



## 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 - Fourteenth week in Ordinary Time:**

|           |                                       |
|-----------|---------------------------------------|
| Mon 5 Jul | St Anthony Zaccaria                   |
| Tue 6 Jul | St Maria Goretti                      |
| Fri 9 Jul | St Augustine Zhao Rong and companions |

### **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 10<sup>th</sup> July 2021.

The closure includes entry via the church pin code.

### **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 Fineran, 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.

## Pope says pandemic a 'lesson in humility'; warns against doing 'what we did before' - Inés San Martín

ROME — Ahead of the feast of Saints. Peter and Paul, Pope Francis welcomed a delegation from Ecumenical Patriarchate Bartholomew I of Constantinople on Monday, urging Orthodox and Catholic faithful to not “squander” the “dramatic crisis” caused by the COVID-19 pandemic.

The delegation is in Rome this week to celebrate the feast of the patrons of Rome, marked on June 29.

The “scourge” of the pandemic, the pope said in his remarks, “has tested everyone and everything. **Only one thing is more serious than this crisis, and that is the risk that we will squander it, and not learn the lesson it teaches. It is a lesson in humility, showing us that it is not possible to live healthy lives in an unhealthy world, or to go on as we were, without recognizing what went wrong.**”

Francis also warned against the “senseless notion” that the world can go back to what it was, relying on “false securities, habits and projects that aim exclusively at pursuing wealth and personal interests, while failing to respond to global injustice, the cry of the poor and the precarious health of our planet.”

Christians too, he said, are called to reflect on whether “we want to go back to doing what we did before,” as the pandemic had not happened. According to the pope, the present crisis is an invitation to “distinguish, discern and sift” between what is enduring and what is passing.

Quoting the Apostle Paul, Francis said that what endures “is love, because while everything else passes away, ‘love never ends.’”

“Far from a romantic love, closed in on our personal feelings, desires and emotions, this love is concrete, modelled on that of Jesus,” the pope said, adding that the Gospel promises abundant fruit not to those who acquire riches for themselves, or to those who seek their own advantage, but to those who generously share with others.

The pope also told the ecumenical delegation that every crisis represents a crossroads: “We can withdraw into ourselves, seeking our own security and expediency, or we can be open to others, which entails risks but also God’s promised fruits of grace.”

The time has come, he said, for Christians working towards full communion to give further impetus to their efforts to break down “ancient prejudices and definitively overcome harmful rivalries,” perhaps with the two Churches walking more closely together, without ignoring the differences that still need to be resolved through dialogue.

“The witness of growing communion between us Christians will also be a sign of hope for many men and women, who will feel encouraged to promote a more universal fraternity and a reconciliation capable of healing past wrongs,” Francis said. “This is the only way to the dawn of a future of peace.” After the audience with the pope, the delegation from Constantinople met with the Pontifical Council for the Promotion of Christian Unity, headed by Cardinal Kurt Koch.

On June 29, they will attend the Mass presided over by Francis in St. Peter’s Basilica for the Feast of Saints. Peter and Paul.

### **How Psalm 23 can help you endure COVID-19** – Philip Kosloski – 2/09/21



***Psalm 23 reminds us that even though death may surround us, God is at our side.*** This year has been forever marked by the effects of COVID-19, and it has been a stressful time for many throughout the world. Many live with a constant fear of what could happen and are worried about all the numerous possibilities.

Yet, it is not healthy to live in a perpetual state of fear. **We should certainly take all the necessary precautions, but at some point we need to relinquish control of our life and leave it in the hands of God.**

We can't control (or predict) whether or not we will get sick from any infectious disease and we can't control whether those we love die from it. What we can do is **trust God** and let him bring good out of evil.

