



St Peter's Church, Surry Hills

235-241 Devonshire St (between Crown and Marlborough Streets),

Parish phone: (02) 9698 1948

Email: admin@stpeterssh.org.au

Website: www.stpeterssurryhills.org.au



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)

Church will be open: **Tues – Fri 5:00pm – 6:00pm each evening**

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

Holy Rosary: Daily before Mass

Feast Days – Ordinary Time Week 15 (Year C/2)

Mon 11 Jul	Saint Benedict
Wed 12 Jul	Saint Henry
Thurs 14 Jul	Saint Camillus de Lellis
Fri 15 Jul	Saint Bonaventure
Sat 16 Jul	Our Lady of Mount Carmel

We Pray For:

Our sick and injured: Antonios Chidiac, Camilla Pascoe, Fr. Bill Milsted, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, John Yo-un, Dan Southee.

Our deceased: Giovanni Fornasier, 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, Patricia Wells, Myra Krcma

If you would like to add names to the 'We pray for our deceased' list, please contact the office. Please note that any names added for an anniversary to the pray for the deceased will remain for 4 weeks.

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*

Plenary Council

The second session of the Plenary Council for the Church in Australia concludes with Holy Mass at Saint Mary's Cathedral on Saturday July 9 at 10.30am.

The results of the various motions put to the Council are available on the Plenary Council website at www.plenarycouncil.catholic.org.au

Each motion was put to two votes:

- 1) the **consultative** vote of all those present at the Council, and
- 2) the **deliberative vote** of the bishops

Motions which were passed at the **deliberative stage** have the potential to become part of the Church's law (Canon Law) for all dioceses in Australia, providing their content does not contradict the Church's universal law, be it divine or "merely" ecclesiastical law.

The Holy See has a role to play in guaranteeing the validity of the new laws, so it will take some time before the successful motions will be promulgated as law for the Catholic Church throughout Australia, albeit with the possibility of a particular bishop seeking from the Holy See a dispensation from the law for his particular diocese.

One of the successful deliberative motions calls for a synod to be held in each Australian diocese. This would be one of the several ways in which the Council would enhance the degree of synodality or *communio*, which basically means a more thorough and systematic culture of consultation throughout the Church, including all her juridic persons, organisations and agencies before decisions of governance are taken.

We shall continue to pray for abundant graces from the Plenary Council for each of us and all of us in the Church in Australia and for her mission in this country.

Parish Renewal Conference 2022

Specifically tailored for our clergy, lay leaders and parishioners to be renewed in the Church's mission of evangelisation, join us to strengthen your practical efforts through spiritual, intellectual, pastoral and human formation.

St Mary's Cathedral Precinct

Friday 19 August, 6 - 9 pm and Saturday 20 August, 9 am - 5:15 pm

\$25 per person for parishioners in the Archdiocese of Sydney

Registration essential:

www.gomakedisciples.org.au/prc22 <<http://www.gomakedisciples.org.au/prc22>> by Sunday 14 August.

Inquiries: parishrenewal@sydneycatholic.org <<mailto:parishrenewal@sydneycatholic.org>>

NB: The pricing of all tickets is based on substantial subsidies by the Sydney Centre for Evangelisation to make this as affordable as possible.

Sunday 31st July (1:30pm - 4:30 pm) St Ignatius Feast reflection afternoon, Surry Hills St Peter's Church, Surry Hills

This reflection will commence at 1.30pm with a mass and conclude around 4pm with shared wine and cheese. Fr Iain Radvan SJ will lead participants through an exploration what the personal and cosmological dynamic of conversion or transformation is. Conversion is a movement into greater authenticity, integrity, community and creativity; it enhances our being on all levels; it is marked in us by resistance, hesitation, uncertainty, awareness of significant change.

- * Outline: What is conversion? How can I prepare myself for it? How might I be reticent about it? Ignatius' story
- * Stories of different kinds of conversion (moral, religious, ecological, social)
- * Our experience
- * The unfolding of the universe through stages of transformation
- * What does God seek for me in a conversion? (How to welcome it)
- * Concluding prayer/reflection
- * The event is open to CLC members and any others with some familiarity with Ignatian spirituality.

