



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
(from Fri 1 July until the beginning of daylight saving)

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

Holy Rosary: Daily before Mass

Feast Days – Ordinary Time Week 12 (Year C/2)

Tue 21 Jun	Saint Aloysius Gonzaga
Wed 22 Jun	Saint John Fisher and Saint Thomas More
Thu 23 Jun	(The Immaculate Heart of Mary)
Fri 24 Jun	The Most Sacred Heart of Jesus
Sat 26 Jun	The Nativity of St John the Baptist

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: 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, Henrietta Pham, Frederick, Edward & Margaret M Hailwood and Margaret D Hailwood.

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

St. Peter's 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.

Planned Giving

- New planned giving envelopes available for next financial year (1st July 2022 – 30 June 2023) available on request
- Planned Giving donation via direct deposit (if you are a new donor please get in contact with the parish office for a Planned Giving number to be assigned to you)

All planned giving donations are 100% tax deductible. Tax deductible receipts for the End of the Financial Year will either be sent either via post or email according to the donors' preference.

Other ways of donating to the parish:

- Tap & Go machines placed at the side and front church entrance/exit
- Website donation
- Cash Collection during Mass

Fr. John would like to take this opportunity, towards the end of the financial year, to thank all those who have been supporting the parish via the various ways of donation mentioned above.

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 only a two minute 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.



At the conclusion of this week's Plenary Council consultation gathering at Leichhardt, the Episcopal Vicar for our Region, Bishop Terry Brady, gave a ringing endorsement of the pontificate of Pope Francis. Here are some very recent comments by His Holiness on some of the more prominent issues in the Church, in response to questions put to him in an interview with *La Civiltà Cattolica* in Rome on 19 May.

What signs of spiritual renewal do you see in the Church? Do you see any? Are there signs of new, fresh life?

It is very difficult to see spiritual renewal using old-fashioned outlooks. We need to renew our way of seeing reality, of evaluating it. In the European Church, I see more renewal in the spontaneous things that are emerging: movements, groups, new bishops who remember that there is a recent Church Council. Because the Council that some pastors remember best is the Council of Trent. And what I am saying is not an absurdity.

Restorationism has come on the scene to gag the Council. The number of "restorationist" groups - for example, there are many in the United States - is staggering. An Argentine bishop told me that he had been asked to administer a diocese that had fallen into the hands of these "restorers." They had never accepted the Council. There are ideas, behaviors that arise from a restorationism that basically did not accept the Council. The problem is precisely this: that in some contexts the Council has not yet been accepted. It is also true that it takes a century for a Council to take root. We still have forty years to make it take root, then! Other signs of renewal include the groups that give a fresh face to the Church through social or pastoral care. The French are very creative in this regard.

You were not yet born, but in 1974 I witnessed the ordeal of Superior General Fr. Pedro Arrupe in the 22nd General Congregation. At that time there was a conservative reaction to block Arrupe's prophetic voice! Today for us that General is a saint, but he had to suffer many attacks. He was courageous because he dared to take the step. Arrupe was a man of great obedience to the Pope. A great obedience. And Paul VI understood that. The best address ever written by a Pope to the Society of Jesus is the one Paul VI gave on 3 December 1974. And he wrote it by hand. The original is still extant. The prophet Paul VI had the freedom to write it. On the other hand, people connected to the Curia somehow fueled a group of Spanish Jesuits who considered themselves the true "orthodox", and opposed Arrupe. Paul VI never fell into this game. Arrupe had the ability to see God's will, combined with a childlike simplicity in adhering to the Pope. I remember one day when we were having coffee in a small group, he walked by and said, "Let's go, let's go! The Pope is about to pass by; let's greet him!" He was like a boy! Such spontaneous love!

A Jesuit from the Province of Loyola had particularly turned on Fr. Arrupe, let's remember. He was sent to various places and even to Argentina, and he always made trouble. He once said, "You are someone who doesn't understand anything. But the real culprits are Fr. Arrupe and Fr. Calvez. The happiest day of my life will be when I see them hanging from the gallows in St. Peter's Square." Why do I tell you this story? To give you a sense of what the post-conciliar period was like. And this is happening again, especially with the traditionalists. That is why it is important to save these figures who defended the Council and loyalty to the Pope. We have to go back to Arrupe: he is a light from that moment that illuminates all of us. And it was he who rediscovered the Spiritual Exercises as a source, freeing himself from the rigid formulations of

the Epitome Instituti, the expression of a closed, rigid thinking, more instructive-ascetical than mystical.

