



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:

Tue 13 Apr

Saint Martin I, Pope

MASS TIMES – Second week of Easter

Mon: 7:30am

Tues, Wed, Fri, 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 & Saturday

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

We remember our deceased - 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) and Michele Ettore Plenzick 29/3 (*Dominic's father*).

“A humble soul does not trust itself, but places all confidence in God.” – St Faustina

Come home to the Father's Divine Mercy

Scott P. Richert March 30, 2021



Over my lifetime, Divine Mercy Sunday has grown in popularity within the Church, in particular because of the devotion of Pope St. John Paul II to St. Faustina Kowalska, the Polish nun to whom Christ revealed the mystery of his Divine Mercy. On the day of her canonization — April 30, 2000, the Second Sunday of Easter — John Paul added Divine Mercy Sunday to the General Roman Calendar, to be celebrated every year on the Octave of Easter.

While I am of the “John Paul II Generation,” Divine Mercy Sunday is a celebration it took me many years to embrace. Last year, in the early weeks of the pandemic, we prayed the Divine Mercy Chaplet for the first time as a family from Good Friday through Divine Mercy Sunday. More recently, at OSV (or rather virtually, through Microsoft Teams), we have begun praying the Chaplet every Friday at 3 p.m. in commemoration of Our Lord's passion.

For a political theorist by training, the idea that an unchanging God could be both just and merciful long seemed a greater mystery than the Incarnation. The classical definition of justice, in human terms, is giving each his or her due. Mercy, in human terms, is contrasted to justice. It's synonymous with leniency or clemency — the suspension of justice for reasons of charity. Justice (again, in human terms) does not comprehend mercy. While the merciful man does not override justice capriciously, justice and mercy still represent opposite poles of human experience.

But God, of course, is constant in his will. If he is, as the whole of sacred Scripture testifies, both just and merciful, then the Divine Mercy cannot represent an opposite pole from divine justice; the two must be one.

We see glimpses of the answer to this paradox in Scripture, in verses such as Exodus 34:6, where God pairs his mercy with his faithfulness to those with whom he has made a covenant, and of course in the parable of the prodigal son, where the older son reads the father's mercy in our human sense, as overriding the justice that would demand punishment, not a feast, for the prodigal son upon his return.

But it is precisely in the Father's fidelity that we can see God's justice and mercy reconciled. Because God is faithful, there is no end to his mercy. While we wander, as the prodigal son did, he remains; if we return, he is always there, abounding with love for us. We can freely choose to abandon God, and when we do, we experience the results of our unfaithfulness as divine justice in the face of his fidelity; but if we come back to him once again in repentance and contrition, we experience that same fidelity as Divine Mercy.

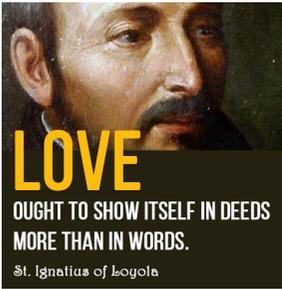
Though God's mercy is freely given, it is not free. We must seek the Divine Mercy by returning to God. If, unlike the prodigal son, we choose to remain among the swine, afraid to return to our Father's house, we will never know his mercy.

Msgr. Luigi Guissani, in "Morality: Memory and Desire," writes of hope as "giving the benefit of doubt to Another," a wonderful phrase that sums up the human predicament at the heart of our longing for mercy. Having squandered our inheritance like the prodigal son, and steeped in the human definition of justice, we fear that we do not deserve mercy. It is only when we give the benefit of doubt to God the Father, when we trust his words to Moses that he is "a God gracious and merciful, slow to anger and abounding in love and fidelity," that we can rise above our human understanding of justice and accept his Divine Mercy.

Having made that leap and experienced God's mercy for ourselves, how can we not desire to share the good news? Unlike the older son in the parable, we know that the mercy God offers others does not take away from the mercy he extends to us; it multiplies it.

Rejoicing in his mercy, how can we not reach out to those around us to proclaim God's faithfulness and call them back to our Father's house, so that they, too, may experience his Divine Mercy?

Scott P. Richert is publisher for OSV.



