going to heaven in the form of a dove. According to Pope St Gregory the Great, such a vision showed Benedict's close union with God. As tradition has it, St Benedict died on March 21, 547 AD. He foresaw his imminent death, informing his close and distant disciples that the end was near. On his orders six days before his passing away, he had the grave which he was to share with his deceased sister Saint Scholastica, opened already. Then, totally drained, Benedict asked to be taken into his oratory where, after receiving the Eucharist for the last time, he commended his spirit to God, accompanied by his monks he loved till the end.

Pope St Paul VI put St Benedict as the Patron Saint of Europe, and Pope Emeritus Benedict XVI, in his general audience of Wednesday 9 April 2008 on St Benedict of Norcia, said that he *intended to recognize the marvellous work the Saint achieved with his Rule for the formation of the civilization and culture of Europe*".

Nowadays the European continent craves for a solid identity deeply damaged by two devastating World Wars together with the collapse of great ideologies. In the former Pope's words, Saint Benedict can be of great help not merely *to create new and lasting unity, political,*

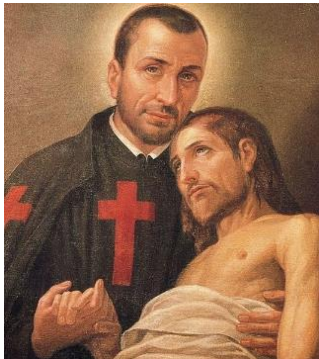
economic and juridical instruments ... but ... also to awaken an ethical and spiritual renewal which draws on the Christian roots of the Continent, otherwise a new Europe cannot be built. Hence, Pope Benedict rightly and wisely encourages us: Today, in seeking true progress, let us also listen to the Rule of St Benedict as a guiding light on our journey. The great monk is still a true master at whose school we can learn to become proficient in true humanism.
St Benedict, pray for us!

Saint Camillus de Lellis (Feast day 14 Jul), CNA

On July 18 the U.S. Catholic Church celebrates the feast day of Saint Camillus de Lellis, who turned from his life as a soldier and gambler to become the founder of an order dedicated to caring for the sick. In some other countries, he is celebrated on the anniversary of his death, July 14.

Camillus was born during 1550 in the Abruzzo region of Naples in present-day Italy. His mother died during his infancy, and he lost his father, a former army officer, six years later. The young man took after his late father professionally, serving in the armies of Venice and Naples until 1574.

During his military service Camillus developed a severe gambling problem. He repented of the habit in 1575, when he found himself impoverished and forced to do menial work for a group of Franciscans. In February of that year he resolved to change his life and soon sought to join the order.



ST. CAMILLUS DE LELLIS
Founder of The Camillians
Patron Saint of Doctors

July 18 Feast Day

A wound in one of his legs, however, was seen as incurable and kept him from becoming a Franciscan. After this rejection, he travelled to Rome and worked for four years in a hospice. Committed to a life of prayer and penance,

he wore a hair shirt and received spiritual direction from St. Philip Neri.

Grieved by the quality of service given to the sick, Camillus decided to form an association of Catholics who would provide them with both physical and spiritual care. He studied for the priesthood, and was ordained in 1584.

Members of his order worked in hospitals, prisons, and in the homes of those afflicted by disease. The order's original name, the "Fathers of a Good Death," reflected the desire to aid in their spiritual salvation and prepare the dying to receive their last rites.

Later known as the Order of the Ministers of the Sick, or simply as the "Camillians," the group received papal approval in 1586 and was confirmed as a religious order in 1591. In addition to the traditional vows of poverty, chastity, and obedience, they took a vow of unflinching service to the sick.

Camillus himself suffered physical ailments throughout his life. His leg wound failed to heal over the course of almost five decades, in addition to which he suffered from sores and severe kidney trouble. But he is said to have spent time with the sick even while unable to walk, by crawling from bed to bed.

The founder of the Ministers of the Sick lived to assist at a general chapter of his order in Rome during 1613, and to make a last visitation of many of their hospitals. Learning that he himself was incurably ill, Camillus responded: "I rejoice in what has been told me. We shall go into the house of the Lord."

Receiving the Eucharist for the last time, he declared: **"O Lord, I confess I am the most wretched of sinners, most undeserving of your favour; but save me by your infinite goodness. My hope is placed in your divine mercy through your precious blood."**

After giving his last instructions to his fellow Ministers of the Sick, St. Camillus de Lellis died on July 14, 1614. He was canonized by Benedict XIV in 1746, and later named – along with Saint John of God – as one of the two main co-patrons of nurses and nursing associations in 1930.

Saint Bonaventure: A Franciscan Heart, Franciscan Spirit Blog, Fr Don Miller, OFM, 14 Jul 2017

St. Bonaventure may not be as well-known as Saints Francis and Anthony, but he is an important figure in both Franciscan history and the history of the medieval Church. A Minister General of the Franciscan Order and a Cardinal and Doctor of the Church, Bonaventure left his mark as a scholastic philosopher and theologian, as well as a mystic writer adding significantly to the spirituality of the Franciscan movement.

