



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 & Benediction: **Fri:** 5 – 6pm (Jun – 31 Aug)

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

Holy Rosary: Daily before Mass

Feast Days – Ordinary Time 11 (Year C/2)

Mon 13 Jun Saint Anthony of Padua

Sat 18 Jun Venerable Matt Talbot

We Pray For:

Our sick and injured: Antonios Chidiac, Catorina Mandelli, Camilla Pascoe, 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: Roy Smoother, Henrietta Pham, Brendan Ellison (Merita's bro.), Tadeusz and Joanna Wolski, Maria Asumptha Medho (3/4/22), Carmen Lanegar, (6/4/22), John Micaloff, Jean Lorna Large (nee Warman), Gerard Watkins, Anthony Brien (Robert's carer), Robert Azzopardi (Pauline's nephew), 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*

Our parish, in union with all parishes around the world, will hold the Holy Father's Appeal 2022 next weekend – 25th – 26th June – for which we ask your support. Through your gift, you can help Pope Francis bring hope, faith and the spirit of Christ to our less fortunate brothers and sisters around the world. Thank you.



PARISH FEAST DAY EVENT

Saint Peter's Parish at Surry Hills is well known to throw a great party and after two years of lockdowns and uncertain conditions we are very excited to invite you to join us in a special celebration!

On the evening of 2nd July 2022 we will be celebrating the feast of Saint Peter and Paul by holding a medieval banquet!

There will be live music from Meg Griffin's Medieval Minstrel troupe *Minstrel Magnifique* and circus and fire acts performed by *Circus McCabe* which is travelling around regional NSW in 2022.



Tickets include a three-course meal and alcoholic and non-alcoholic drinks. All proceeds will go to support Saint Peter's parish and its Evangelistic initiatives.

The dinner will be preceded by Vespers in Saint Peter's church at 5:15pm. Then the event will begin at 6:00pm in the courtyard of Saint Peter's parish.

It is very easy to get to the location, light rail is probably your best option as parking is limited in the area but the Surry Hills stop is 50km away from the courtyard. Alternatively, it is a 10 minute walk from Central station.

Early bird tickets close on 15th June so please book now to take advantage of this! Click on the link below to purchase your tickets: <https://www.trybooking.com/BZPIF> or via the QR Code



Please call 0413 436 957 to contact the event organiser for any queries.

Here are three traditional ways to explain the Trinity to your children, *Philip Kosloski* -
published on 06/10/17

It is not so evident how to present this complex belief in a way children (or adults) can grasp.

One of the most fundamental beliefs of Christians everywhere is the belief in the Holy Trinity, the confession that God is one in substance and three in person. This is a belief that God has revealed to us, most explicitly through the incarnation of Jesus and the sending of the Holy Spirit at Pentecost.

This is a mystery of our faith and no human being can truly understand it fully. Then there is the challenge of taking such a complex concept like the Trinity and making it easier for children to grasp. For most parents and educators the task is daunting.

Thankfully, there are many different ways to present the Trinity to children that may even shed light on the belief for adults. It is a tricky business, one where the parent or educator needs to walk a fine line. For example there are many popular explanations (such as the shamrock — or our modern version, the fidget spinner) that present the Trinity as “parts” of a whole and end up creating an image of the Trinity that is not entirely accurate. To be sure, God has no parts. In the end whatever explanation is used, it needs to be faithful to the essential belief in the Trinity while not creating misconceptions in the believer.

In this article, we will examine three traditional methods of teaching the Trinity that have stayed with the Church over the centuries. These are older methods that stay true to the Trinity and are generally accepted by theologians.

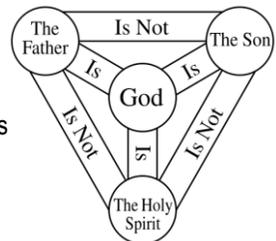
Before we can look at the three methods, it is important to remember that ultimately our efforts will fall short. The *Catechism* explains how it is a mystery, one that requires more than just reason to believe in.

The Trinity is a mystery of faith in the strict sense, one of the “mysteries that are hidden in God, which can never be known unless they are revealed by God.” To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even to Israel’s faith before the Incarnation of God’s Son and the sending of the Holy Spirit. (CCC 237)

Going forward, we take this important task of education in a spirit of faith, realizing our limits, but doing what we can to help others understand the truth and beauty of God.

1. Trinitarian Diagram

There is an ancient Trinitarian diagram, often called the “Shield of the Trinity,” that helps explain who God is and the relation of the three divine persons. The diagram helps show visually how each of the three persons is God, but remain distinct from the others. This image can be helpful for children who are beginning to grasp the reality of the Trinity.



