



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

Feast Days - Fifteen week in Ordinary Time:

Tue 13 Jul	Saint Henry
Wed 14 Jul	Saint Camillus de Lellis
Thu 15 Jul	Saint Bonaventure
Fri 16 Jul	Our Lady of Mount Carmel

Saint Peter's Church - temporary COVID closure

In line with the directive of the Vicar General of the Archdiocese of Sydney, Saint Peter's Church at Surry Hills will be closed until at least the morning of Saturday 17th July 2021.

Our Parish patronal celebration and the Holy Father's "Peter Pence" Appeal will take place on the first practically suitable Sunday after the churches reopen.

Our prayers for the Sick – Nerisa Williams, Nathan Essey, Mira Krcma, Josephine Finneran, Marija Barclay, John Yo-un and Dan Southee.

We remember our deceased – Peco Mitrevski (30/6/21), Muriel Rosemary Goddard [Tyrell] (2/7)(Paula's mother), Helen McGuirk, George Vorlicek, Lourdes Eulalia Martinez (10/6), Anne Kelly (Deborah White's mum (14/5), Betty Harkins (12/5), Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood, Joyce Hailwood & Marge Heaney, Joan McEvoy, June Veronica Hailwood, Michelle Perez Saldivar, Garry Hansen, Rita Azzopardi, Pauline Micallef, Loreta Manawag, George Vorlicek, John Lehane, Oscar Vonwiller, Bernard Mills and John Curtin.

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*

Pope: Prayer, life, faith keep flame of Christian life alight - By Christopher Wells 09 June 2021

In his penultimate catechesis on prayer, Pope Francis emphasises the relationship between constant prayer, faith, and daily life.

For more than a year – beginning in May 2020 – Pope Francis has offered an ongoing cycle of teaching on “prayer” during his weekly General Audience. On Wednesday, on his next to last catechesis on the subject, the Holy Father reflected on “perseverance in prayer,” and what it means to “pray constantly” – the invitation and command of scripture, taken from St Paul’s First Letter to the Thessalonians. This invitation was the inspiration for the journey of the Russian pilgrim in the 19th century ascetical work *The Way of the Pilgrim*. Pope Francis recalled that the pilgrim learned to say the **Jesus prayer**, “a prayer that, little by little, adapts itself to the rhythm of breath and extends throughout the day.”

Prayer: a sacred fire that burns in our hearts

Pope Francis then turns to several passages from the history of spirituality cited by the Catechism of the Catholic Church, which remind us that prayer serves as “an ardour in the Christian life, which must never fail,” like the “sacred fire that was kept in the ancient temples.” “So,” the Holy Father explains, “there must be a sacred fire in us too, which burns continually and which nothing can extinguish.”

From St John Chrysostom, the Pope shows that prayer can be a part of all our actions, saying that prayer does not interrupt or contradict the duties of daily life, but gives them meaning and peace.

The inner balance between work and prayer

But constant prayer is not easy, Pope Francis admits. When we are caught up in the obligations of daily life, and find it difficult to think of God, we should remember that although God cares for every aspect of Creation, He also remembers each one of us personally. “And so we too must always remember Him,” says the Pope.

Pointing to the example of monks, Pope Francis emphasises the importance of “inner balance” between work and prayer. Prayer that is too abstract can lose touch with reality, while work can keep us grounded. The hands of the monk, which are joined in prayer, he says, are calloused from physical labour.

On the other hand, prayer complements work, it is the “breath” of all we do, remaining as a “living backdrop to work,” even when it is not explicit. “It is inhuman,” the Pope says, to be so absorbed in work that you can no longer find time for prayer.”

Keeping the flame alive

Finally, Pope Francis recalls the experience of the Transfiguration. Jesus did not prolong the moment of ecstatic contemplation, but came down with the disciples to resume their daily journey. The experience of Mount Tabor, the Pope says, remained “in their hearts as the light and strength of their faith.”

The Pope explains that in the relationship between faith, life, and prayer, “**one keeps alight the flame of Christian life that God expects of each one of us.**”

J + M + J

Parishes for Mission Day – On **Saturday 21 August**, St Peter’s Parish will host the neighbouring parish of Redfern, Rosebery and Waterloo for a “parishes for mission” day between 9:00am to 4:00pm. Fr. John is calling for expressions of interest any parishioners who would like to attend. This event which will be held in our parish Hall (1880). Program for the day will be aimed at helping to form us for the Archbishop’s missionary project “Go Make Disciples”. There is no cost associated with this event.