In Germany we have a synodal path that some think is heretical, but in reality it is very close to real life. Many are leaving the Church because they no longer trust it. A particular case is that of the diocese of Cologne. What do you think of it?

To the president of the German Episcopal Conference, Bishop Bätzing, I said: “In Germany there is a very good Evangelical Church. We don’t need two.” The problem arises when the synodal path comes from the intellectual, theological elites, and is much influenced by external pressures. There are some dioceses where the synodal way is being developed with the faithful, with the people, slowly.

I wanted to write a letter about your synodal way. I wrote it myself, and it took me a month to write it. I did not want to involve the curia. I did it by myself. The original is Spanish and the one in German is a translation. That is where you will find my thoughts.

Then the question of the diocese of Cologne. When the situation was very turbulent, I asked the archbishop to go away for six months, so that things would calm down and I could see clearly. Because when the waters are rough you cannot see clearly. When he returned I asked him to write a letter of resignation. He did and he gave it to me. And he wrote a letter of apology to the diocese. I left him in his place to see what would happen, but I have his resignation in hand.

What is happening is that there are a lot of pressure groups, and under pressure it is not possible to discern. Then there is an economic issue for which I am considering sending a financial team. To be able to discern, I am waiting until there is no pressure. The fact that there are different points of view is fine. The problem is when there is pressure. That does not help.

Some Q&A with Cardinal-elect Arthur Roche (Prefect of the Vatican’s Dicastery for Divine Worship) for the Solemnity of Corpus of Christi

Future Cardinal Arthur Roche, Prefect of the Vatican’s Dicastery for Divine Worship and the Discipline of the Sacraments, suggests we must rediscover the sacred sense of Sundays, and as worshipers, when celebrating the liturgy, worshiping and praising God.

In a wide-ranging interview at the Dicastery, that we bring to you on the Solemnity of Corpus Christi, the English Cardinal-designate stressed this when reflecting on Pope Francis naming him cardinal and how he expects to assist the Holy Father.

In this conversation, the Prefect also reflects on recent debates about the liturgy and the Eucharist, noting “it’s a tragedy” because “the Eucharist is, by its nature, the sacrament that unites the entire Church.”

The Prefect laments the decline of religiosity, particularly in the West on Sundays, greatly due to secularization, and calls for a rediscovering the beauty of the liturgy and sacraments.

Cardinal-elect Roche also speaks about Pope Francis’ changes regarding the Latin Mass, clarifies what has been misreported, and reflects on the situation of the missionary Churches in the Amazon. He also addresses the universal sacramental identity of permanent deacons, but warns that they cannot be the answer to dwindling vocations in various regions of the world, because we would risk following into a “diaconal” Church, rather than a “priestly” one.

He highlights how ordained priesthood is key to the heart of the Church.

Reflecting on evangelization and worship, Cardinal-elect Roche recalls that “the strength for evangelization comes from the celebration of the Eucharist.” He also calls for rediscovering and recapturing the holy and sacred sense of Sundays.

Q: Turning to liturgy and reform. There have been many debates recently about liturgy, particularly the Eucharist. Why, in your view, does something that should unite us continue to be so contentious?

There have been opinions expressed about particular concerns. For example, very shortly after the chalice was withdrawn from Holy Communion for everybody who attended Mass, there was a controversy over that, but there's never been a controversy about the liturgy in the way that we're experiencing it today, partly because there has never before been two versions of the Roman Missal –the Roman Missal from 1962, and then the Roman Missal from 1970, which was produced with the full force of the Second Vatican Council behind it and promulgated by Pope Saint Paul VI.

It's a tragedy that there is this controversy today, the so-called 'battles' over liturgy, because the Eucharist is, by its nature, the sacrament that unites the entire Church.

And as the Holy Father has pointed out in his *Traditionis custodes*, there is one liturgical law which assists us in our belief in transmitting the Church's doctrine. So, the reform of the liturgy is really a very important matter today and also not something to be taken as an option.

