



St Peter's Parish, Surry Hills

235 Devonshire St (near Crown Street),
Parish phone: (02) 9698 1948
Website: www.stpeterssurryhills.org.au
Email: admin@stpeterssh.org.au



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:

Wed 21 Apr	Saint Anslem, Bishop
Fri 23 Apr	Saint George, St Aldalbert, Bishop
Sat 24 Apr	Saint Fidelis of Sigmaringen, priest martyr

MASS TIMES – Third 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

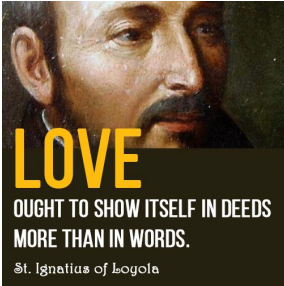
Every Friday and Sat: 9:30am Exposition of the Blessed Sacrament

Confessions: 9:30am Friday & Saturday

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

We remember our deceased – 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.

Congratulations to Donagh and Laura O'Callaghan on the baptism of their son Patrick this Sunday, 18 April after the 10:30am Mass. We pray for the O'Callaghan family on this special occasion.



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 on Tuesday 20 April 2021 at 7:30pm.

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

St Vincent de Paul Society

Legion of Mary

In Loving Memory of Caterina Vieira

Eternal rest grant unto her, O Lord,
and let perpetual light shine upon her. May she
rest in peace. Amen.



Entrance Chant

Iubilate Deo

Shout joyfully to God, all the earth, alleluia;
sing a psalm to his name, alleluia;
praise him with magnificence, alleluia, alleluia, alleluia. (Ps. 65(66): 1-2)

Offertory Motet

Regina caeli - G.P. da Palestrina (1525-1594)

Queen of Heaven, rejoice, alleluia!
for he whom you were worthy to bear, alleluia!
has risen as he said, alleluia!
Pray for us to God, alleluia!

Communion Chant

Cantate Domino

Sing unto the Lord, alleluia;
sing to the Lord, bless his name;
proclaim his salvation day after day, alleluia, alleluia.
Ÿ. Sing unto the Lord a new song;
sing to the Lord, all the earth. (Ps. 95(96): 2; Ÿ. 1)

Communion Motet

Exsultate Deo - G.P. da Palestrina (1525-1594)

Sing aloud to God our strength; shout for joy to the God of Jacob!
Raise a song, sound the timbrel, the sweet lyre with the harp.
Blow the trumpet at the new moon, at the full moon, on our feast day. (Ps. 80(81): 2-4)

Pope: “Having received mercy, let us now become merciful” - By Robin Gomes

On the feast of Divine Mercy on Sunday, Pope Francis urges Christians to open themselves to Christ’s mercy, which He grants through peace, forgiveness, and His wounds. In turn, they are asked to share this mercy with others.

“Let us be renewed by the peace, forgiveness, and wounds of the merciful Jesus. Let us ask for the grace to become *witnesses of mercy*. Only in this way will our faith be alive and our lives unified. Only in this way will we proclaim the Gospel of God, which is the Gospel of mercy.” This is the exhortation that Pope Francis offered in his homily at Mass on Divine Mercy Sunday, which is celebrated on the second Sunday of Easter.

“For if love is only about us, faith becomes arid, barren and sentimental. Without others, faith becomes disembodied. Without works of mercy, it dies,” the Pope said. He celebrated the Mass at the 16th century Church of Santo Spirito in Sassia, close to the Vatican, which St. Pope John Paul II in 1994 designated as the official Divine Mercy church in Rome.

In keeping with Covid-19 health protocols, only some 80 people were permitted within the Church for the Mass. They included male and female prison inmates, nurses, disabled persons, refugees, a migrant family, and some ‘Missionaries of Mercy’ priests concelebrating with the Pope at the altar. However, the Mass was telecast and streamed live on social media to allow wider participation.

Pope Francis began his homily by recalling how the risen Jesus brings about “the resurrection of the disciples” by raising their spirits and changing their lives. He does this with mercy. “Having received that mercy, they become merciful in turn,” the Pope said. They receive mercy from Him through three gifts: peace, the Spirit, and His wounds.

