



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 - Seventeenth week in Ordinary Time:

Mon 26 Jul	Saints Joachim and Anne
Thu 29 Jul	Saint Martha
Fri 30 Jul	Saint Peter Chrysologus
Sat 31 Jul	Saint Ignatius of Loyola

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 31st 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.

We pray for our sick – Nerisa Williams, Nathan Essey, Mira Krcma, Josephine Finneran, Marija Barclay, John Yo-un and Dan Southee.

We remember our deceased – David Patrick Watson(18/7), Charles Xavier ((13/7), William Winterton (8/6), Peco Mitrevski (30/6/21), Muriel Rosemary Goddard [Tyrrell] (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 and June Veronica Hailwood.

Evangelium (starts at noon) – This Sunday's topic is '**Catholics in the workplace**'- **Zoom Link:** Join from PC, Mac, Linux, iOS or Android: <https://uni-syd-ney.zoom.us/j/7766586513>

Password: 432028 - Sunday noon

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

I once fell in love with the Latin Mass - which is why I understand why Pope Francis restricted it. - Zac Davis July 16, 2021



Father Richard Munkelt celebrates a traditional Latin Mass July 1, 2021, at Immaculate Conception Seminary in Huntington, N.Y. (CNS photo/Gregory A. Shemitz)

I cried the first time I went to a traditional Latin Mass. It would have been difficult for me not to; I was an emotionally volatile 20-year-old college kid studying theology who loved the “smells and bells” that Catholicism offered—and man, there were a *lot* of bells and smells going on while Mozart’s “Requiem” carried the liturgy.

After that, I was hooked. A group of friends and I asked a Jesuit, the late Robert Araujo, if he would learn how to say Mass in the extraordinary form (how the pre-Vatican II traditional liturgy has been known since 2007) so we could have it on campus. He did, and a few of us were trained on how to be altar servers for it. To what I imagine was the shock and dismay of many of his brother Jesuits, we were able to celebrate the traditional Latin Mass at the Jesuit residence. To this

day, one of my most-treasured books is a *St. Edmund Campion Missal & Hymnal for the Traditional Latin Mass* that Father Araujo gifted me.

The traditional Latin Mass (I will refer to it after this as “the Latin Mass” for simplicity’s sake, though of course the current Mass promulgated after Vatican II can be and is also celebrated in Latin)) never became the primary form of liturgy that I attended, and eventually I stopped going to it altogether sometime after college. But it nevertheless made a significant impact on my spiritual life at a critical, impressionable point in my formation.

With the news that Pope Francis has greatly restricted the celebration of the Traditional Latin Mass, I have been reflecting on what the Latin Mass gave me and my spiritual life, good and bad.

First, the good: What I saw in the Latin Mass was an unparalleled reverence for the sacred. It hammered home, for the first time, that I was part of a celebration of “these sacred mysteries.” Whereas previously I had attended a lot of parishes that couldn’t bother to get their sound systems working, or that were reliant upon the whimsical improvisations of a well-meaning priest, the Latin Mass was choreographed with the care and attention to detail of a Broadway performance. This care for detail, far from seeming stuffy, instead conveyed a deep and passionate love for what was holy. And even more importantly, it invited me to join in that love by taking similar care in my own prayer and participation in the Mass.

It gave me a hunger for “the beautiful,” despite my eurocentric understanding of beauty. There were no felt banners or tacky papier-mâché art in sight. To that point, when the Met Gala chose “Heavenly Bodies: Fashion and the Catholic Imagination” as its theme, do you think they were looking to 1970s Catholic aesthetics for inspiration?

But do you know what else the Latin Mass did for me?

It made me bitter and arrogant. It made me think I had the more ancient, therefore holier, therefore better way to practice my faith. I would make jokes about the “Novus Ordo” and speculate about the day the church might even do away with vernacular liturgy, considering it a failed experiment. In one example I find particularly galling and embarrassing, when I attended my regular, non-Latin Mass, instead of praying the liturgy I would actually sit there and count all the deviations from the rubrics that I could notice.

I found a lot of security in the (very flawed) idea that “Catholicism is an ancient, unchanging faith. This is the most ancient, unchanging way to live it out.” It took

me some time and prodding and prayer to realize that this security wasn't in or from God, but rather about reassuring *myself* that I had an answer that I would never need to change (a very attractive prospect to someone whose world feels in constant flux!).

We are called to faith that the truth revealed by God in Christ is eternal and unchanging, but as Pope Francis has pointed out repeatedly (like a good Jesuit spiritual director), rigidity and possessiveness about how to express that truth are not authentically *free* expressions of faith.