But one of the problems, challenges, of our age is the growth in individualism and in relativism, that 'I prefer this.' Well, the celebration of the Mass is not something to be a matter of personal choice. We celebrate as a community, as the entire Church and the Church throughout the centuries, has always regulated the form of liturgy that it has come to believe is more pertinent for a particular age.

Father [Jozef Andreas] Jungmann, an Austrian Jesuit who only died at the beginning of this century, was someone who, in his studies, showed how over the centuries the Mass has been changed in this way in order to fit the needs of the day. And the resistance to this is quite a serious matter, which the Pope has pointed out in his document on the liturgy, *Traditionis custodes*

So, all that is taking place is the regulation of the former liturgy of 1962 Missal by stopping the promotion of that, because it was clear that the Council, the Bishops of the Council, under the inspiration of the Holy Spirit, were putting forward a new liturgy for the vital life of the Church, for its vitality. And that's really very important. And to resist that is, is something that is really quite serious, too.

Q: In your experience over the past few decades, what have been the greatest changes in religious practices?

Well, I think the fall of religious practice on a Sunday, but that's mainly in the West, and I think that's mainly also because of secularization and because of the change of the status of Sunday. When I was young, shops were never open on Sunday. And you very rarely played football, except perhaps in the afternoon. But the morning was sacrosanct because it was a general practice that everybody went to church and the '*Domenica* [Sunday in Italian],' Sunday, for us is named after the Lord, the Lord's Day.

And it's something that we really somehow need to recapture. I think we could do that by increased catechesis and closeness to people. When I was a young priest, my bishop used to say that a people-going priest makes a Mass-going people. So, I think the closeness of the priest to his community is vital in this regard.

Q: Looking at secularization and liturgy, is there any connection between the two?

Well, secularization tries to diminish the importance of the divine, and we must be very careful about that, because when we go to church, when we celebrate the liturgy, we're there to worship God. We're not there to entertain ourselves or to entertain the community.

It's the community who's there to give praise to God for the gifts that He's given to us, especially through His Son Who died for us and Who is made present in the bread and the wine, where, as fully-present body, blood, soul and divinity, He is in the Eucharist. So, we've got to be very careful, but we are living in a secular world.

And so, we have to be evangelists. And the strength for evangelization comes from the celebration of the Eucharist. So, at the end of the Mass, when the deacon says, 'go in the peace of Christ,' or the Masses end, and [says] 'go in peace,' or 'let us now go to give praise to Christ by our way of life,' in the world in which we live, he is sending us out to be evangelizers, to be catechizers in the world in which we live in. So that's a very strong link with the two cultures, if you like, and one that can bring great wholeness to a secular society.

Q: What role can worship, play in the re-evangelization of de-Christianized countries?

Well, the Eucharist itself brings with it the doctrine of the Church. All the prayers that constitute the celebration of the liturgy on Sunday are mainly from the Sacred Scripture. Nearly always, nearly every word, nearly every nuance, is coming from Scripture or from the Teaching of the Fathers of the Church. So that itself, when you go to Mass, you're receiving the doctrine of the Church. They used to say that Saint Bernard of Clairvaux in the 12th Century knew the Scriptures so well that he spoke 'scripturally.' I suppose our young people today would say he spoke 'Bible' [smiling]. Well, he received that because he was imbibing it.

When we imbibe all the liturgy of the Church, we are receiving the doctrine. We are receiving how to pray, scripturally. We are receiving what the Word of God in its revealed form brings to us the life of the Church. So, if you attend Mass and if you attend the liturgy and really pray all the content that is in the liturgy, you're being prepared to be a very important evangelizer.

Saint John Fisher and Saint Thomas More (Feast day 22 June): Men for All Seasons, Fr Billy Swan 22 Jun 2020, WordonFire

The joint feast of Saints John Fisher (1469-1535) and Thomas More (1478-1535) serves as an inspiration to both clergy and laity in the Church and modern world. As a priest and bishop, John Fisher was martyred on June 22, 1535, for his opposition to the marriage of King Henry VIII to Anne Boleyn and his refusal to acknowledge Henry as supreme head of the Church of England. Two weeks later, on July 6, Thomas More, a husband and father, was martyred in the tower of London for the same reasons.

