



St Peter's Church, 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

Sunday Masses: 9:00am and 10:30am (Sung Mass)

Daily Mass: **Mon: 7:30am; Tue - Sat:** 10:00am

Exposition of the Blessed Sacrament and Benediction: **Fri:** 6:00pm – 7:00pm

Confessions: **Fri:** 6:00pm – 6:45pm; **Sat:** 9:30am - 10:00am

Holy Rosary: Daily before Mass

We Pray For:

Our sick and injured: Fr. Bill Milsted, Bro. Max Scully, fsc, Maria de Los Angeles ('Angelines') Agudo, Nerisa Williams, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, John Yo-un, Dan Southee, Matic (baby).

Our deceased: Anthony Brien (Robert's carer), Peter Sweeney (31/3), Archbishop Michael Meier (3/4), Ana Ofelia Sierra Bustamante (22/3/2020) Indhira's mum), Robert Azzopardi (Pauline's nephew), Grace Maralyn Molyneux (13/3), Lina Mangion (26/2), Moira Welch, Bennett Alexander Schwartz, Sebastian Gomes, Neville Stapleton, Damien Carroll ((31/1), Julian Ciappara (28/1), Frederick, Edward & Margaret M Hailwood, Margaret D Hailwood, Joyce Hailwood & Marge Heaney, Joan McEvoy and June Veronica Hailwood, Philomena Smith (11/3),.

Our house bound elderly: Shirley Kennedy, Anna Maria, Myra Krcma

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*

Parish Update: COVID positive cases – there have been several additional positive cases within the parish. We encourage mask wearing and social distancing if possible.

Pope Benedict: Mercy is 'the Name of God Himself': DivineMercy.org, 30 Mar 2008

"Mercy is in reality the core of the Gospel message; it is the name of God Himself, the face with which He reveals Himself in the Old Testament and fully in Jesus Christ, the Incarnation of creative and redemptive love."

Thus, spoke Pope Benedict XVI on Divine Mercy Sunday from the Apostolic Palace at Castel Gandolfo.



Pope Benedict spoke about the significance of Divine Mercy Sunday. He also announced that he will preside over Mass in memory of John Paul II, who died three years ago on the eve of Divine Mercy Sunday: "The Mass this Wednesday will open the first-ever World Apostolic Congress on Mercy in Rome."

Pope Benedict XVI recalled that John Paul II designated the Sunday after Easter as Divine Mercy Sunday, and did so on the day the Polish nun, St. Faustina Kowalska, was canonized in 2000. Saint Faustina, who died in 1938, is known as the messenger of God's Mercy, since it was through her *Diary* that the message of mercy came to be known to the world, even before it was approved by the Holy See.

Speaking to thousands of pilgrims at Castel Gandolfo and in St. Peter's Square, Pope Benedict said:

"This love of mercy also illuminates the face of the Church, and is manifested through the sacraments, in particular that of reconciliation, as well as in works of charity, both of community and individuals.

Everything that the Church says and does, shows that God has mercy for man. When the Church must call attention to an unrecognized truth, or a good betrayed, it is always driven by merciful love that all people might have life and have it abundantly (cf. Jn 10.10). From Divine Mercy comes hearts that are pacified, and then comes true peace in the world, peace between peoples, cultures and religions.

Like Sister Faustina, Pope John Paul II was in his time an apostle of Divine Mercy. Many noticed the remarkable coincidence that when he closed his eyes to this world on the evening of Saturday, April 2, 2005, it was on the eve of the second Sunday of Easter, Divine Mercy Sunday, and also at the same time as the Marian devotion of the first Saturday of the month. In fact, this was at the core of his long and multifaceted pontificate; his entire mission in the service of God and man and peace in the world was summarized in the announcement he made in Krakow in 2002."