One passage from the Bible that can help us endure the current situation and come to terms with the possibilities is **Psalm 23**. It has given countless souls comfort in times of darkness and can **give us peace** when faced with uncertainty. Below is an excerpt from Psalm 23 that can be recited daily, **always reminding us that God is at our side**:

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and they staff they comfort me. (Ps. 23, 1-4, Douay Rheims Version)

**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](http://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 - Monday: 7:30pm

**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 to 11:30am (Thurs 9:00am)

**Bible Group** – Church – Monday: 8:00am

**Liturgy Group** – B16 – after Sunday lunch

Legion of Mary – To be announced

### **The Litany of Humility** - Cardinal Merry del Val

O Jesus, meek and humble of heart, *hear me.*

From the desire of being esteemed, *deliver me, Jesus.*

From the desire of being loved, *deliver me, Jesus.*

From the desire of being extolled, *deliver me, Jesus.*

From the desire of being honoured, *deliver me, Jesus.*

From the desire of being praised, *deliver me, Jesus.*

From the desire of being preferred to others,  
*deliver me, Jesus.*

From the desire of being consulted, *deliver me, Jesus.*

From the desire of being approved, *deliver me, Jesus.*

From the fear of being humiliated, *deliver me, Jesus.*

From the fear of being despised, *deliver me, Jesus.*

From the fear of suffering rebukes, *deliver me, Jesus.*

From the fear of being calumniated, *deliver me, Jesus.*

From the fear of being forgotten, *deliver me, Jesus.*

From the fear of being ridiculed, *deliver me, Jesus.*

From the fear of being wronged, *deliver me, Jesus.*

From the fear of being suspected, *deliver me, Jesus.*

That others may be loved more than I, *Jesus, grant me the grace to desire it.*

That others may be esteemed more than I, *Jesus, grant me the grace to desire it.*

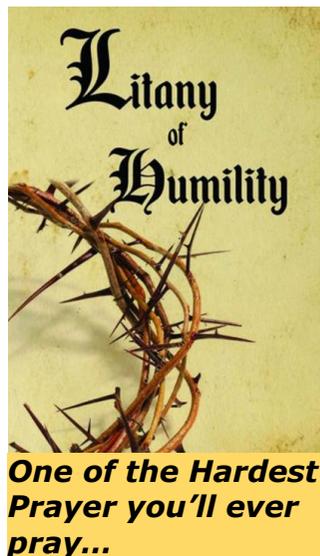
That, in the opinion of the world, others may increase and I may decrease, *Jesus, grant me the grace to desire it.*

That others may be chosen and I set aside, *Jesus, grant me the grace to desire it.*

That others may be praised and I go unnoticed, *Jesus, grant me the grace to desire it.*

That others may be preferred to me in everything, *Jesus, grant me the grace to desire it.*

That others may become holier than I, *provided that I may become as holy as I should, Jesus, grant me the grace to desire it.*



**Catherine of Siena: Drunk on the Blood of Christ** - *Amy Welborn* - published on 04/29/17 - (For various historical reasons, beginning with the pontificate of Pius IX, the Church traditionally dedicates the month of July to the Most Precious Blood.)

*In getting to know this astonishing Doctor of the Church, Amy Welborn finds herself wading deeply with her into the Precious Blood. When Bishop Robert Barron's Word on Fire team asked me to write the companion prayer book for the Pivotal Players series, I welcomed the opportunity to get to write about some figures I knew well — like Francis of Assisi — and get to know others with whom I was less familiar — like Michelangelo, who was actually quite a letter-writer and an intriguing poet.*

And then there was Catherine. Catherine of Siena, whom I thought I knew well enough. I had named my now 25-year-old-daughter for her, after all. But this Catherine, I discovered, was a woman whom I really barely understood at all. And who, at every turn, surprised and challenged me. I am not one who expects saints to be bland, white-washed and predictable, but even so, as I encountered Catherine through her writings — dictated, since she could not write herself — I was continually astonished by the depth of thought, the layers of symbolism and a wild, passionate spirit that coursed strongly, even from a printed page, even eight centuries after she walked the narrow, cobbled streets of Siena.

**Take blood** - *At the end of his life, stripped naked, scourged at the pillar, parched with thirst, he was so poor on the wood of the cross that neither the earth nor the wood could give him a place to lay his head. He had nowhere to rest it except on his own shoulder. And drunk as he was with love, he made a bath for you of his blood when this Lamb's body was broke open and bled from every part ... He was sold to ransom you with his blood. By choosing death for himself he gave you life. (Dialogue)*

**Blood** - Some of us are wary of the sight of it or even repulsed, but in Catherine's landscape, there is no turning away. The biological truth that blood is life and the transcendent truth that the blood of Christ is eternal life are deeply embedded in her spirituality. We see these truths in the *Dialogue*, in passages like the one above, and even in her correspondence.