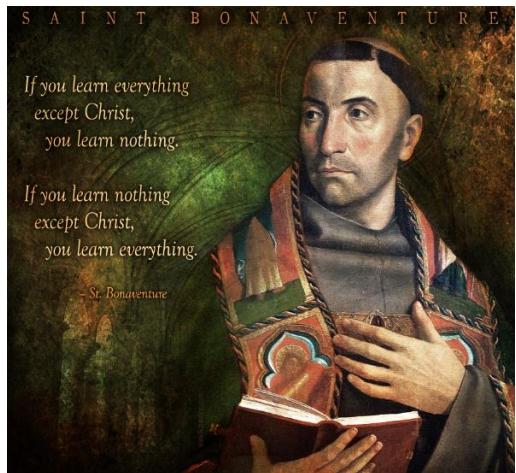
Known as the Seraphic Doctor because of his devotion to St. Francis and the Franciscan way of life, St. Bonaventure brought the warmth and affection of Francis' love of Jesus to bear on the scholastic thought of his day. Thus, his writings show both his highly developed ability to reason and his down-to-earth devotion to the persons of the Trinity and to the Church.

The Man: Born in Bagnorea, Italy, to Giovanni di Fidanza and Maria Ritell in

1221, just five years before the death of St. Francis, St. Bonaventure was baptized John. He received the name Bonaventure when he entered the Order of Friars Minor. Bonaventure entered the Franciscans around 1243 as a member of the Roman Province.

He attended the University of Paris studying under the founder of the Franciscan school there, Alexander of Hales, receiving his *licentiate* in 1248. This degree afforded him the right to teach, which he did until his election as Minister General of the Order of Friars Minor in 1257, an office he held until May 1274.

Those were difficult times as the Order was split over the issue of the observance of poverty, and Bonaventure wasted no time addressing it. He called several General Chapters at which he



proposed corrective legislation. It was at one of these Chapters that the friars asked him to write about the life of St. Francis. This was adopted as the official biography of the Order in 1263.

On June 23, 1273, he was made a cardinal and named the bishop of Albano by Pope Gregory X, whom he both advised and helped prepare for the Second Council of Lyon. While attending that council, he died suddenly on Sunday, July 15, 1274. According to some, he was poisoned.

The Franciscan Theologian: In many ways, Bonaventure remained a simple man of faith and holiness; his life and administration governed by prayer and reflection. Legends have it that when the papal legates came to give him his cardinal's hat, they found him washing dishes. He is said to have asked them to hang the hat on a tree until he finished and could dry his hands. Legend also states that he drew attention to a woman hanging her laundry and commented to his fellow clergymen that, in all probability, the woman exceeded all of them in holiness due to her simple faith. Unlike them, he reasoned, she was not burdened by sophisticated learning and the trappings of office.

As a theologian, Bonaventure was able to reflect on the practical aspects of life and see how they interacted with the insights of faith—truly an incarnational approach, which is so typically Franciscan. He was a well-seasoned philosopher and theologian capable of thinking things through carefully in the light of reason drawing truly academic yet pastoral conclusions.

But always a true follower of St. Francis and faithful disciple of Jesus, Bonaventure remained centred in the teachings of the Church.

The Organizer: Like St. Paul, who organized the institutional Church and formulated a Christian spirituality, he gave structure to the Franciscan way of life and the spirituality of St. Francis. Many have described Francis as a dreamer. I don't know what his Myers-Briggs score would have been, but I do know that he tended to avoid structure and legislation. He wrote his Rule because he had to. It was required by the Church, especially considering the sudden growth in the number of his followers.

St. Francis had wanted to simply live the life of the Gospel and let the Spirit be the guide of the friars. But the very human friars needed more structure and organization in their lives. St. Bonaventure offered that to them without losing the idealism of the Franciscan vision.

The Spiritual Writer: St. Bonaventure saw the spires of the great cathedrals reaching up to heaven as a reflection of the human soul's reaching up to God in his *The Soul's Journey into God*. Likewise, the streams of light coming into the church through the stained-glass windows reflect God expressing himself in the wide variety of creatures upon whom he showers his gifts of grace.

And the images go on and on as the saint reaches into human experience of creation and cultural artifacts and finds *vestigium* (the footprints) of God since everything in creation reflects in some way the grandeur of God. Human beings, of course, are the actual image of God. It was this ability to take the spirituality of St. Francis—as reflected in St. Francis' *Canticle of the Sun*, for instance—and place it at the heart of his writings, keeping the simplicity of the Franciscan insights and creating a sublime theology that truly deserves the name “Seraphic.” When Bonaventure was declared a Doctor of the Universal Church in 1588 by Pope Sixtus V, he was given the title “Seraphic Doctor.” Merriam-Webster defines a *seraph* as one of the highest-ranking angels as well as “one of the six-winged angels standing in the presence of God.” It was as a seraph that Christ appeared to St. Francis when he received the stigmata on

Mount La Verna. Therefore, it is fitting to use the term to describe the soaring mysticism of St. Bonaventure.