RSVP: Michael Walker: s00059818@alumni.acu.edu.au or [0404 765 956](tel:0404765956) by 24 July please

Saint Benedict (Feast day 11 Jul), CNA

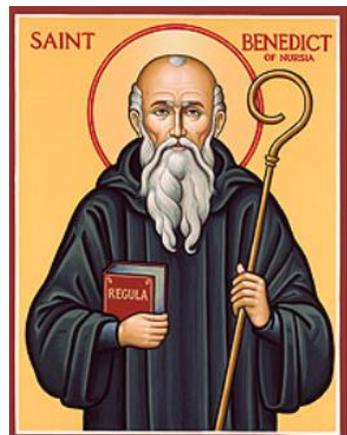
On July 11, the Catholic Church celebrates the feast of Saint Benedict of Nursia, the sixth-century abbot who gave Christian monasticism its lasting foundation in Western Europe. For his historic role as the "Father of Western Monasticism," St. Benedict was declared a co-patron of Europe (along with Saints Cyril and Methodius). St. Benedict is also the patron saint of Pope Benedict XVI's pontificate.

In a 2005 general audience, Pope Benedict XVI said St. Benedict was a "powerful reminder of the indispensable Christian roots" of Europe. He cited the monk's instruction to "prefer nothing to the love of Christ," and asked his intercession "to help us keep Christ firmly at the heart of our lives."

Born to upper-class parents in modern-day Italy during the year 480, Benedict was sent to Rome to study the humanities. However, he soon became disgusted with the loose morals that prevailed among the students. Withdrawing from the city, he lived briefly with a group of monks, then as a hermit.

The young man spent three years in solitude, facing and overcoming severe temptations through prayer and asceticism. Only after doing so, did he have the confidence to emerge as an organizer of monastic communities. His first monasteries were established in the Anio valley outside Subiaco.

Benedict's monasteries in Subiaco became centers of education for children, a tradition which would continue in



the order during his lifetime and beyond. His monastic movement, like its forebears in the Christian East, attracted large numbers of people who were looking to live their faith more deeply.

During 529, Benedict left Subiaco for Monte Cassino, 80 miles south of Rome. The move was geographically and spiritually significant, marking a more public emergence of the Western monastic movement. Benedict destroyed a pagan temple atop the mountain, and built two oratories in its place.

It was most likely at Monte Cassino that the abbot drew up a rule of life, the famous “Rule of St. Benedict,” which emphasised prayer, work, simplicity, and hospitality. Though known as a rule for monks, it is addressed to all those who seek “to do battle for Christ the Lord, the true King.” Benedict’s life was marked by various intrigues and miraculous incidents, which are described in his biography written by Pope St. Gregory the Great. One of the most remarkable was his meeting in 543 with Totila, King of the Goths, in which the abbot rebuked the king’s lifestyle and prophesied his death.

St. Scholastica, Benedict’s sister, also embraced religious life as a nun. She most likely died shortly before him, around the year 543. In his final years, the abbot himself had a profound mystical experience, which is said to have involved a supernatural vision of God and the whole of creation.

Around the age of 63, Benedict suffered his final illness. He was carried into the church by his fellow monks, where he received the Eucharist for the last time. Held up by his disciples, he raised his hands in prayer for the last time, before dying in their arms.

Although his influence was primarily felt in Western Europe, St. Benedict is also celebrated by the Eastern Catholic churches, and by Eastern Orthodox Christians, on March 14.

Saint Bonaventure (Feast Day 15 Jul), CNA

Today, July 15, marks the feast day of St. Bonaventure, who is called “The Seraphic Doctor” of the Church. St. Bonaventure is known for his leadership of the Franciscans and his great intellectual contributions to theology and philosophy.

St. Bonaventure was born in Bagnorea in Tuscany, Italy. He is widely believed to have been born in the year 1221, although some accounts say 1217.