One of the beautiful parts about the celebration of Mass is that it links us to the communion of the church, extending across both time and space. And the Tridentine Mass, representing more than 400 years of that celebration across history, conveys some aspects of that communion powerfully. But unfortunately, some uses of it in our time have become a point of rupture in that communion as well. A more widespread celebration of the Traditional Latin Mass was an initiative that "intended to recover the unity of an ecclesial body with diverse liturgical sensibilities," Pope Francis explained in his letter explaining his motivations for the *motu proprio* "Traditionis Custodes." However, in effect it "was exploited to widen the gaps, reinforce the divergences, and encourage disagreements that injure the Church, block her path, and expose her to the peril of division." When I read those words, I knew it was true in my own personal spiritual life. It is a great sadness that it was exploited. And if the pope and the bishops around the world who responded to his questionnaire on this topic saw this division throughout the church, Francis was right to respond.

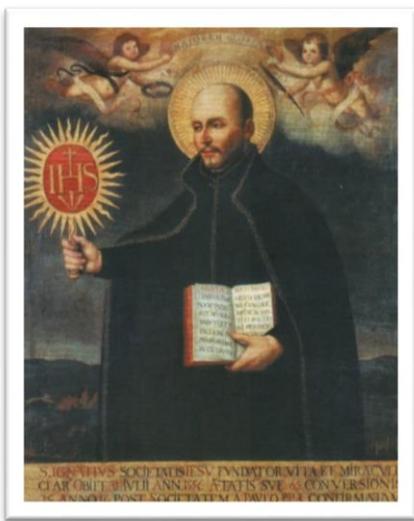
But, you may object: *I am not a smug pseudo-schismatic who hates the pope, and I love the Latin Mass!* Here is the difficult thing being asked of you by the Holy Father: There are many good reasons to love the Latin Mass, but given that it has become a demonstrable cause of disunity and rancour within the church, we have to look for the gifts it gives elsewhere.

Pope Francis readily admits that he agrees with Pope Benedict XVI that "in many places the prescriptions of the new Missal are not observed in celebration, but indeed come to be interpreted as an authorization for or even a requirement of creativity, which leads to almost unbearable distortions." So, one task at hand, and a possible place of common ground for divided Catholics, is to focus on making regular Masses a bit more reverent. After all, the good things that I received from my encounter with the Traditional Latin Mass should have been available to me in the *Novus Ordo*, too. All good liturgy, in whatever form or language, should engender desires for the good, the true and the beautiful.

But there is another, deeper and more difficult spiritual challenge here. The desires that the liturgy awakes and satisfies in us—and for some of us, the desires that the Latin Mass especially nurtured—are good, holy and necessary. But those desires also point beyond the liturgy itself. At the risk of sounding glib, what would it mean if we could find the spiritual goods that the Latin Mass taught so many in other places? What if we were able to discover a passion for beauty from our service to the poor? If we could develop a mature sense of wonder and awe from caring for creation, our common home?

If I am honest, those feel like daunting questions that I don't really know how to respond to. I only know that I think I'm being called to ask them. Answering them, I imagine, will take patience, practice and a lot of prayers—in whatever language they're said.

A Simple Way Everyone Can Imitate Saint Ignatius of Loyola by Philip Kosloski



July 31st is the feast day of Saint Ignatius of Loyola and while many are familiar with the Jesuit Order he founded, few appreciate the life he led and even fewer try to imitate his example. Yet when we look at his life, especially his conversion, we find a simple way that everyone can easily imitate.

To learn this simple way, let us examine the story of his conversion.

For much of his early life, Saint Ignatius was enraptured by the **fantastical tales of knights and ladies**. He would often dwell upon these stories and place himself in them. He recounted later that he often,

“...pictured to himself what he should do in honour of an illustrious lady, how he should journey to the city where she was, in what words he would address her, and what bright and pleasant sayings he would make use of, what manner of warlike exploits he should perform to please her.”

These tales fuelled his life for some time and influenced how he looked at the world. It was a life divorced from Christ and one taken up in many vain pursuits for power and glory.

It took a battlefield injury to put everything back in perspective. While recuperating in his bed, he desired to read more stories of knightly chivalry. Providentially there were no such books around. This forced him to read two books that deeply shaped him and transformed him into another person.

Here is his account of the event,

*“As Ignatius had a love for fiction, when he found himself out of danger he asked for some romances to pass away the time. In that house there was no book of the kind. They gave him, instead, **“The Life of Christ,”** by Rudolph, the Carthusian, and another book called the **“Flowers of the Saints,”** both in Spanish. By frequent reading of these books he began to get some love for spiritual things. This reading led his mind to meditate on holy things, yet sometimes it wandered to thoughts which he had been accustomed to dwell upon before.*

*While perusing the life of Our Lord and the saints, he began to reflect, saying to himself: **“What if I should do what St. Francis did?” “What if I should act like St. Dominic?”** He pondered over these things in his mind, and kept continually proposing to himself serious and difficult things. He seemed to feel a certain readiness for doing them, with no other reason except this thought: **“St. Dominic did this; I, too, will do it.” “St. Francis did this; therefore I will do it.”** These heroic resolutions remained for a time, and then other vain and worldly thoughts followed. This succession of thoughts occupied him for a long while, those about God alternating with those about the world. But in these thoughts there was this difference. **When he thought of worldly things it gave him great pleasure, but afterward he found himself dry and sad. But when he thought of journeying to Jerusalem, and of living only on herbs, and practising austerities, he found pleasure not only while thinking of them, but also when he had ceased.***