Both were canonized saints on May 19, 1935, by Pope Pius XI. For all the baptized, both citizens and politicians, the stories of John Fisher and Thomas More are yet another reminder that faith cannot remain a private concern but must also animate our public lives of integrity. Saints John Fisher and Thomas More teach us that this can only come about through Christians with a courageous conscience, being faithful to truth and having a proper understanding of the relationship between church and state.

First, the importance of conscience. In the movie *A Man for all Seasons*, which recalls the life of St. Thomas More, there are several wonderful lines placed on the lips of Thomas that reveal the integrity of his conscience that remained intact throughout his life, trial, and condemnation. This integrity is in sharp contrast to the ugly superficiality and political expediency of those around him, including bishops and cardinals. In a conversation with Cardinal Wolsey, the cardinal

complains to Thomas: "If you could only see facts flat on without that horrible moral squint." To which Thomas replies: "When Statesmen forsake their own private conscience for the sake of public duties, they lead their country by a short route to chaos." Here Thomas points to the truth that human beings are inescapably moral creatures. It is not a question of who has a moral squint and who doesn't. The real question is how that moral squint is aligned to what is true and good or alternatively how it is skewed or distorted toward evil.

Another lesson from the witness of John and Thomas is how being faithful to one's conscience often goes against the majority and is therefore costly. Being faithful to one's conscience is a matter of eternal significance, for it determines whether we end up in heaven or hell. When moral pressure was applied to Thomas to sign the oath of supremacy recognizing King Henry as head of the Church of England, one of his colleagues urged him to sign the oath as he and others had done for the reason of "fellowship." To this pressure, Thomas replied: "And when we die and you are sent to heaven for being faithful to your conscience and I am sent to hell for not being faithful to mine, will you join me in hell, for fellowship?"

The moral integrity of a Catholic Christian must be deeper than doing what is expedient or going with majority opinion, which can be a fickle thing. Being faithful to the truth in conscience might lose us friends, but it matures our integrity and moral fiber, setting us on course for eternal and blessed union with God. This is the *summum bonum* that we can't risk losing, for if we do, we lose ourselves along the way. Obeying our conscience means claiming its rights that are based on its duties and being faithful to truth that must be recognized rather than created.

Regarding fidelity to truth, John and Thomas are outstanding examples of people whose consciences sought the truth rather than invent it. They clung steadfastly to the legitimacy of Henry's first marriage of Catherine of Aragon and the spiritual authority the pope. This was the authority that surpassed any state law that deviated from the natural laws decreed by God. This authority safeguarded the truth of revelation and the objective value of truth that cannot be manipulated by people inconvenienced by its demands.

For John Fisher and Thomas More, the marriage of Henry to Catherine was true, as was the supreme authority of the pope in the Church. They held to these truths both in private and in public.

To claim something is true in private but to work against that truth in public can only be done by violating the principle of non-contradiction, whereby something cannot be true and untrue at the same time. For, as Aristotle pointed out centuries ago, if contradictory claims are just as valid as non-contradictory claims, then all words and all arguments are meaningless (*Metaphysics*, bk. 4, chap. 3). As John and Thomas rightly intuited, when this happens, both truth and civilization are fatally undermined. This is why they stood fast in the face of death. It wasn't just their lives that were under threat. So too was the foundation of justice and civilization.

The final lesson from the witness of John Fisher and Thomas More is the relationship between church and state. Both men were faithful citizens who loved their country and king. Before his execution, Thomas More famously declared himself to be "the king's good servant but God's first." Neither man tried to impose his beliefs on others, and that's not why they were killed.

Rather, the nefarious intent of the king pursued them and gave them an ultimatum to take the oath and conform to his corruption. Their refusal led to their deaths.