[Public Domain via Wikipedia](#)

2. Trinity as the Speaker, the Word, and the Breath

Another way to explain the Trinity is to use a traditional image used by the Church. The *Catechism* explains how, “When the Father sends his Word, he always sends his Breath” (CCC 689). From scripture we hear of Jesus spoken of as the “Word” of God and the Holy Spirit is often referenced as the “Breath” (“he breathed on them, and said to them, ‘Receive the Holy Spirit’” – John 20:22).

This analogy makes God the Father the “Speaker.” The “Word” that he utters is God the Son. And the “Breath” he uses to speak his “Word” is God the Holy Spirit. Of course, God has neither a mouth nor breath. The image is drawn from our experience of speaking, where spoken words cannot exist without breath: there can be no word without a breath and no breath without a speaker. Additionally, a word requires a speaker and a speaker needs breath to give voice to a word. When we apply this experience to God analogically, we can say that in God the Speaker, the Word, and the Breath are all united yet distinct.

The Trinity’s distinct persons but inseparable unity is stressed in this analogy and it can be a helpful illustration for children able to reason.

3. Rublev’s Trinity Icon

There are numerous depictions of the Trinity in art, but one of the most symbolic that Christians around the world repeatedly use is that of Russian iconographer Andrei Rublev. It is one that various Orthodox churches have kept through the centuries and continue to rely on.

The symbolism of the image is complex (initially inspired by Abraham’s encounter in Genesis 18) and is meant to summarize the Church’s belief in the Holy Trinity. For children it is helpful to have a visual image and while the symbolism is not immediately evident, when it is explained the Trinity starts to make much more sense.



As an example, the three angels in the icon are identical in appearance, representing the single substance of the three Persons. However, each angel is wearing a different garment, representing how each Person remains distinct from the other. The fact that Rublev depicts the Trinity using angels is also a reminder of the nature of God, who is pure spirit. The angels are shown from left to right in the order that we profess our faith in the Creed: Father, Son, and Holy Spirit.

There are many other symbols present in the icon and a more complete explanation can be found in the article, [“The Russian Icon that Reveals the Mystery of the Trinity.”](#)

St. Anthony of Padua, (Feast day: Jun 13) – Catholic News Agency 5/6/2022

One 13, Catholics honor the memory of the Franciscan priest St. Anthony of Padua. Although he is popularly invoked today by those who have trouble finding lost objects, he was known in his own day as the “Hammer of Heretics” due to the powerful witness of his life and preaching.

The saint known to the Church as Anthony of Padua was not born in the Italian city of Padua, nor was he originally named Anthony. He was born as Ferdinand in Lisbon, Portugal during 1195, the son of an army officer named Martin and a virtuous woman named Mary. They had Ferdinand educated by a group of priests, and the young man made his own decision to enter religious life at age 15.

Ferdinand initially lived in a monastery of the Augustinian order outside of Lisbon. But he disliked the distraction of constant visits from his friends, and moved to a more remote house of the same order. There, he concentrated on reading the Bible and the Church Fathers, while living a life of asceticism and heartfelt devotion to God. Eight years later, in 1220, Ferdinand learned the news about five Franciscan friars who had recently died for their faith in Morocco. When their bodies were brought to Portugal for veneration, Ferdinand developed a passionate desire to imitate their commitment to the Gospel. When a group of Franciscans visited his monastery, Ferdinand told them he wanted to adopt their poor and humble way of life. Some of the Augustinian monks criticized and mocked Ferdinand's interest in the Franciscans, which had been established only recently, in 1209. But prayer confirmed his desire to follow the example of St. Francis, who was still living at the time.

He eventually obtained permission to leave the Augustinians and join a small Franciscan monastery in 1221. At that time he took the name Anthony, after the fourth-century desert monk St. Anthony of Egypt.

Anthony wanted to imitate the Franciscan martyrs who had died trying to convert the Muslims of Morocco. He traveled on a ship to Africa for this purpose, but became seriously ill and could not carry out his intention. The ship that was supposed to take him to Spain for treatment was blown off course, and ended up in Italy.

Through this series of mishaps, Anthony ended up near Assisi, where St. Francis was holding a major meeting for the members of his order. Despite his poor health, Anthony resolved to stay in Italy in order to be closer to St. Francis himself. He deliberately concealed his deep knowledge of theology and Scripture, and offered to serve in the kitchen among the brothers.