*This difference he did not notice or value, until one day the eyes of his soul were opened and he began to inquire the reason of the difference. **He learned by experience that one train of thought left him sad, the other joyful.** This was his first reasoning on spiritual matters. Afterward, when he began the Spiritual Exercises, he was enlightened, and understood what he afterward taught his children about the discernment of spirits. **When gradually he recognized the different spirits by which he was moved, one, the spirit of God, the other, the devil,** and when he had gained no little spiritual light from the reading of pious books, he began to think more seriously of his past life, and how much penance he should do to expiate his past sins. **Amid these thoughts the holy wish to imitate saintly men came to his mind; his resolve was not more definite than to promise with the help of divine***

grace that what they had done he also would do.” (The Autobiography of Saint Ignatius)

Saint Ignatius was forced to read the lives of the Saints and by the end of reading them, he deeply desired to imitate them. He asked himself, **“What if I should do what St. Francis did?” “What if I should act like St. Dominic?”** These questions are ones that we too often neglect. We think to ourselves, **“I could never be like St. Francis,”** or **“St. Dominic was a saint, I could never be a saint.”**

We also tend to lower our goal, being satisfied with Purgatory instead of aiming for Heaven. **Too often I hear the refrain, “I hope to get into Purgatory. I could never go straight to Heaven.”** By doing so, we set the bar low and pray that when we die we are good enough to pass the gates of Purgatory. This is a very faulty way to look at eternal life.

If we aim at Purgatory and fail, the only other place to go is Hell. If we aim at Heaven and fall short, we are saved by God’s Divine Mercy and are purified in Purgatory.

So in the end, let us learn from Saint Ignatius of Loyola and read the lives of the Saints. And let us not only read their holy and inspiring lives, but let us try to imitate them.

We need more heroic men and women in our world today. It doesn’t take much to change the world. Just look at Saint Francis and Saint Ignatius. Both men renounced the world and lived in poverty, yet their religious orders were the first to bring the Gospel to many parts of the world and brought numerous souls to Christ. Those were just two individuals who inspired and continue to inspire millions of people.

Aim high and be a Saint. The world needs you.

Spiritual Holy Communion:

As Fr. John mentioned in this Sunday’s homily, Jesus Christ comes to us in Word and Sacrament: We always have access to Jesus as the Word of God via Sacred Scripture (see the attachment to this email or the parish website for this Sunday’s readings). Moreover, when we do not have access to the Sacraments, we can make an act of perfect contrition (see homily) and a “spiritual communion”.



Communion Prayers

The following prayers before and after Holy Communion may be helpful in normal times, and currently in the form of a **“spiritual communion”**.

Prayers before Communion

Heavenly Father, you offer me the living and life-giving food that is Christ your Son. Humbly, I accept and I pray that this divine food may deepen, strengthen and make flourish the supernatural life in me and in all who receive Him at this Mass.

Jesus, you became the Lamb of God, the victim for our sins. May I receive you with gratitude and love. May I absorb something of your love for the Father and of your love for all; and may all of us who receive you be filled with your Spirit and become more like you.

Holy Spirit of God, abiding in me, help me to receive with great reverence and love of this gift of the Father. Help me to surrender myself to Jesus and through him to the Father, and make stronger and more conscious the bond that unites us to one another in Christ Jesus.

Prayers after Communion: Thanksgiving

Heavenly Father, You have given me this divine gift under the form of bread because you intend Him to be food for me. May, then, this living Bread give me life, his divine strength replace my weakness, his nourishment promote my spiritual health, his perfection transform me into the likeness of Jesus, Himself.

In You, Jesus, we are all united. Sharing your life, we are made one with you and with one another. How wonderful the bond that invites, how wonderful the charity that should animate us. Make my love for others a reflection of your love for us all.

May the Holy Spirit, the soul of the Mystical Body, dwell in my soul and enkindle it with the flame of true love.

Mary, Mother of Jesus and my mother, at this moment when I am so closely united with him help me to give him the love and worship that are his due. You knew him so intimately in his earthly life; you know him so wonderfully in glory: teach me to know him better:

Help me to become more like him in my thinking, in my imagining, in my desiring and in my living.

Sunday Mass collections – The parish kindly asks that we keep in mind the ongoing costs and expenses of the parish in the absence of the Sunday Mass collections.

Please consider donating via i) a direct transfer to the parish church account **BSB No: 062 784 Acc. No: 561 5001** or

ii) by clicking on the yellow **“Support us”** button on the top right hand corner of the Homepage of the parish website.

RCIA Topic – The topic for next week’s RCIA is **The Most Holy Trinity**.

Parishes for Mission Day – 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 and lunch will be supplied.

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 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

Safeguarding our Parish

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding Office at 93905810 or safeguardingenquiries@sydneycatholic.org. The Archdiocese has a legal obligation to report crimes to the police.