The Saint: As is true of all saints, St. Bonaventure had—and has—his detractors. While considered the second founder of the Franciscan Order, there are those who feel that he took the community in the wrong direction. But the Order needed organization, and Bonaventure was the man for the job. We'll let history continue to discern whether he did a good job. But beyond his organizational and administrative skills, the saint expresses a heart of love after the model of St. Francis. One cannot read *The Soul's Journey into God* or the *Tree of Life*, for example, without feeling the devotion of the saint as he, like St. Francis, almost gushes over the poverty shown in the Incarnation and the love expressed in the Passion of Jesus. In all he did he seems to have been a true Franciscan at heart. In his bull of canonization, Pope Sixtus IV wrote:

Bonaventure was great in learning, but no less great in humility and holiness. His innocence and dove-like simplicity were such that Alexander of Hales, the renowned doctor whose disciple St. Bonaventure became, used to say of him that it seemed as though Adam had never sinned in him.



2023
SEASONS OF RENEWAL
How to evangelise throughout the year

Ordinary Time
Ordinary Time is an extraordinary opportunity to invite others into friendship with Christ. Join us online for one of these practical sessions on welcoming family and friends to your parish. All welcome!

JULY AND AUGUST 2023
1 hour online sessions
Register for a time that suits you.



Scan to register



Seasons of Renewal: Ordinary Time

Ordinary Time is an extraordinary opportunity to invite others into friendship with Christ in the midst of the everyday. Be equipped to welcome family, friends, colleagues, and neighbours to your parish, by joining the Parish Renewal Team online for a practical and encouraging presentation and discussion. All welcome!

Dates and Times:

- Thursday 20 July, 2 – 3 pm
- Thursday 27 July, 7:30 – 8:30 pm
- Tuesday 1 August, 10 – 11 am

To register, visit the [events page](#)

World Day for Grandparents and the Elderly, 23 July 2023

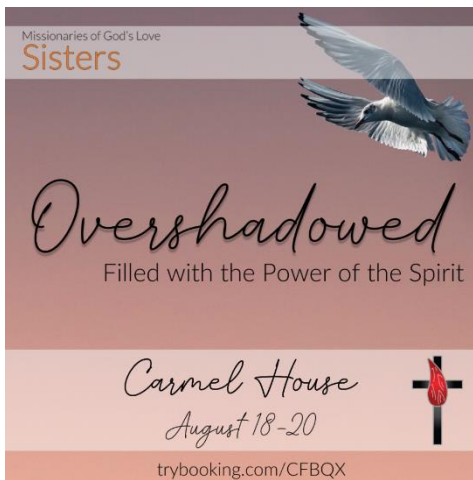
“From the elderly, we received the gift of belonging to God’s holy people” – Pope Francis

The upcoming World Day for Grandparents and Elderly will take place on Sunday, the 23rd of July. Pope Francis has provided an exhortation on the invaluable presence that our grandparents and elderly provide in the life of the Church. [Download the PDF booklet.](#)

For the upcoming Sunday Mass celebrations on the 23rd of July, the Sydney Centre for Evangelisation recommends the following activities as a means to be especially attentive, affirming and affectionate towards the grandparents and elderly in our parishes:

- Homilies that exhort them and their efforts of handing on the faith in their families;
- The importance and need for our current generation to foster deeper relationships and spend more time in their presence;
- Including them and their intentions in the prayers to the faithful;
- Printing out the message from Pope Francis as a gift to families at the end of the Mass notices;
- Praying the official prayer at the end of Mass with the entire congregation; and
- Coffee and tea following Mass to celebrate their presence in the parish community.

Further information – official prayer, catechesis on old age, and message from Pope Francis – can be found on the sydneycatholic.org/life-marriage-and-family page.



Overshadowed: Filled with the Power of the Holy Spirit, 18-20 August 2023

Join the MGL Sisters in a weekend retreat exploring what happens we say yes to the Holy Spirit. Experience the life-changing power of deepening in God's love, surrendering to Jesus and living under the grace of the Holy Spirit.

Venue: Carmel House, 345 St Andrews Rd, Varroville NSW

Booking:

<http://www.trybooking.com/CFBQX> (by 11 August)

Contact: Katherine -

mgl sisters.sydney@gmail.com

Sunday 10:30am Mass Readers' Roster

Sun 9 July	Jessica Gereis and Rebecca Lerve
Sun 16 July	Fiorella Vayda and Annalouise

(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.

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.