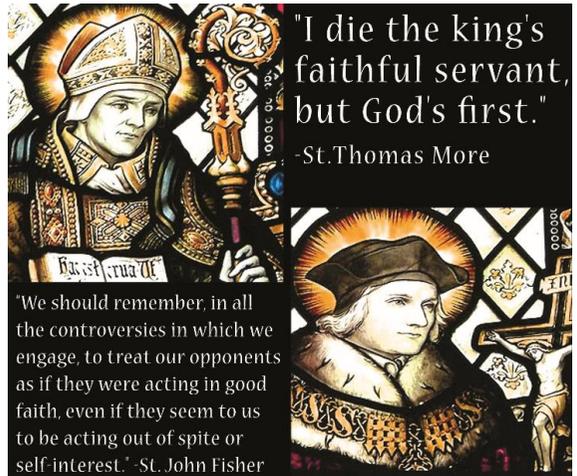
This unwillingness to compromise with state laws that are unjust, particularly if they are rooted in dishonesty, is one of the greatest challenges facing Catholics today who live in areas of the world where religious freedom is suppressed. In the fourth century, St. Augustine insisted that "a

law that is not just, seems to be no law at all” (*On Free Choice of the Will*, 1, 5)—something repeated by St. Thomas Aquinas (*Summa Theologica*, 1-2.96.4) and Martin Luther King who wrote from prison in Birmingham that “one has a moral responsibility to disobey unjust laws.” Earlier, Thomas Jefferson had written, “If a law is unjust, a man is not only right to disobey it, he is obliged to do so.”

Here is the spirit of honor exemplified by John Fisher and Thomas More. It is this spirit of faithful and critical citizenship that we need today to be “our country’s good servants but God’s first.”

John Fisher and Thomas More would become like shining stars for thousands of English Catholics who prayed for the courage to face imprisonment and death rather than betray the faith. Let us not shrink from the same challenge in our day to courageously stand fast for the freedom of conscience, truth, and moral integrity so badly needed for our time.

By God’s grace, may Catholic Christians—both clergy and laity—follow the examples of John Fisher and Thomas More, and be a leaven for the healing and renewal of our societies and politics.



Saints John Fisher and Thomas More, pray for us!

The Solemnity of the Most Sacred Heart of Jesus: 19 Days After Pentecost (24 June), Sacred Heart Catholic Church Tampa

In 1905, at the dedication of our current church, our parish was renamed “Sacred Heart” and consecrated to the Sacred Heart of Jesus. The Sacred Heart of Jesus is a devotional with long and historic provenance within Christianity, and in modern times has been established as a Solemnity for the universal Church. The Solemnity of the Most Sacred Heart of Jesus is a celebration that falls 19 days after Pentecost, on a Friday. The liturgical feast was first celebrated in Rennes, France. The liturgy was approved by the local bishop at the behest of St. John Eudes, who celebrated the Mass at the major seminary in Rennes on August 31, 1670. You’ll notice that the first celebration was not situated in the days following Pentecost. St. John Eudes composed a Mass and a set of prayers for outside the Mass (referred to as an “Office”) that were quickly adopted in other places in France. In 1856, Pope Pius IX established the Feast of the Sacred Heart as obligatory for the whole Church, to be celebrated on the Friday after Corpus Christi.

The Roots of the Devotion

But the devotion to the Sacred Heart of Jesus is much older. The beginnings of a devotion of the love of God symbolized by the heart of Jesus are found in the fathers of the Church, including Origen, Saint Ambrose, Saint Jerome, Saint Augustine of Hippo, Saint Hippolytus of Rome, Saint Irenaeus, Saint Justin Martyr, and Saint Cyprian. In the 11th century this devotion found a renewal in the writings of Benedictine and Cistercian monasteries. This expression was given

form by Saint Bernard of Clairvaux in the 12th century in his famous poem/prayer “O Sacred Head Surrounded.”

A Franciscan Connection

In the 13th century, the Franciscan St. Bonaventure’s work “With You is the Source of Life” (which is the reading for the Divine Office on the Solemnity of the Sacred Heart) began to point to the heart as the fountain from which God’s love poured into our lives:

“Take thought now, redeemed man, and consider how great and worthy is he who hangs on the cross for you. His death brings the dead to life, but at his passing heaven and earth are plunged into mourning and hard rocks are split asunder. It was a divine decree that permitted one of the soldiers to open his sacred side with a lance. This was done so that the Church might be formed from the side of Christ as he slept the sleep of death on the cross, and so that the Scripture might be fulfilled: ‘They shall look on him whom they pierced.’ The blood and water, which poured out at that moment, were the price of our salvation. Flowing from the secret abyss of our Lord’s heart as from a fountain, this stream gave the sacraments of the Church the power to confer the life of grace, while for those already living in Christ it became a spring of living water welling up to life everlasting.”