Social Justice Sunday - we celebrate on the **29th of August**. The Australian Bishops’ Social Justice Statement, ***Cry of the Earth, Cry of the Poor***, invites us to join in responding to Pope Francis’ invitation to take a seven-year journey towards total ecological sustainability guided by seven Laudato Si’ Goals. The Statement provides theological foundations to ground and inspire our efforts to care for creation while responding to the needs of the disadvantaged and excluded. More information: ACBC Office for Justice, Ecology and Peace, www.socialjustice.catholic.org.au or tel. (02) 6201 9845.

PARISH GROUPS should only meet online until further notice

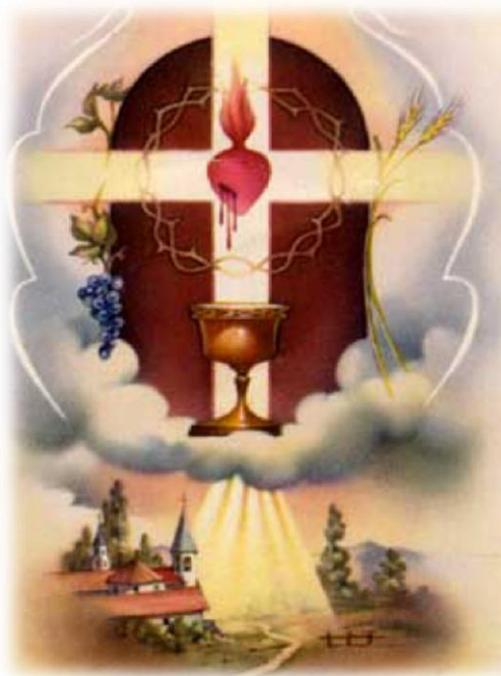
RCIA – The Duffy Hall – Thursday: 6:30pm – 7:30pm (fortnightly)

Neocatechumenal Way – B16 - 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 (fortnightly)
Young Adults – Sun 11:30 – 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 (Thurs 9:00am)
Bible Group – Church – Monday: 8:00am
Liturgy Group – B16 – after Sunday lunch
Legion of Mary – To be announced

The month of JULY is dedicated to the MOST PRECIOUS BLOOD



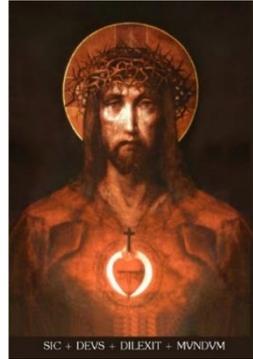
Like the Sacred Wounds of Jesus, His Precious Blood deserves special honour because of its close relation to the Sacred Passion. The Church has always held devotion to the Precious Blood in high esteem, since it is the price of our salvation, **“and the blood of Jesus Christ, His Son, cleanses us from all sins.”** (1 John 1:7)

JULY AND THE MOST PRECIOUS BLOOD

By Father Mario Attard, OFM, Cap - July 1, 2021 (Catho9lic In-sight)

Traditionally, the month of July is dedicated to the Precious Blood of Jesus. Hence, before entering into the reason why this is so it would be wise to have a look at what the Bible have to say on the Precious Blood of Jesus.

The blood of Christ is precious, unblemished, and spotless. In the First letter of Peter we find: *You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot* (1 Pt 1:18-19). In this perspective, we can say that Christ's blood is so precious that it is certainly priceless, for Christ's blood forgives sins. In Matthew 26 verse 28 Jesus tells us: *For this is my blood of the covenant, which is poured out for many for the forgiveness of sins* (Matt 26:28). Jesus' divine sonship, lordship and the salvation of fallen Man, is marked by Christ's blood. *This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood* (1 John 5:6). And, once again, John, in the following verse, highlights so beautifully that Jesus' blood cleanses all of us from sin. He states: *And the blood of Jesus his Son cleanses us from all sin* (1 John 1:7).



The Fathers of the Church nurtured a great love for the blood of Christ. In his letter to the Romans, Saint Ignatius of Antioch expresses an ardent desire to drink the blood of Christ, which is a love that is imperishable. He says: *I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire his blood, which is love incorruptible* (Letter to the Romans 7:3 [A.D. 110]).