Pope Benedict recalled the ceremony in Krakow, Poland, where John Paul II inaugurated the great Shrine of Divine Mercy and said: "'Outside the mercy of God there is no other source of hope for human beings.' His message, like St. Faustina's, leads back to the face of Christ, the supreme revelation of God's mercy. Constantly contemplating that face: This is the legacy that he has left us, which we welcome with joy and make our own," the Holy Father said.

At the end of his reflection, Pope Benedict urged the faithful to "place the congress under the heavenly protection of most holy Mary, Mother of Mercy. We entrust to her the great cause of peace in the world so that the mercy of God achieves what is impossible with human strength alone, and instills the courage for dialogue and reconciliation."

This story was drawn from reports by Catholic News Agency, Zenit, and asianews.it.

A Trove of Divine Mercy Messages From the Popes: NCR EDITORIAL: The call to turn to Divine Mercy is timeless. **The Editors** April 27, 2019, *Editor's Note: This editorial was originally posted April 2, 2016.*

The call to turn to Divine Mercy is timeless. With the Feast of Divine Mercy on the Second Sunday after Easter, what better opportunity to take to heart the words of Jesus to St. Faustina about the need to turn with trust to his mercy, heed what the shepherds of the Church have said about it, and celebrate this great, merciful feast. "I desire trust from my creatures," Jesus told St. Faustina, according to her diary (1059). "Encourage souls to place great trust in my fathomless mercy. Let the weak, sinful soul have no fear to approach me, for even if it had more sins than there are grains of sand in the world, all would be drowned in the unmeasurable depths of my mercy." What follows is a collection of papal pronouncements from John Paul II, Benedict XVI and Francis on the subject of mercy.

"At no time and in no historical period — especially at a moment as critical as our own — can the Church forget the prayer that is a cry for the mercy of God amid the many forms of evil which weigh upon humanity and threaten it." — *Misericordia Vultus*, Pope Francis' papal bull on Jubilee of Mercy

"Mercy is in reality the core of the Gospel message; it is the name of God himself, the face with which he reveals himself in the Old Testament and fully in Jesus Christ, the Incarnation of creative and redemptive love." — Pope Benedict XVI, *Divine Mercy Sunday 2008*

"Where, if not in the Divine Mercy, can the world find refuge and the light of hope?" — Pope John Paul II, beatification of St. Faustina, April 18, 1993

"It is not easy to entrust oneself to God's mercy, because it is an abyss beyond our comprehension. But we must! ... 'Oh, I am a great sinner!' 'All the better! Go to Jesus: He likes you to tell him these things!' ... He forgets, he kisses you, he embraces you, and he simply says to you: 'Neither do I condemn you; go, and sin no more' (John 8:11)." — Pope Francis, *March 17, 2013*

"Those who sincerely say, 'Jesus, I trust in you' will find comfort in all their anxieties and fears." "There is nothing more man needs than Divine Mercy — that love which is benevolent, which is compassionate, which raises man above his weakness to the infinite heights to the holiness of God." — Pope John Paul II, Shrine of Divine Mercy, Krakow, Poland, June 7, 1997

“Dear brothers and sisters, we must personally experience this mercy if, in turn, we want to be capable of mercy. Let us learn to forgive! The spiral of hatred and violence which stains with blood the path of so many individuals and nations can only be broken by the miracle of forgiveness.” — Pope John Paul II, Regina Caeli, Divine Mercy Sunday 1995

“And is not mercy love’s ‘second name’ (Dives in Misericordia, 7), understood in its deepest and most tender aspect, in its ability to take upon itself the burden of any need and, especially, in its immense capacity for forgiveness?” — Pope John Paul II, Divine Mercy Sunday 2000

“God’s patience has to call forth in us the courage to return to him, however many mistakes and sins there may be in our life. ... This is important: The courage to trust in Jesus’ mercy, to trust in his patience, to seek refuge always in the wounds of his love.” — Pope Francis, Divine Mercy Sunday 2013

“May this merciful love also shine on the face of the Church and show itself through the sacraments, in particular that of reconciliation, and in works of charity, both communitarian and individual.” — Pope Benedict XVI, Regina Caeli, Divine Mercy Sunday 2008