At the time, no one realized that the future "Hammer of Heretics" was anything other than a kitchen assistant and obedient Franciscan priest. Around 1224, however, Anthony was forced to deliver an improvised speech before an assembly of Dominicans and Franciscans, none of whom had prepared any remarks.

His eloquence stunned the crowd, and St. Francis himself soon learned what kind of man the dishwashing priest really was. In 1224 he gave Anthony permission to teach theology in the Franciscan order – "provided, however, that as the Rule prescribes, the spirit of prayer and devotion may not be extinguished."

Anthony taught theology in several French and Italian cities, while strictly following his Franciscan vows and preaching regularly to the people. Later, he dedicated himself entirely to the work of preaching as a missionary in France, Italy and Spain, teaching an authentic love for God to many people – whether peasants or princes – who had fallen away from Catholic faith and morality.



Known for his bold preaching and austere lifestyle, Anthony also had a reputation as a worker of miracles, which often came about in the course of his disputes with heretics.

His biographers mention a horse, which refused to eat for three days, and accepted food only after it had placed itself in adoration before the Eucharist that Anthony brought in his hands. Another miracle involved a poisoned meal, which Anthony ate without any harm after making the sign of the Cross over it. And a final often recounted miracle of St. Anthony's involved a group of fish, who rose out of the sea to hear his preaching when heretical residents of a city refused to listen.

After Lent in 1231, Anthony's health was in decline. Following the example of his patron – the earlier St. Anthony, who had lived as a hermit – he retreated to a remote location, taking two companions to help him. When his worsening health forced him to be carried back to the Franciscan monastery in Padua, crowds of people converged on the group in hopes of paying their homage to the holy priest.

The commotion surrounding his transport forced his attendants to stop short of their destination. After receiving the last rites, Anthony prayed the Church's seven traditional penitential psalms, sung a hymn to the Virgin Mary, and died on June 13 at the age of 36.

St. Anthony's well-established holiness, combined with the many miracles he had worked during his lifetime, moved Pope Gregory IX – who knew the saint personally – to canonize him one year after his death.

"St. Anthony, residing now in heaven, is honored on earth by many miracles daily seen at his tomb, of which we are certified by authentic writings," proclaimed the 13th-century Pope.

The Mystery of Venerable Matt Talbot, K.V. Turley Blogs June 7, 2020. National Catholic Register

Matt Talbot walked the streets of Dublin as a mystic soul and an ambassador for Christ.



The statue of Ven. Matt Talbot near Matt Talbot Bridge in Dublin, with the only known photo of Talbot (inset), which was taken in the early 1920s. (photo: Main photo: Keresaspa, CC BY 3.0, from Wikimedia Commons)

On June 7, 1925, an elderly poorly dressed man collapsed in Granby Lane, Dublin.

Subsequently, he was taken to Jervis Street Hospital where he was found to be dead. Although his identity was as yet unknown, a curious discovery was made:

He was wearing heavy chains, some wrapped around his legs, others around his body. Mortuary staff puzzled over not just who he was but also the meaning of the chains.

The man was eventually identified as Matt Talbot.

Born in 1856 into a large Catholic family living in semi-poverty in Dublin, Talbot left school, barely literate, aged just 11 years old, going to work full-time as an unskilled laborer. By his teenage years he was hopelessly addicted to alcohol. Although he had the reputation of being a hard worker, his work ethic was simply the means by which to finance his 'hard drinking.'

It is perhaps fitting, therefore, that the next phase of his life began outside a pub. That summer's day in 1884, he had no money. He hoped that one of his fellow drinkers would stand him a drink. As each acquaintance filed past him into the pub, no one offered to buy him anything. Something

then occurred that was to change Matt Talbot forever. Humiliated by the indifference of his erstwhile friends, he turned and walked straight home. His mother was surprised to see him at that early hour, and even more surprised to see him sober. He proceeded to clean himself up before announcing he was going to a nearby seminary to ‘take the pledge’ – a promise to abstain from all alcohol. His mother was mystified by this – and fearful. She knew that pledges made to God were not something to be taken lightly. She counseled him against doing any such thing unless he was intent on persevering. He listened and left.

Talbot did take the pledge that day. He also went to Confession. These actions were to prove the hallmarks of a genuine conversion, one as sincere as it was needed. Nevertheless, the first step of a conversion takes but a moment, the work of sanctification a lifetime: after years of drunkenness, still besetting him was a weakness of character and a working world centered on alcohol.