Sources recount that in his youth, St. Bonaventure was cured of a dangerous illness by the intercession of St. Francis of Assisi. He went on to join the Franciscan Order of Friars Minor in 1243.

After making his vows, he was sent to complete his studies in Paris. He was taught first by Alexander of Hales, an English doctor and Franciscan, and later by John of Rochelle.

While in Paris, he became good friends with St. Thomas Aquinas, with whom he received the degree of Doctor. He also developed a friendship with St. Louis, King of France.

In 1257, St. Bonaventure was chosen to serve as the superior of the Friars Minor. In this position, which he filled for 17 years, he brought peace and order. His impact was so great that today he is sometimes referred to as the second founder of the Franciscans.

Taking on the position after a period of extraordinary expansion for the order, St. Bonaventure worked to preserve a spirit of unity. He calmed the threat of internal dissension that arose over differences in interpreting the message of St. Francis of Assisi. Central to this work was his understanding that the study of philosophy and theology did not oppose the call to poverty that was so central to Franciscan spirituality.

St. Bonaventure proposed a unified and collected text regulating the daily life of the Friars Minor. The text was accepted and ratified in 1260 by the General Chapter of the Order in Narbonne. Wishing to present an authentic image of the life and teaching of their founder, he zealously collected documents about St. Francis of Assisi and heard testimonies of those who had actually known him. From this information, he compiled a biography of the saint that was adopted as his official biography by the General Chapter of the Friars Minor in 1263.

St. Bonaventure also wrote numerous mystical and ascetical treatises, most famously, "The Soul's Journey into God."

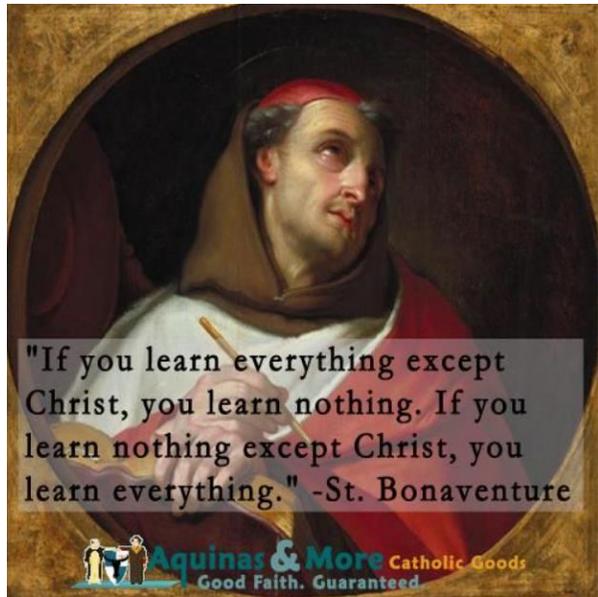
In 1273, he was appointed by Pope Gregory X as Cardinal and Bishop of Albano. The Pope also asked him to help prepare the Second Ecumenical Council of Lyons, an ecclesial event aimed at re-establishing communion between the Latin and Greek Churches.

St. Bonaventure worked to prepare the Ecumenical Council, but never saw its completion. He died on July 15, 1274, while the council was still in session. He was canonized in 1482 by Pope Sixtus IV.

In his General Audience on March 3, 2010, Pope Benedict XVI spoke about the life of St. Bonaventure. He called to mind the great works of literature, art, philosophy and theology that were inspired by the Christian faith during the time period in which the saint lived.

"Among the great Christian figures who contributed to the composition of this harmony between faith and culture Bonaventure stands out, a man of action and contemplation, of profound piety and prudent government," Pope Benedict said.

The Pope called on the faithful to take note of "the central role that Christ always played in Bonaventure's life and teaching," and to imitate the way in which "the whole of his thinking was profoundly Christocentric."



"Meditation on Christ in His humanity is corporeal in deed, in fact, but spiritual in mind. . . . By adopting this habit, you will steady your mind, be trained to virtues, and receive strength of soul....Let meditation of Christ's life be your one and only aim, your rest, your food, your desire, your study." - St. Bonaventure

Mary's loving presence is known throughout Christian history. She has many titles that we cherish. On July 16th we celebrate her as Our Lady of Mount Carmel.