“God’s face is the face of a merciful Father who is always patient. Have you thought about God’s patience, the patience he has with each one of us? That is his mercy. ... He waits for us; he does not tire of forgiving us if we are able to return to him with a contrite heart. ‘Great is God’s mercy,’ says the Psalm.” — Pope Francis, Angelus, March 17, 2013

“Anyone can come here, look at this image of the merciful Jesus, his heart radiating grace, and hear in the depths of his own soul what Blessed Faustina heard: ‘Fear nothing; I am with you always.’” — Pope John Paul II, Lagiewniki, Poland, June 7, 1997

“The Mother of the Crucified and Risen One has entered the sanctuary of Divine Mercy because she participated intimately in the mystery of his love. ... She treasured Divine Mercy in her heart in perfect harmony with her Son Jesus. Her hymn of praise, sung at the threshold of the home of Elizabeth, was dedicated to the mercy of God, which extends from ‘generation to generation’ (Luke 1:50). ... This will be a source of comfort and strength to us as we cross the threshold of the holy year to experience the fruits of Divine Mercy.” — Pope Francis, Misericordia Vultus

“I am always struck when I reread the parable of the merciful Father. ... The Father, with patience, love, hope and mercy, had never for a second stopped thinking about [his wayward son], and as soon as he sees him still far off, he runs out to meet him and embraces him with tenderness, the tenderness of God, without a word of reproach. ... God is always waiting for us — he never grows tired. Jesus shows us this merciful patience of God so that we can regain confidence and hope — always!” — Pope Francis, Divine Mercy Sunday 2013

MARK THE EVANGELIST (Feast day 25 April), Saints Resource

Mark was an Evangelist—one of the four men who wrote the Gospels found in the New Testament. Mark’s Gospel was written first, and it is the shortest description of Jesus’ life, Death, Resurrection, and Ascension. Mark’s writings helped both Matthew and Luke to write their Gospels.

Mark was not one of the original Apostles, and he probably never knew Jesus. Instead, we believe that he was a member of the first Christian community. In his writings, St. Peter refers to Mark as his “son.” Peter may have used this term to show his love for Mark, or he may have used it because

he was the one who baptized Mark. It is believed that Peter was the primary source for Mark's Gospel.

Mark travelled with Saints. Paul and Barnabas to spread the Good News about Jesus. During his imprisonment in Rome, Paul mentions Mark's concern for him and writes about how helpful Mark is in the ministry of helping others to believe in Jesus (Colossians. 4:10; 2 Timothy 4:11).

Mark founded the Church in Egypt and he became bishop of Alexandria, an important centre of trade and power during ancient times. He died there sometime between the years 68-74 AD as a martyr for his belief in Jesus.

Mark's Gospel is a lasting treasure for all believers. He wrote his Gospel to help people know that Jesus was the Son of God who suffered and died to save us from sin and death. When we read Mark's Gospel, we learn that to be a follower of Jesus, we, too, must be willing to make sacrifices, to "take up our cross and follow" (Mark 8:34) Jesus as he asks us to do.

The symbol for Mark is a lion with wings. That is because his Gospel begins with the story of John the Baptist, a "voice crying in the wilderness" (Mark 1:3), like the roaring of a lion. Lions are called the kings of the jungle. Mark's Gospel tells us about Jesus' royalty as God's Son, a kingship we share through our Baptism.

We celebrate Saint Mark's feast day on April 25. His life and Gospel remind us to share the Good News about Jesus with others.



Saint Louis de Montfort's Story (Feast day 28 Apr)



Louis's life is inseparable from his efforts to promote genuine devotion to Mary, the mother of Jesus and mother of the Church. *Totus tuus* ("completely yours") was Louis's personal motto; Pope John Paul II chose it as his episcopal motto.

Born in the Breton village of Montfort, close to Rennes, France, as an adult Louis identified himself by the place of his baptism instead of his family name, Grignon. After being educated by the Jesuits and the Sulpicians, he was ordained a diocesan priest in 1700.