Peace

After the death of Jesus, the Pope explained, the disciples were huddled in a room, trapped in futility and full of remorse for having abandoned and denied their Lord. But Jesus arrives and greets them with, “*Peace be with you!*” The Pope said Jesus “does not bring a peace that removes the problems without, but one that infuses trust within. It is no outward peace, but peace of heart.” He explained, “The peace of Jesus made them pass *from remorse to mission*.” The peace of Jesus that awakens mission, the Pope continued, “entails not ease and comfort, but the challenge to break out of ourselves,” from the self-absorption that paralyzes, and from the bonds that keep the heart imprisoned. The disciples realized that God did not condemn or

demean them, but instead believed in them; as St. John Henry Newman put it, “He loves us better than we love ourselves.”

Forgiveness through Holy Spirit

The second way Jesus shows mercy, the Pope said, is by bestowing the Holy Spirit for the forgiveness of sins. By ourselves, he said, we cannot remove sin and its guilt. “Only God takes it away, only He by His mercy can make us emerge from the depths of our misery.” Hence, “we need to let ourselves be forgiven.”

“Forgiveness in the Holy Spirit is the Easter gift that enables our interior resurrection,” the Pope said, urging Christians to ask for the grace to “*embrace the Sacrament of forgiveness.*” “Confession,” he said, “is not about ourselves and our sins, but about God and His mercy.” “Confession is *the Sacrament of resurrection*, pure mercy,” the Pope said, urging all those who hear confessions to convey the sweetness of mercy.

Wounds of Jesus

Lastly, Jesus heals us with mercy by making our wounds His own and by bearing our weaknesses in His own body, Pope Francis said. The wounds of Jesus are “open channels between Him and us, shedding mercy upon our misery.” “They are pathways that God has opened up for us to enter into His tender love and actually ‘touch’ who He is.” “This,” the Pope said, happens at every *Mass*, where Jesus offers us His wounded and risen Body.” As the day’s Gospel episode of the doubting Thomas points out, “we discover God; we realize how close He is to us and we are moved to exclaim, ‘My Lord and my God!’” The grace of receiving mercy, he said, is the starting-point of our Christian journey. “Only if we accept the love of God, will we be able to offer something new to the world.”

Receiving and giving mercy

And this is what the disciples did, the Pope said pointing to the Acts of the Apostles. “Receiving mercy, they, in turn, became *merciful.*” No one claimed private ownership of any possessions, but everything they owned was held in common, which the Pope stressed is pure Christianity, not Communism. Their fears had been dispelled by touching the Lord’s wounds, and now they are unafraid to heal the wounds of those in need. The Pope concluded, urging all not to remain indifferent. “Having received mercy, let us now become merciful,” he said.

Divine Mercy Sunday

The feast of Divine Mercy has come into the liturgical calendar recently. A Polish nun, Saint Faustina Kowalska, who died in 1938, was an apostle of the devotion to

Divine Mercy. During the course of revelations to her, Jesus asked on numerous occasions that a feast day be dedicated to Divine Mercy, and that this feast be celebrated on the Sunday after Easter.

The liturgical texts of the Second Sunday of Easter already concern the institution of the Sacrament of Penance, the Tribunal of the Divine Mercy, and thus are already suited the request of Jesus. This feast, which had previously been granted to the nation of Poland and been celebrated within Vatican City, was extended to the Universal Church by Pope John Paul II on the occasion of the canonization of St Faustina on 30 April 2000. Later, in a decree dated 23 May 2000, the Vatican Congregation for Divine Worship and the Discipline of the Sacraments stated that "throughout the world, the Second Sunday of Easter will receive the name Divine Mercy Sunday."

St. Bernadette: Model of Humility, Strength and Steadfast Faith – Paul Senz, April 16, 2020



When a woman appears to you, standing in a crevice in a wall of rock, and tells you to build a shrine to her, you might be tempted to either brush the whole thing off as some sort of hallucination brought on by Lord knows what, or you might seek immediate psychiatric help. If you

tell anyone of this vision, they may very well suggest the latter.

When someone questions our faith, how do we react? If someone accuses us of having ulterior motives, or of being misguided, or of being downright dishonest, do we face this with persistent belief, or do we crumble at the first opposition? Perhaps these are questions that we don't consider, and we might not have a ready answer. St. Bernadette Soubirous faced criticism, unbelief, horrible accusations, and other opposition when she revealed her mystical visions. Her spiritual leaders scoffed at her, or worse. Her parents initially expressed the same incredulity as everyone else.

But there was nothing that could shake her faith.

Bernadette was born on January 7, 1844. Her father was a businessman with little to no aptitude for business; eventually he turned to working odd jobs whenever he could, resorting to alcohol for solace. Bernadette's mother Louise was a devout Catholic who instilled the importance of faith and a relationship with the Lord in her children.

