



St Peter's Parish, Surry Hills

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Fr. John Macdonald, Administrator

Fr. Nicola Falzun OP, Priest in Residence for the *Missio ad gentes* of the Neocatechumenal Way

Fr. Daniel Meagher, Priest in Residence

Feast Days of the Week:

Mon 26 Apr	Saint Mark, Evangelist
Tue 27 Apr	Saint Louis de Montfort
Wed 28 Apr	Saint Peter Chanel
Thu 29 Apr	Saint Catherine of Siena, Doctor
Fri 30 Apr	Saint Pius V, Pope
Sat 1 May	Saint Joseph, the Worker
Mon 3 May	Saints Philip and James

MASS TIMES – Fourth week of Easter

Mon: 7:30am

Tues, Wed, Fri and Sat 10:00am daily

Thur: 5:15pm

Sundays: 9:00am and 10:30am (Sung Mass)

Every Tuesday: Cenacle (after 10:00am Mass)

Every Thursday: Cenacle at 10:00am

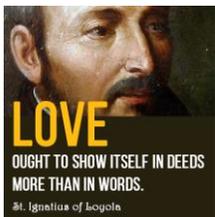
Every Friday and Sat: 9:30am Exposition of the Blessed Sacrament

Confessions: 9:30am Friday and Saturday

Our prayers for the Sick – Mira Krcma, Josephine Finneran, Poppie Swiereb, Marija Barclay, John Yo-un and Dan Southee.

We remember our deceased – Ken Leonhardt (18/4), Caterina Vieira (12/4), Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood (21/9), Joyce Hailwood & Marge Heaney, Joan McEvoy, June Veronica Hailwood, Robin Bridgewater, Bernard Saddler, Lydia Garrone (1st Anniversary 4/12), Elaine Buchhorn, Celestino Simoes, Francisco Baptista, Mari Do Carmo, Kenneth Finn, Martin Tierney, Arthur Horder, Mila Ignacio, John Carolan and Oscar McKinnon (18/3), Michele Ettore Plenzick 29/3 (*Dominic's father*) and Michelle Perez Saldivar.

Evangelium topic for this Sunday is on the Catholic Social Teachings by Fr Danny Meagher



Christian Life Community (CLC) - Where was God in my month? All are welcome to a 'review of the month' in the form of the Ignatian examen.

The examen is a prayer exercise developed by Ignatius Loyola to recall and savour those moments where God was present to us (and not all might be moments of peace and tranquillity!) We will be guided through the exercise with an opportunity for sharing at the end. Presented by Christian Life Community, the Ignatian association for lay people. A limited number of people can attend in person in the BXVI Room under St Peter's Surry Hills or you can participate via Zoom. RSVP your attendance to mbwalk001@myacu.edu.au Learn more about CLC at www.clcaustralia.org.au

PARISH GROUPS

RCIA

Neocatechumenal Way – Duffy Hall - Thursday: 7:30pm – 8:30pm

Mother's Group – Courtyard – Friday: 2:30pm

AA Surry Hills Group – Duffy Hall – Tuesday: 6:00pm – 7:00pm

Christian Life Community (CLC) – B16 Room - Tuesday: 7:30pm

Young Adults – Sunday: 11:30am – 2:00pm (morning tea, Angelus, Evangelium & pub lunch)

Marian Group – before mass daily

Divine Mercy Group – before mass daily

Cenacle – Church – Tuesday: 10:30 am to 11:30am

Cenacle – Church – Thursday: 10:00am

Bible Group – Church – Monday: 8:00am

Liturgy Group – B16 – after Sunday lunch

To be announced

Legion of Mary

Mother's Day Concert & High Tea; Four fine chamber musicians from Sydney, violinists: Jacqui Carias and Elizaveta Laskova, Violist: Neil Thompson and cellist Ruben Palma come together to perform in a wonderful delectable soundscape of the 17th century music arranged for string quartet. Pieces include Handel's Water Music and the Royal Fireworks.