Soon he began preaching parish missions throughout western France. His years of ministering to the poor prompted him to travel and live very simply, sometimes getting him into trouble with Church authorities. In his preaching, which attracted thousands of people back to the faith, Father Louis recommended frequent, even daily, Holy Communion—not the custom then!—and imitation of the Virgin Mary's ongoing

acceptance of God's will for her life.

Louis founded the Missionaries of the Company of Mary, for priests and brothers, and the Daughters of Wisdom, who cared especially for the sick. His book *True Devotion to the Blessed Virgin* has become a classic explanation of Marian devotion.

Louis died in Saint-Laurent-sur-Sèvre, where a basilica has been erected in his honor. He was canonized in 1947, and his liturgical feast is celebrated on April 28.

Reflection: Like Mary, Louis experienced challenges in his efforts to follow Jesus. Opposed at times in his preaching and in his other ministries, Louis knew with Saint Paul, “Neither the one who plants nor the one who waters is anything, but only God, who causes the growth” (1 Corinthians 3:7). Any attempt to succeed by worldly standards runs the risk of betraying the Good News of Jesus. Mary is “the first and most perfect disciple,” as the late Sulpician Father Raymond Brown described her.

8 Things to Know and Share About St. Catherine of Siena (Feast day 29 Apr): Jimmy Akin, April 29, 2020

St. Catherine of Siena is a saint, mystic and doctor of the Church. Here are 8 things about her to know and share.

1. Who is St. Catherine of Siena?

In 2010, Pope Benedict gave [an audience](#) in which he discussed the basic facts of her life:

Born in [Siena \[Italy\]](#) in 1347, into a very large family, she died in Rome in 1380.

When Catherine was 16 years old, motivated by a vision of St. Dominic, she entered the Third Order of the Dominicans, the female branch known as the *Mantellate*.

While living at home, she confirmed her vow of virginity made privately when she was still an adolescent and dedicated herself to prayer, penance and works of charity, especially for the benefit of the sick. Note from her birth and death dates that she only lived to be 33 years old. Nevertheless, a lot happened during her life!



2. What happened after St. Catherine became a Dominican Tertiary?

Quite a number of things. St. Catherine was sought out as a spiritual director, and she played a role in ending the [Avignon papacy](#) (when the pope, though still the bishop of Rome, actually lived in Avignon, France).

Pope Benedict explains: When the fame of her holiness spread, she became the protagonist of an intense activity of spiritual guidance for people from every walk of life: nobles and politicians, artists and ordinary people, consecrated men and women and religious, including Pope Gregory XI who was living at Avignon in that period and whom she energetically and effectively urged to return to Rome.

She travelled widely to press for the internal reform of the Church and to foster peace among the States. It was also for this reason that Venerable Pope John Paul II chose to declare her Co-Patroness of Europe: may the Old Continent never forget the Christian roots that are at the origin of its progress and continue to draw from the Gospel the fundamental values that assure justice and harmony.

3. Did she face opposition in her lifetime?

Pope Benedict explains: Like many of the saints, Catherine knew great suffering.

Some even thought that they should not trust her, to the point that in 1374, six years before her death, the General Chapter of the Dominicans summoned her to Florence to interrogate her.

They appointed Raymond of Capua, a learned and humble Friar and a future Master General of the Order, as her spiritual guide.

Having become her confessor and also her “spiritual son”, he wrote a first complete biography of the Saint.

4. How has her legacy developed over time?

Pope Benedict explains: She was canonized in 1461. The teaching of Catherine, who learned to read with difficulty and learned to write in adulthood, is contained in the *Dialogue of Divine Providence* or *Libro della Divina Dottrina*, a masterpiece of spiritual literature, in her *Epistolario* and in the collection of her *Prayers*.