Also in the 13th century we find the very popular devotional “Vitis mystica” (the mystical vine) a lengthy devotional to Jesus, which vividly describes the “Sacred Heart” of Jesus as the font and fullness of love poured into the world. This work is anonymous, but most often attributed to St. Bonaventure.

The Devotion Spreads Slowly

At the end of the 13th century, St. Gertrude, on the feast of St. John the Evangelist, had a vision in which she was allowed to rest her head near the wound in the Saviour’s side. She heard the beating of the Divine Heart and asked John if, on the night of the Last Supper, he too had felt this beating heart, why then had he never spoken of the fact. John replied that this revelation had been reserved for subsequent ages when the world, having grown cold, would have need to rekindle its love.

From that time until the time of St. John Eudes the devotion continues to spread, primarily as a private devotion, but one that was increasingly widespread. The Franciscans continued the devotion within their fraternity and their churches, but other religious orders also prayed the devotion: the Jesuits, the Carmelites of Spain, and the Benedictines.

The Devotion Renewed: Saint Marguerite Marie Alacoque

In the late 17th century the devotion was renewed and adopted elsewhere, especially following the revelations to Saint Marguerite Marie Alacoque. The saint, a cloistered nun of the Visitation Order, received several private revelations of the Sacred Heart, the first on December 27, 1673, and the final one 18 months later. The visions revealed to her the form of the devotion, the chief features being reception of Holy Communion on the first Friday of each month, Eucharistic adoration during a “Holy hour” on Thursdays, and the celebration of the Feast of the Sacred Heart.

Initially discouraged in her efforts to follow the instruction she had received in her visions, Alacoque was eventually able to convince her superior of the authenticity of her visions. She was unable, however, to convince a group of theologians of the validity of her apparitions, nor was she any more successful with many of the members of her own community. She eventually received the support of St. Claude de la Colombière, S.J., the community’s confessor for a time, who declared that the visions were genuine. Alacoque’s short devotional writing, *La Devotion au*

Sacré-Coeur de Jesus (Devotion to the Sacred Heart of Jesus), was published posthumously in 1698. Here is an excerpt:

“And He [Christ] showed me that it was His great desire of being loved by men and of withdrawing them from the path of ruin that made Him form the design of manifesting His Heart to men, with all the treasures of love, of mercy, of grace, of sanctification and salvation which it contains, in order that those who desire to render Him and procure Him all the honour and love possible, might themselves be abundantly enriched with those divine treasures of which His heart is the source.”



The devotion was fostered by the Jesuits and Franciscans, but it was not until the 1928 encyclical *Miserentissimus Redemptor* by Pope Pius XI that the Church validated the credibility of Alacoque’s visions of Jesus Christ in having “promised her [Alacoque] that all those who rendered this honour to His Heart would be endowed with an abundance of heavenly graces.”

The World Consecrated to the Sacred Heart of Jesus

Maria Droste zu Vischering, was a German noble women, who at the age of 25 joined the congregation of Our Lady of Charity of the Good Shepherd, in Munster. She was given the name, Sr. Mary of the Divine Heart. In 1894, at the age of 31, she was transferred to Portugal and appointed superior of Oporto, Portugal. While there she reported some messages from Jesus Christ in which she was asked to contact the pope, requesting the consecration of the world to the Sacred Heart of Jesus.

On June 10, 1898, her confessor at the Good Shepherd monastery wrote to Pope Leo XIII stating that Sister Mary of the Divine Heart had received a message from Christ, requesting the pope to consecrate the entire world to the Sacred Heart. The pope initially did not believe her and took no action. However, on January 6, 1899 she wrote another letter, asking that in addition to the consecration, the first Fridays of the month be observed in honour of the Sacred Heart. In the letter she also referred to the recent illness of the pope and stated that Christ had assured her that Pope Leo XIII would live until he had performed the consecration to the Sacred Heart.