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 – Duffy Hall – Thursday: 6:30pm – 7:30pm (resumes at a date to be advised)

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

St Vincent de Paul Society

Legion of Mary

Pope marks 90th anniversary of Divine Mercy apparition

Junno Arocho Esteves February 22, 2021

VATICAN CITY (CNS) — Marking the 90th anniversary of the apparition of Jesus to St. Faustina Kowalska, Pope Francis wrote a letter to Catholics in Poland expressing his hope that Christ's message of divine mercy would remain "alive in the hearts of the faithful."

According to a statement released by the Polish bishops' conference Feb. 22, the anniversary of the apparition, the pope said he was united in prayer with those commemorating the anniversary at the Divine Mercy Shrine in Krakow and encouraged them ask Jesus "for the gift of mercy."

"Let us have the courage to come back to Jesus to meet his love and mercy in the sacraments," he said. **"Let us feel his closeness and tenderness, and then we will also be more capable of mercy, patience, forgiveness and love."**

In her diary, St. Faustina wrote that she had witnessed a vision of Jesus on Feb. 22, 1931, while she was living at a convent in Plock, Poland. Christ, she wrote, had one hand raised in benediction and the other resting on his breast, from which emanated two rays of light. She said Christ demanded to have this image painted — along with the words "Jesus, I trust in you" — and venerated.

Her sainthood cause was opened in 1965 by then-Archbishop Karol Wojtyla of Krakow, who — after his election to the papacy — would go on to beatify her in 1993 and preside over her canonization in 2000. Recalling St. John Paul II's devotion to St. Faustina Kowalska and Christ's message of divine mercy, the pope said his predecessor was "the apostle of mercy" who "wanted the message of God's merciful love to reach all inhabitants of earth."

Pope Francis also marked the anniversary of the apparition during his Sunday Angelus address Feb. 21. "Through St. John Paul II, this message reached the entire world, and it is none other than the Gospel of Jesus Christ, who died and rose again, and who gives us his father's mercy," the pope said.



"Let us open our heart, saying with faith, 'Jesus, I trust in you,'" he said.

'Don't you want to go to heaven?' - A lapsed Catholic is thrown when her young daughter discovers religion - **By Monica Dux** - April 2, 2021 — 2.02pm

There are many things I thought might happen on my first visit to Rome, but my six-year-old daughter finding God certainly wasn't one of them. While scouting out the neighbourhood where we were staying, we'd popped into a church, which turned out to be the burial place of Saint Catherine of Siena. This was exciting because, as a passionately devout Catholic child, Catherine had been one of my absolute favourite saints.

So there I was, standing over the sarcophagus containing Catherine's blessed body – and I do mean body, since her blessed head is kept in a different church, in Siena – when I spotted my daughter Meg, up the front, kneeling against a pew, head lowered, hands clasped. Before I could ask what she was doing, she turned to me, her tiny face absurdly solemn, and asked, “Is this how you do it? Is this how you pray to God?”

My brother often comments on how much Meg looks like me when I was a child. And he's right – I could have been looking at the young Monica, readying herself for Holy Communion. But it wasn't me. It was my daughter, who'd been born and raised in a thoroughly secular family, by a thoroughly secular mother, who hadn't just rejected the religion of her youth, but took every opportunity to blow metaphoric raspberries at it. As far as I knew, Meg still confused Jesus Christ and Santa Claus. And I'd never seen her pray; more importantly, she'd never seen me pray. So where had the idea of praying to God come from?

Later, as we toured around the city, Meg explained that she was now a Catholic, and so needed a large gold crucifix from one of the many crappy souvenir stalls we were passing so she could continue her praying at home. Her dad thought this was adorable. Me, not so much. That night as I ran Meg's bath, I decided to contextualise the whole Jesus thing. “You know, Meg, you don't have to be Catholic to pray. You don't even have to be part of a religion. You can just pray to yourself if you like. It can be really helpful to talk through your own thoughts and get them in order.”

Meg didn't even bother addressing this ridiculous suggestion. Instead, she simply announced that in order to be a real Catholic, she'd need to have water thrown on her. Her brother had explained the procedure, and she felt it should be carried out as soon as practically possible.

“Why don't you pray anymore?”