Her teaching is endowed with such excellence that in 1970 Saint Paul VI declared her a Doctor of the Church, a title that was added to those of Co-Patroness of the City of Rome — at the wish of Bl. Pius IX — Patroness of Italy — in accordance with the decision of Venerable Pius XII, and of Europe.

5. St. Catherine reported experiencing a “mystical marriage” with Jesus. What was this?

Pope Benedict explains: In a vision that was ever present in Catherine's heart and mind Our Lady presented her to Jesus who gave her a splendid ring, saying to her, ‘I, your Creator and Saviour, espouse you in the faith, that you will keep ever pure until you celebrate your eternal nuptials with me in Heaven’ (Bl. Raimondo da Capua, *S. Caterina da Siena, Legenda maior*, n. 115, Siena 1998).

This ring was visible to her alone. In this extraordinary episode we see the vital centre of Catherine's religious sense, and of all authentic spirituality: Christocentrism.

For her Christ was like the spouse with whom a relationship of intimacy, communion and faithfulness exists; he was the best beloved whom she loved above any other good. This profound union with the Lord is illustrated by another episode in the life of this outstanding mystic: the exchange of hearts.

According to Raymond of Capua who passed on the confidences Catherine received, the Lord Jesus appeared to her “holding in his holy hands a human heart, bright red and shining”. He opened her side and put the heart within her saying, ‘Dearest daughter, as I took your heart away from you the other day, now, you see, I am giving you mine, so that you can go on living with it for ever’ (*ibid.*). Catherine truly lived St. Paul's words, ‘It is no longer I who live, but Christ who lives in me’ (Galatians 2:20).

6. What can we learn from this that we can apply in our own lives?

Pope Benedict explains: Like the Sienese saint, every believer feels the need to be conformed with the sentiments of the heart of Christ to love God and his neighbour as Christ himself loves. And we can all let our hearts be transformed and learn to love like Christ in a familiarity with him that is nourished by prayer, by meditation on the Word of God and by the sacraments, above all by receiving Holy Communion frequently and with devotion.

Catherine also belongs to the throng of Saints devoted to the Eucharist with which I concluded my Apostolic Exhortation [*Sacramentum Caritatis*](#) (cf. n. 94).

Dear brothers and sisters, the Eucharist is an extraordinary gift of love that God continually renews to nourish our journey of faith, to strengthen our hope and to inflame our charity, to make us more and more like him.

7. St. Catherine experienced a “gift of tears.” What was this?

Pope Benedict explains: Another trait of Catherine's spirituality is linked to the gift of tears.

They express an exquisite, profound sensitivity, a capacity for being moved and for tenderness.

Many Saints have had the gift of tears, renewing the emotion of Jesus himself who did not hold back or hide his tears at the tomb of his friend Lazarus and at the grief of Mary and Martha or at the sight of Jerusalem during his last days on this earth.

According to Catherine, the tears of saints are mingled with the blood of Christ, of which she spoke in vibrant tones and with symbolic images that were very effective.

8. St. Catherine at one point uses a symbolic image of Christ as a bridge. What is the significance of this image?

Pope Benedict explains: In the *Dialogue of Divine Providence*, she describes Christ, with an unusual image, as a bridge flung between Heaven and earth.

This bridge consists of three great stairways constituted by the feet, the side, and the mouth of Jesus. Rising by these stairways the soul passes through the three stages of every path to sanctification: detachment from sin, the practice of the virtues, and of love, sweet and loving union with God.

Dear brothers and sisters, let us learn from St Catherine to love Christ and the Church with courage, intensely and sincerely.

Therefore let us make our own St Catherine's words that we read in the *Dialogue of Divine Providence* at the end of the chapter that speaks of Christ as a bridge: 'Out of mercy you have washed us in his Blood, out of mercy you have wished to converse with creatures. O crazed with love! It did not suffice for you to take flesh, but you also wished to die!. O mercy! My heart drowns in thinking of you: for no matter where I turn to think, I find only mercy' (chapter 30, pp. 79-80).

Saint Pope Pius V (Feast day 30 Apr)