Following the performance, will be an exquisite High Tea to warm the hearts of our beloved mothers in St Peter's Courtyard straight after the concert. **Link to book:** <https://www.trybooking.com/BPRGI>



Entrance Chant

Misericordia Domini

The earth is full of the mercy of the Lord, alleluia;
by the word of the Lord, the heavens were established, alleluia, alleluia.
(Ps. 32(33): 5-6)

Offertory Motet

Exultate justi - L. da Viadana (c.1560-1627)

Ring out your joy to the Lord, O you just;
for praise is fitting for loyal hearts.
Give thanks to the Lord upon the lyre,
with a ten-stringed harp sing him songs.
O sing him a song that is new,
play loudly, with all your skill. (Ps. 32(33): 1-3)

Communion Chant

Ego sum pastor bonus

I am the good shepherd, alleluia;
I know my sheep and my own know me, alleluia, alleluia.
✠. The Lord is my shepherd and I shall want nothing;
he has set me down in green pastures.
(Jn. 10: 14; ✠. Ps.22(23): 1-2a)

Communion Motet

Surrexit pastor bonus - O. de Lassus (1532-1594)

The Good Shepherd has risen,
who laid down his life for his sheep
and willingly died for his flock, alleluia.

St Teresa of Avila teaches importance of prayer, pope says

By Catholic News Service - April 19, 2021 By Junno Arocho Esteve

While St Teresa of Avila was outstanding in many ways, her union with Christ through prayer made her an “exceptional woman,” Pope Francis said.

In a video message April 15 marking the 50th anniversary of the proclamation of St Teresa of Avila as a doctor of the church, the pope said the Spanish saint’s “audacity, creativity and excellence as a reformer are the fruit of the interior presence of the Lord.”

“We are dealing with a person who was outstanding in many ways,” he said. “However, it should not be forgotten that her recognised relevance in these dimensions is nothing more than the consequence of what was important to her: her encounter with the Lord, her ‘determined determination,’ as she says, to persevere in union with him through prayer.”

The pope’s video message was played during a conference titled “Exceptional Woman,” held at the Catholic University of St Teresa of Avila in Spain. In his message, the pope said holiness is not a virtue reserved to “specialists of the divine” but is the “vocation of all believers.”

Saints, like St Teresa, “stimulate and motivate us, but they are not for us to literally try to copy them,” he said. “Holiness cannot be copied because even that could lead us away from the unique and different path that the Lord has for each one of us.”

“What is important,” he said, “is that each believer discerns his or her own path, each one of us has his or her own path of holiness, of an encounter with the Lord.” The path St Teresa followed, which “made her an exceptional woman and a person of reference throughout the centuries,” was that of prayer, which is a path “open to all those who humbly open themselves to the action of the Spirit in their lives.”

However, he added, “such a path is not open to those who consider themselves pure and perfect, the Cathars of all centuries,” referring to the 12th century gnostic movement. Instead, **the path of prayer is open “to those who, aware of their sins, discover the beauty of the mercy of God, who welcomes all, redeems all and calls all to his friendship,”** he said.

Pope Francis asked Christians to look to the example of St. Teresa of Avila and her union with God through prayer because it is “only his company that our heart desires and that gives us the fullness and joy for which we have been created.”

“Like the doctor of the church, we live in hard times, not easy times, that need God’s faithful friends, strong friends,” he said. “The great temptation is to give in to disillusionment, to resignation, to the fatal and unfounded premonition that everything will go wrong. That infertile pessimism, that pessimism of people incapable of giving life.”

St Joseph feast day – The Worker - *Fr Andy Hamilton SJ*

Pope Francis has dedicated this year to St Joseph. He did this in response to seeing how much pressure Coronavirus put on so many families through anxiety, unemployment and fractured relationships. He emphasises St Joseph’s role as father of his family.

Saint Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one’s own labour.

In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron. The world of work in St Joseph’s time differs from our own. He was self-employed as a carpenter, was skilled, saw his work through from beginning to end, and supported Mary and Jesus through his work. In his work he was relatively privileged – for many others work depended on being hired each day and could be back-breaking and dangerous, was back breaking. Supporting a family was always precarious.

In our developed nation fewer people work at making things for people to buy. Women and men are more likely to work at computers in large organisations and to see only a tiny part of what the finished product. Women are consequently less reliant on men for support but are often expected to contribute to family income. Because manufacturing is so often mechanised and computerised, requiring few workers and privileging people with a higher level of education, work for manual workers is precarious, and many can find only part-time work. People who are unemployed live on the edge of poverty and homelessness.