For Saint Justin the Martyr the blood of Christ is the vehicle of our salvation, the nurture of our lives and the powerful sign that the Son of God incarnate in the person of Jesus Christ. In his *First Apology*, St Justin writes: *We call this food Eucharist, and no one else is permitted to partake of it, except one who believes our teaching to be true and who has been washed in the washing which is for the remission of sins and for regeneration [i.e., has received baptism] and is thereby living as Christ enjoined. For not as common bread nor common drink do we receive these; but since Jesus Christ our Saviour was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nurtured, is both the flesh and the blood of that incarnated Jesus* (First Apology 66 [A.D. 151]).

In St Irenaeus of Lyon's understanding, the blood of Christ shows that He is from the Father. In his treatise *Against Heresies*, St Irenaeus says: *If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, and confess it to be his body and affirm that the mixture in the cup is his blood?* (*Against Heresies* 4:33–32 [A.D. 189]). For Clement of Alexandria, Christ's blood helps us mature in our faith as children of God. Clement of Alexandria writes: *"Eat my flesh,' [Jesus] says, 'and drink my blood.' The Lord supplies us with these intimate nutrients, he delivers over his flesh and pours out his blood, and nothing is lacking for the growth of his children"* (*The Instructor of Children* 1:6:43:3 [A.D. 191]).

Finally, Aphraahat the Persian Sage harped as well on the importance that Christ's blood be drunk when he wrote in his *Treatises*: *After having spoken thus [at the Last Supper], the Lord rose up from the place where he had made the Passover and had given his body as food and his blood as drink, and he went with his disciples to the place where he was to be arrested. But he ate of his own body and drank of his own blood, while he was pondering on the dead. With his own hands the Lord presented his own body to be eaten, and before he was crucified he gave his blood as drink* (*Treatises* 12:6 [A.D. 340]).

The saints saw in the blood of Christ an immense resource both for their holiness as well as for those of the people around them. Hence, for **Saint Catherine of Siena**, Christ's blood is the primary source of many graces. She says: *Precious Blood, ocean of divine mercy: Flow upon us! Precious Blood, most pure offering: Procure us every grace! Precious Blood, hope and refuge of sinners: Atonement for us! Precious Blood, delight of holy souls: Draw us! Amen.* For **Pope Saint John XXIII**, *Devotion to the Precious Blood is the devotion of our time . . . It is a devotion for all souls, for the whole world.* Amazed by the unparalleled power of the Blood of Christ, **Saint Thomas Aquinas** openly confesses: *This Blood that but one drop of has the power to win all the world forgiveness of its world of sin.* **Pope Clement** is stupefied by the incredible efficacy of the Blood of Christ, so much so that he said: *Let us fix our gaze on the Blood of Christ and realize how truly precious It is, seeing that it was poured out for our salvation and brought the grace of conversion to the whole world.*

From the font of this biblical, patristic and spiritual richness popular piety has evolved its own contribution to foster that much-needed love and devotion to the Precious blood of Christ. It is for this reason that in the **Litany of the Most Precious Blood of Christ** we invoke this blood to be our salvation. In other words, we invoke the Blood of Christ to save us because it is the blood of the only Son of the Father, the Incarnate Word. It is the blood of the new and eternal covenant. It is the blood that was spilled to the ground, flowed at the scourging and was dripping from Christ's crown of thorns. Christ's blood was shed on the cross, the price of our redemption and, as such, it is our only claim to pardon. Since it is a torrent of mercy which overcomes evil, the blood of Christ is our blessing cup in which we are washed. Knowing its undisputed strength it acted as the endurance of the saints. The blood of Christ makes the barren fruitful, is the protection of those who are threatened, the comfort of the weary, the solace

of the mourner, the hope of the repentant, the consolation of the dying, our peace and refreshment, our pledge of life thanks to which we pass to glory. O blood of Christ, by what you have done for us in Christ, you are really the most worthy of honour!

Now I can understand why the Church has rightly evolved different feasts to the Precious Blood, and **Pope Blessed Pius IX's** institution of the Feast of the Precious Blood, which **Pope Pius X** officially assigned on July 1 as its celebration. Now, it makes perfect sense to me why a votive Mass was established for the Precious Blood of Christ after Vatican II, which can be celebrated both in the month of July as well as during the other months of the year.