As I looked at my daughter's earnest little face, a strange thought struck me: maybe I should do what she asked. I could baptise her myself, right then and there. I knew the words. If I gave her what she wanted, she'd probably forget the whole thing quickly enough.

Better still, it would silence the niggling Catholic voice that still sometimes chatters away in my head. The one that asks, *what if Jesus and Mary and all that crazy stuff they taught you is true?* Maybe it's a million-to-one shot, but million-to-one shots can come in ... There was a cup by the sink, which I filled with bath water. But where exactly was I supposed to pour it? When infants are baptised, only the top of the head gets wet, although maybe priests are just being careful not to ruin the cute baby clothes.

What if I didn't do it correctly? I imagined myself sitting in heaven, waiting for Meg to join me, only to discover she'd gone the other way because I hadn't wet the right part of her scalp. As I was thinking of fetching a bigger cup, Meg spoke. "Why don't you pray anymore? Don't you want to go to heaven?"

And suddenly I saw what lay behind all this religiosity. In the months before our overseas trip, Meg had asked me several times what happens after you die. I'd given her the same noncommittal response I'd given my son: the "no one is really sure, but people believe lots of different things" dodge. This was designed to spare her the brutal truth – one I'd been spared by the religion my parents gave me.

Because as much as I now resent the Church, I also remember the tremendous certainty and reassurance it provided, silencing all the scary, unfathomable questions with neat, happy answers. I wished more than anything that I could give that same comfort to my beautiful daughter. Instead, I answered honestly: "I don't pray because I don't believe any more."

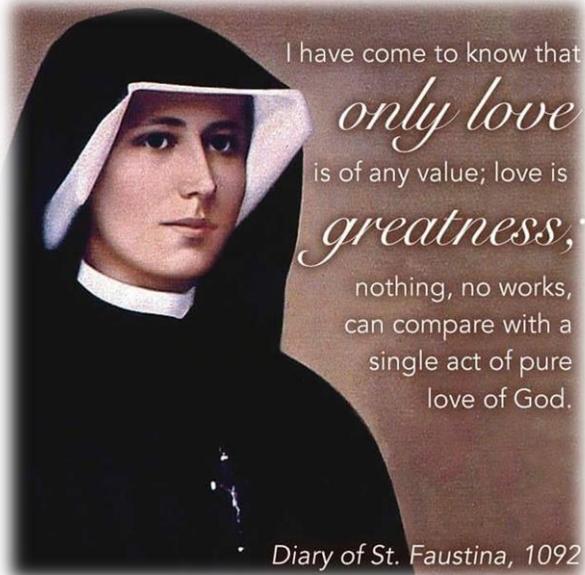
"So there's no God? And no heaven?"

I wanted to say, "Of course there is! When we die we'll all be together in heaven, with Jesus. We'll be happy and safe, forever."

Instead I said, "No, I don't believe there is a God, or a heaven." Meg was silent for a moment, avoiding my eyes.

"I believe," she finally insisted, "in God and in heaven, and I don't care what you think."

"That's okay," I replied. "You can believe if you want. That's okay."



I have come to know that
only love
is of any value; love is
greatness,
nothing, no works,
can compare with a
single act of pure
love of God.

Diary of St. Faustina, 1092



JESUS, I TRUST IN YOU

Today, the Second Sunday of Easter, is also Divine Mercy Sunday. It is a very special Sunday when the Divine Floodgates from Heaven are wide-opened and Jesus offers us the total forgiveness of all sins and punishment to any soul, who goes to Confession and receives Him in Holy Communion, on that day

The following links provide access to a truly beautiful and powerful testimony from Fr Donald Calloway on Divine Mercy. Both videos show how God loves everyone of us and will never abandon anyone, even the most hardened sinners. We, only have to answer to His call.

Please watch "Poster Child of Divine Mercy: The Testimony of Fr. Donald Calloway, MIC" on YouTube - <https://www.youtube.com/watch?v=r1Blr6PS7Dg> There is another video where Fr Don speaks of his amazing conversion story. This is a brief presentation which regularly features the influence of Filipino mothers in his journey to the Catholic priesthood - https://www.youtube.com/watch?v=7vwq_5pBE-o