For in her letters, Catherine usually begins by immediately setting the context of the message that is about to come: *Catherine, servant and slave of the servants of Jesus Christ, write to you in his precious blood...*

The salutation is followed by a brief statement of her purpose, which, by virtue of Catherine's initial positioning of her words in the context of the life-giving blood of Jesus, bear special weight and authority: *in his precious blood...desiring to see you a true*

*servant....desiring to see you obedient daughters...desiring to see you burning and consumed in his blazing love...desiring to see you clothed in true and perfect humility....*

In both the *Dialogue* and her letters, Catherine takes this fundamental truth about salvation – that it comes to us through the death, that is, the blood of Christ – and works with it in vivid, startling ways. She meets the challenges of describing the agonies and ecstasies of the spiritual life with rich, even wild metaphors, and the redemptive blood of Christ plays its part here. For as she describes this life of a disciple, we meet Christ's friends, followers, sheep, lovers as those drunk on his blood, inebriated. They are washed in the blood and they even drown in it:

*This is how these beloved children and faithful servants of mine follow the teaching and example of my Truth..... Indeed, they go into battle filled and inebriated with the blood of Christ crucified. My charity sets this blood before you in the hostel of the mystic body of holy Church to give courage ....(D77, p. 143) ... Indeed they will pass through the narrow gate drunk, as it were, with the blood of the spotless Lamb, dressed in charity for their neighbours and bathed in the blood of Christ crucified, and they will find themselves in me, the sea of peace, lifted above imperfection and emptiness into perfection and filled with every good. (D82, p 152)*

We drink the blood, served to us, as Catherine's vision presents it, by God himself in the hostel, or inn, of the Church. We are not just strengthened by this drink: the blood of Christ renders us drunk in him, drunk with love. What does this even mean? How can drunkenness, even on what Christ gives us, be a good thing?

Perhaps it is that filled with the blood of Christ we are satiated, as the one who desires drink above all glows with contented, even joyful satisfaction when he has his fill. Although each person's response to alcohol is different, Catherine's usage certainly implies a picture of the happy drunk, one who has taken in what he has been desiring to the point of almost fearless, carefree joy.

But more than that, although this aspect image certainly touches on a dark edge of alcohol, if a person is inebriated, this implies a lack of control. In our earthly, physical life, this is certainly an unfortunate thing, but in Catherine's spirituality, the imagery takes this loss of control and turns into a vision of being filled with Christ, satiated to the point that it is his power that has taken over our will, and moves us. We are in his thrall, the thrall of divine love. ..In a letter to her closest spiritual advisor, Raymond of Capua, written the year of her death, Catherine alludes to the blood in a different way: *I beg you dearest Father to pray earnestly that you and I together may drown ourselves in the blood of the humble Lamb. This will make us strong and faithful. (23)*

We are bathed, washed and drowned in the blood of Christ at Baptism. As time goes on, we grow in faith and love, and we understand who we are – so important to Catherine – more clearly. This act of drowning, remember, is not a negative to Catherine. Just as Paul, in Romans, describes baptism as the act of dying and rising with Christ (remember that in the early Church, adults were baptized, nude, in a tomb-shaped font in the earth, both being born again, and dying and rising at once) – Catherine understands that self-knowledge of our true selves only comes in Christ, and not simply knowing about Christ or admiring his sayings, but in the shockingly loving, bloody sacrifice on the Cross.

What do we find out? We see — in the blood – our true value, as beloved and redeemed. Eyes opened, and filled to the point of inebriation with this loving gaze of Christ, we then look at others in perhaps a different way. Christ's blood was shed not just for me, but for everyone I see and encounter during the course of a day, every struggling, tempted, searching child of God. Catherine's vision invites me to consider how much I really let Christ into my life, how much I give over to him, how fully I have allowed the grace of Baptism to really cleanse me, free me, and fill me, how much I am resisting, and how much I have allowed myself to consume — and be consumed.

*[Excerpts adapted from Praying with the Pivotal Players used with permission – Ed]*



**Saint Catherine of Siena**



**Precious Blood of Jesus Save Us.  
Blood of Christ falling upon the earth in the Agony, have mercy on us.**