O God, who by the Precious Blood of your Only Begotten Son have redeemed the whole world, preserve in us the work of your mercy, so that, ever honouring the mystery of our salvation, we may merit to obtain its fruits. Through Christ our Lord. R/. Amen.

St. Bonaventure (Feast Day 15 July 2021) is exalted for Humility, Holiness and Brilliance

- Susan Klemmond in NCR, July 15, 2020

“Just as the waters crowd into the valleys, so the graces of the Holy Spirit fill the humble.” St. Bonaventure reached heights of spiritual, intellectual and ecclesial achievement as one of the greatest saints of the Middle Ages, but he always remained firmly grounded in humility.

St. Bonaventure was likely born in 1217 in Cività di Bagnoregio, north of Rome. He was named Giovanni after his father and it's unclear how he came to be known as Bonaventure, which means ‘good fortune.’

As a small child, St. Bonaventure was cured of a serious illness through the intercession of St. Francis of Assisi, which possibly influenced his decision to become a Franciscan.

While studying in Paris, St. Bonaventure met another humble religious destined for greatness: St. Thomas Aquinas. Over the course of seven years the two scholars formed a deep friendship.

“For a parallel friendship one must go back to the days of David,” wrote Dominican Father Placid Conway, in *Saint Thomas Aquinas of the Order of Preachers (1225-1274): A Biographical Study of the Angelic Doctor*. “And it came to pass...the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.” (1 Samuel 19:1)

One day St. Thomas and a companion found St. Bonaventure in his cell writing the life of St. Francis of Assisi. Rather than interrupting his work, St. Thomas said of his Franciscan friend, “Let us leave a saint to write about a saint.” It is believed that Saints. Bonaventure and Thomas Aquinas received doctorates on the same day.



Like St. Thomas, St. Bonaventure became one of the greatest thinkers of his time, writing many important philosophical and theological works.

He is known as the Seraphic Doctor because of his deep and ardent love for God. His motto was: “I do not wish to know Thee, except to love Thee,” and “I shall study Thee solely to love Thee!”

Bonaventure also served during challenging times as minister general of his order, the Friars Minor (Franciscans). He also assisted with a papal election and helped prepare for an ecumenical council, according to the [Catholic Encyclopaedia](#).

In 1265 he was nominated to be archbishop of York but firmly declined the honour. About eight years later, another pope, Gregory X, wouldn't take 'no' for an answer and St. Bonaventure was created cardinal-bishop of Albano, Italy. According to tradition, St. Bonaventure was washing dishes outside a convent near Florence when papal envoys arrived with his cardinal's hat. He asked them to hang the hat on a nearby tree until he finished the dishes.

St. Bonaventure also taught others the humility he practiced personally. In his “Holiness of Life,” a work written for Poor Clare nuns, he describes the virtues that make for religious perfection. Humility is the foundation of all virtue, just as pride is the beginning of all sin, he wrote. “Without [humility] not only is there no virtue, but that which might have been virtue is vitiated and turns to pride.”

St. Bonaventure advised that those seeking to become perfectly humble need to:

- Attribute all their good works to God and not themselves;
- Remember Christ's humility which left most people during his time unable to form a correct judgment of him or believe he was God; and finally
- Know themselves well. “Consider then whence you come,” St. Bonaventure wrote, “and take it to heart that you are the slime of the earth. You have wallowed in sin and are an exile from the happy kingdom of Heaven. Thoughts such as these will quell the spirit of pride and drive it away somewhat.”

Unlike pride, humility softens God's anger and prepares us for his grace, the saint wrote. Patience tests and perfects humility.

The Seraphic Doctor died in 1274, possibly the victim of poisoning. St. Bonaventure's own humility provides an example of the relationship he wrote about between that virtue and grace: “Just as the waters crowd into the valleys, so the graces of the Holy Spirit fill the humble. And to continue the comparison, just as the greater the incline the quicker the water flows, so the more the heart bends under humility, the nearer we are to God.” *This article originally appeared July 15, 2019, at the Register.*

*Bonaventure emphasizes **faith as the key to Bible interpretation**. The goal of Bible study is not academic knowledge, but wisdom — the experience of knowing and loving God leading to eternal happiness and fulfilment of all our desires.*