Pope Leo XIII commissioned an inquiry on the basis of her revelation and Church tradition. In his 1899 encyclical letter *Annum Sacrum*, Leo XIII decreed that the consecration of the entire human race to the Sacred Heart of Jesus should take place on June 11, 1899. Here is the consecration Pope Leo composed for the consecration:

“Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are Thine, and Thine we wish to be; but to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart.

“Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy sacred Heart. Be Thou

King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to Thy Father's house lest they die of wretchedness and hunger.

"Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that there may be but one flock and one Shepherd.

"Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of the race, once Thy chosen people: of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.

"Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: 'Praise be to the divine Heart that wrought our salvation; to it be glory and honour forever.'" Amen

Prayer to be joyful on the birthday of Saint John the Baptist. *Philip Kosloski - published on 06/24/21*



Ask God to fill your heart with spiritual joy on this feast in honor of Saint John the Baptist. Birthdays are typically days of great joy, both for the person celebrating it and for their family and friends.

Why shouldn't the birthday of St. John the Baptist similarly be a day of joy?

Here is a short prayer from the *Raccolta* that asks God for the grace of spiritual joy.

*O God, Who hast made this day to be honorable in our eyes by the Nativity of blessed John the Baptist, grant unto your people **the grace of spiritual joy**, and direct the minds of all your faithful into the way of everlasting salvation. Through Christ our Lord. Amen.*

Immaculate Heart of Mary

Historically, devotion to the Heart of Mary grew up in parallel, but at a lesser intensity than that of devotion to the Heart of Jesus, only starting to become more prominent during the time of St John Eudes. John Eudes was born in 1601 in Normandy, France. He entered the Congregation of the Oratory of France, founded in 1611 by Cardinal de Berulle and was ordained to the priesthood on December 20, 1625.

St. John brought people to love Christ and the Virgin Mary by speaking tirelessly about their Heart, the sign of the love God shows for us and the communion to which we are called.

To offer them liturgical worship, he composed Masses and Offices in their honor and had the first Feast of the Holy Heart of Mary celebrated on February 8, 1648, at Autun (France,) and the Feast of the Heart of Jesus celebrated on October 20, 1672.

He died on August 19, 1680 and was canonized by Pope Pius XI on May 31, 1925.

Nevertheless, it was not until after the Apparitions at Rue du Bac concerning the "Miraculous Medal" made to Catherine Labouré in 1830, and the establishment of a society dedicated to the Immaculate Heart of Mary, at the Church of Our Lady of Victories in Paris in 1836, that this particular devotion became really well known. Since then devotion to the Immaculate Heart of Mary, has gradually grown more widespread in the Church, particularly since the apparitions at Fatima.



The main difference between the devotions to the hearts of Jesus and Mary is that the one concerned with Jesus emphasizes his divine heart as being full of love for mankind, but with this love for the most part being ignored or rejected, while devotion to Mary's heart is essentially concerned with the love that her heart has for Jesus, for God. Therefore, it is not an end in itself, so the love of her heart is meant to be a model for the way we should love God. The fact that her heart is immaculate, that is sinless, means that she is the only fully human person who is able to really love God in the way that he should be loved. Honoring Mary's Immaculate Heart is really just another way of honoring Mary as the person who was chosen to be the Mother of God, recognizing her extraordinary holiness and the immense love she bestowed on Jesus as his mother, the person who was called to share in and co-operate in his redemptive sufferings.

The aim of the devotion is to unite mankind to God through Mary's heart, and this process involves the ideas of consecration and reparation. A person is consecrated to Mary's Immaculate Heart as a way of being completely devoted to God. This involves a total gift of self, something only ultimately possible with reference to God; but Mary is our intermediary in this process of consecration.

Because of the strong analogy between Jesus and Mary, the consecration to Mary's Immaculate Heart is closely linked to the consecration to Jesus' Sacred Heart, although it is subordinate and dependent on it. That is, although the act of consecration is ultimately addressed to God, it is an act that is made through Mary.

Upcoming wedding at Saint Peter's

The parish congratulates Todd Pinkerton and Jennifer Light on their wedding at Saint Peter's this Friday afternoon. Please pray for Todd and Jennifer on their special day.

Sunday 10.30am Mass Readers' Roster

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.