The nature of her family life helped to develop a profound work ethic, a deep faith, and a strength and steadfastness in Bernadette. Louise had to find work whenever she could, in order to help the family make ends meet and give the children their daily necessities. Because she was out of the house many days, many of the household tasks fell to Bernadette, the oldest. This was not limited to cleaning and cooking, but she was a significant influence in the moral and religious education of her younger siblings, as well. There is even a report of Bernadette, as a young girl, taking her baby sibling out to her mother who was working in the field so the child could be nursed. Bernadette persisted in all of this, in spite of her physical ailments, and significant physical weakness.

Bernadette suffered greatly from early childhood. She was afflicted by digestive trouble from a young age, and a respiratory problem that would persist for the rest of her life. Bouts with cholera and tuberculosis threatened her life, but she fought through them every time. Young Bernadette also had a reputation as intellectually slow; her first communion was greatly delayed, because her teacher gave up after only a few lessons, insisting that Bernadette was too dull to grasp the material. But again, her obstinate refusal to give in led to her getting an education, and finally communing with her Lord.

The family's poverty became so great that they eventually moved into a one-room dwelling that had previously been a jail, which was called "the dungeon". When, on February 11, 1858, Bernadette, her sister, and a friend were gathering wood to heat the home near the grotto of Massabielle, near Lourdes, France, Bernadette had an experience that would utterly change her life. While Bernadette tried to find a place to cross the stream, she heard the sound of a great wind, but nothing moved – save a wild rose growing in a niche in the grotto. As Bernadette looked on, there was suddenly a blindingly brilliant light, and a figure clad in white – a woman whom Bernadette would refer to simply as *aquero*, "that one." Bernadette proceeded to pray the rosary, and when she completed it the woman smiled and disappeared.

Bernadette did not claim to know who this person was. On February 18, her third visit to the grotto, the woman asked her to come back every day for 15 days. Word began to spread about Bernadette's experiences, and the incredulity became rampant. Bernadette's own parents initially tried to keep her from going to the grotto, as they were embarrassed at the sort of attention their daughter was garnering. Her sister and their friend who had been with her during the first visit said they saw nothing, which only added to the skepticism about Bernadette's claims. And during these two weeks, large crowds began to gather at the grotto, much to the displeasure of the lo-

cal authorities. In fact, the police took Bernadette in for questioning, to make her “admit” that the whole ordeal was nothing but an elaborate hoax. But Bernadette was not to be put off. Regardless of what was thrown at her, she remained faithful. The local authorities continued to try to discredit Bernadette. They accused her and her family of various malfeasances. Her parents and other family members had come to believe her, and were unwavering in their support.

There were those who believed Bernadette implicitly. Many believed that the woman was Mary, Mother of the Lord, partially based on her description of the woman – dressed in a white veil, a blue girdle, with a yellow rose on each foot. The woman, whoever she was, asked for prayer and penance. It was not until March 25 that the woman identified herself. After Bernadette’s persistent queries, asking the lady repeatedly for her name, she finally answered: “I am the Immaculate Conception.” This was a revelation peculiar and confusing to Bernadette, but she related the information just the same, without a waver in her faith. And this revelation proved decisive in the reception and acceptance of the apparition.

Perhaps Bernadette’s holiness and humility, her unassuming nature, and her quiet steadfastness in the face of opposition, lend credence to the veracity of her claims. While Catholics are not bound to believe in the apparitions at Lourdes, the Church has deemed them “worthy of belief.” Regardless of one’s personal stance on these events, there is much that we can learn from this story of Bernadette. First and foremost, Bernadette is a portrait of strength. Her family, her pastor, her bishop, the media, tourists and gawkers, and people of all sorts were not only skeptical of her claims, but some were even hostile in their accusations. Some claimed she had a mental illness and should be institutionalized; others accused her of lying outright. Regardless, Bernadette persisted. This was not some pious idea, purely in the head of a dull or dunderheaded girl. In the face of all opposition, intensive interviews with Church officials, as well as representatives of the French government, Bernadette insisted she was telling the truth.

When Bernadette Soubirous lay dying, at the tender age of 35, she prayed to the Virgin Mary for strength to endure the trial. She had contracted tuberculosis of the bone, and was in great agony. She strove to continually remind herself that her suffering was not in vain, reportedly saying “**All this is good for Heaven!**” She died on April 16, 1879.