For both women and men work is an expression of their dignity as human beings. Respect for their dignity demands that they be seen and be able to grow as persons through their work. They are not simply cogs in a machine nor costs on a balance sheet to be hired or fired at will as profits dictate. Respect also demands that people

have security of employment and participate in shaping the conditions under which they work.

The importance of work in our lives is picked up in a further feast, that of the Feast of St Joseph the Worker, celebrated on May 1. The feast is relatively new. Its date was chosen to compete with May Day which represented work as a battleground between greedy employers and oppressed workers. The Feast commended a cooperative world in which work is a central part of human life and workers are honoured for themselves and not simply for their use to their employers. Pope Francis also speaks eloquently of the importance that work plays in a human life.

For St Joseph work was both a gift and a struggle. It remains so today. Given the weakness of individual workers in relation to employers, we always need to shape a society which ensures that the conditions under which people work are fair and respectful.

St. Catherine of Siena: To Love the Church Is to Long for Her Renewal

by Guy Bedouelle March 26, 2021

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

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

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

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

The Apostolate of Prayer

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

In her legacy to Raymond of Capua, she recounts how in Rome, during Lent of 1380, “truly dead”, for she was “without any nourishment”, she was transported, from the time the bell rang for Matins until the end of Mass, to the Basilica of St. Peter. “I went in, and I set to work immediately for the Bark of Holy Church. I remained there until evening, and I did not wish to leave this place all day and all night.” “To work”—that is, obviously, to pray for the Church and “the bark of Holy Church,” a traditional image but doubtless evoked by the Ship represented in a mosaic of Giotto that could be seen at that time in St. Peter’s in Rome. Catherine’s mission focused on the needs of the Church and of Christianity. She had Masses celebrated “exclusively for the intention of Holy Church.”

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

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

Catherine’s holiness consisted not in seeing the misfortunes of the Church and pointing out who was responsible for them but rather in attributing to herself the effects of sin in the Church. She could not separate herself from sinners in the Church but was herself one of them and thought she had been nothing but a “mirror of misery” to the countless souls God had entrusted to her. Pious exaggeration? On the contrary, a sense of the unworthiness of one who was not, before the One who is, according to the expression that is not only frequent in her writings but also essential to her theology.

Catherine, Doctor of the Church

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

St. Catherine's teaching on prayer forms part of her instruction as a Doctor of the Church. We find it dispersed throughout all her work, but particularly in the *Dialogue*, whose final chapter is itself a wonderful hymn to the Trinity. We find it also in a letter addressed to her niece, Sister Eugenia, a nun at Montepulciano, where she briefly summarizes the threefold way of prayer. First, there is the prayer of the heart, namely, continual prayer, or that constant and holy desire that keeps one in the presence of God. By this form of prayer, Catherine takes up an important teaching of St. Augustine, who remarked that, first of all, one's prayer is one's desire. Secondly, there is vocal prayer, especially that of the Divine Office, wherein our heart must be in accord with our tongue. Thirdly, there is mental prayer, in which the soul "unites itself to God in a movement of love. Rising above itself through the light of its intelligence, it sees; it knows and clothes itself in truth."

In describing Catherine's prayer, Raymond of Capua followed the qualities that Aquinas presents in his *Summa Theologiae*. But we can make explicit what Raymond implied in his biography, namely, that her prayer was truly apostolic, ecclesial, and by consequence very Dominican. Can we not say that like the Church, prayer itself is "a mother"? It nourishes, it teaches, it protects, it guides. As the Eternal Father revealed to Catherine, prayer is an apostolic mission. In "the cell of self-knowledge", he said to her, "it is through your tears, through your humble and constant prayer, that I wish to show my mercy to the world." In this compassionate love, Catherine of Siena is truly the daughter of St. Dominic.

EDITORIAL NOTE: *This essay is an excerpt from [In the Image of Saint Dominic: Nine Portraits of Dominican Life](#). Used by permission of [Ignatius Press](#). ALL RIGHTS RESERVED.*



**On this day we remember all our defence
personnel who have sacrificed their lives in
our prayers.
LEST WE FORGET**