In the thirteenth century, a small band of lay hermits settled on Mount Carmel in Israel. They were former pilgrims, merchants, penitents and soldiers who wanted to live a simple, quiet life centered on the gospels and consecrated to Christ. They built a chapel to honor his mother, Mary, and took her for their patroness. They become known as the Brothers of the Blessed Virgin Mary of Mount Carmel. Around 1209 a rule was written for them by their bishop Albert, Patriarch of Jerusalem, which put together the elements of the life they were living. Thus, the Carmelites became the first order dedicated to Mary in the Catholic Church.



In 1251 Mary appeared to Saint Simon Stock, the prior general of the Carmelite Order and gave him the brown scapular. This became an important part of the Carmelite habit and symbolized a special devotion to Mary. When Teresa of Avila fashioned a new form of life in Carmel, she placed a statue of Mary above the prioress's stall in the choir in order to remind her sisters who the real prioress of the house was. The choir is the place where the sisters gather several times a day for prayer. Teresa tells us, "Imitate Mary and consider how great she must be and what a good thing it is that we have her for our patroness.

The first Carmelites called Mary 'the lady of the place' because their chapel, which bore her name, was at the center of their scattered hermitages. Although 'lady of the house' is a familiar phrase, 'lady of the home' has an intimacy that is characteristic of Mary. Following the example of Teresa's placement of Mary's statue, it would be of great benefit if we had a statue of Mary in a prayer corner of our home. As the choir is a place for prayer in the cloister, so can our little shrine be a place of prayer, peace and reflection in our homes. The children in our home could be responsible for keeping the shrine tidy and decorating it with flowers on special days. Mary's corner would be a place of refuge for them as well as a place for family prayers. Mary's quiet corner would be a symbol of holiness in the home, which is often called the domestic church.

A smaller version of the brown scapular is worn by lay people. This beloved sacramental reminds us to imitate Mary wherever we are and to always keep her Son at the center of whatever we do. We remember Mary's faith, which guides us through our ordinary days and shines like a beacon in our dark nights. She lights the path for us as we follow her Son Jesus. Mary helps us to do the right thing. The scapular is a reminder that Mary's life shows us that the authentic meaning of love bears all things, forgives, sacrifices, believes, hopes and endures through thick and thin. The brown scapular is a time honored sign of Mary's love, and assurance of her care, for all her children wherever they may be.

Our Lady of Mount Carmel, Ora pro nobis



A Prayer to the Blessed Virgin

(Never Found to Fail)

O Most beautiful Flower of Mount Carmel,
Fruitful Vine, Splendour of Heaven, Blessed
Mother of the Son of God, Immaculate
Virgin, assist me in this my necessity.

O Star of the Sea, help me and show me
herein you are my Mother.

O Holy Mary, Mother of God, Queen of
Heaven and Earth, I humbly beseech you
from the bottom of my heart, to help me in
this necessity; there are none that can
withstand your power.

O, show me herein you are my Mother. O
Mary, conceived without sin, pray for us
who have recourse to thee. *(3 times)*

Sweet Mother, I place this cause in
your hands. *(3 times)*


Printed in Italy

RCC 4 EN

Prayers before and after Communion:

Prayers before Communion

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



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

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

Prayers after Communion: Thanksgiving

Heavenly Father, You have given me this divine gift under the form of bread because you intend Him to be food for me. May, then, this living Bread give me life, his divine strength

replace my weakness, his nourishment promote my spiritual health, his perfection transform me into the likeness of Jesus, Himself..

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

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

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

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

Sunday 10.30am Mass Readers' Roster

First Sunday: 3 July	Michael and Gloria Walker
Second Sunday: 10 July	James and Geneviève McCaughan
Third Sunday: 17 July	Jessica Gereis and Fiorella Vayda
Fourth Sunday: 24 July	John and Patricia O'Brien

(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.

Safeguarding our Parish

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