After his conversion, not much changed, outwardly at least: Talbot continued with his employment in the Dublin docks. He continued to work hard, now respected more than ever by his fellow workers and employers who noticed that he had started to give his wages to his mother rather than straight to a publican. Previously, when not working, he had spent his time in public houses, but now he turned his back on all that. He had been ‘born anew’, but like a newborn was vulnerable to the world he inhabited. With little to cling to, he turned inward, to the Spirit that seeks to dwell within each baptized soul. And, as he did so, he commenced upon an interior journey that few could have imagined possible.

From then on, along the Dublin streets there began to move a mystic soul. Each morning, at 5 a.m., Talbot knelt upon the stone pavement outside a city church waiting for the doors to open and for the first Mass to begin. After the Holy Sacrifice, he would pray for a time before going to one of the timber yards near the docks. There he labored all day just like the rest of his fellow workers; but there were periods in the day when lulls and breaks would occur. Whilst the other workers gossiped or smoked, Talbot chose to be alone, kneeling in prayer in a hidden part of a workshop until the call came to return to his labors.

Each evening, when work was finished, Talbot walked home with his fellow workers. They all knew their companion’s free time was spent praying in a city church before the Blessed Sacrament. Often he asked them to join him in making a visit to Our Blessed Lord. Some did. After a short while, however, they would leave, while Matt still knelt in the gathering twilight. Eventually, when at night he did return home, it was to yet more prayer – and mortification. His bed was a plank of wood, as was his pillow. Although respected by those among whom he lived and worked, and although he was not unfriendly, he had few visitors. Those who did encounter him felt he was not quite of this world. They were right; he was traveling ever inwards on a journey to a freedom he could never have envisaged when trapped in a never-ending alcoholic stupor.

When his belongings were found after his death, what surprised many was the number of books he owned. Inquires soon revealed that he had slowly, but determinedly, taught himself to read and, as he did so, effectively begun a course of study that included the spiritual classics, the lives of saints, doctrinal books, and works of mystical and ascetical theology. When asked by a friend how he, a poor workman, could read the works of St. Augustine, John Henry Newman and others, his reply was as straightforward as it was telling. He said he asked the Holy Spirit to enlighten him. And so he grew in an intellectual understanding of his faith that, in turn, deepened the prayer and penance he undertook.

His life ran alongside momentous events in Irish history. It was a time of cultural renaissance and nationalist fervor, of a Great Strike in 1913 and of open revolution in 1916, of the Great War and a war for independence, yet throughout it all Talbot's life remained largely unchanged. He knew all too well that kingdoms rise and kingdoms fall, but that he had set his face to serve a different Kingdom, one shown him in 1884 when he confessed all and cast himself into the hands of the Living God.

Talbot never married; held no position of note, was unknown outside his small circle of family and friends — only one blurred photograph has survived him — and, yet, this was a rare man: one who had taken the Gospel at its word and lived it.

By 1925, Talbot was 69. He had been in poor health for some time. Out of necessity, he tried to continue working as there was only limited relief for the poor and elderly, but his strength was failing. However, even then, he persisted in his prayer and penance. On June 7, 1925, whilst struggling down a Dublin alleyway on his way to Mass, he fell. A small crowd gathered around him. A Dominican priest was called from the nearby church, the one to which Talbot had been hurrying. The priest came and knelt over the fallen man. Realizing what had happened, the priest raised his hand in a last blessing for a final journey. Talbot died on Trinity Sunday; he was buried on the feast of Corpus Christi.

Sunday 10.30am Mass Readers' Roster

First Sunday: 22 May	Alex Leech and Alexandra Vella
Second Sunday: 12 June	Brendan Byrne and Theresa Coyle
Third Sunday: 19 June	David Larkin and Sarah Moody
Fourth Sunday: 26 June	John and Susannah McCaughan

(If there is a fifth Sunday of the month, readers will be arranged *ad hoc* for that day.)

NB If you are unable to read on your rostered Sunday, and you have been unable to find a replacement, please contact the parish office. Other parishioners are welcome to contact the office if they wish to read at either of the Sunday Masses.

Powerful Prayer to the Holy Trinity

*Glory be to the Father,
Who by His almighty power and love
created me, making me in the image
and likeness of God.*

*Glory be to the Son,
Who by His Precious Blood delivered me from hell,
and opened for me the gates of Heaven.*

*Glory be to the Holy Spirit,
Who has sanctified me in the
sacrament of Baptism, and
continues to sanctify me by the graces
I receive daily from His bounty.*

*Glory be to the Three adorable
Persons of the Holy Trinity,
now and forever. Amen.*

