



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 18 (Year C/2)

Mon 1 Aug Saint Alphonsus Liguori

Tues 2 Aug Saint Eusebius of Vercelli
Saint Peter Julian Eymard

Wed 3 Aug Saint Dominic

Thu 4 Aug Saint John Vianney

Sat 6 Aug Transfiguration of the Lord

We Pray For:

Our sick and injured: Peter Hourigan, Makram Nammour, Antonios Chidiac, Camilla Pascoe, Josephine Finneran, Ana Teresa Rodrigues, Mafalda Triolo, Aimi McEwen, Louise McCann, Marija Barclay, Dan Southee.

Our deceased: Noah Ken Herring (24/7), (Katherine (“Katie”) Brincat (27/7/21), Delia Moreno (25/7/2011), Brendan Ellison (Merita’s bro.), Tadeusz and Joanna Wolski, Maria Asumptha Medho (3/4/22), Carmen Lanegar, (6/4/22), John Micalciff, 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

Parish Updates:

Because of the ordination of Deacon Adrian Simmons at St Mary's Cathedral on the morning of Sat 6 Aug, there will be no morning mass at St Peter's.

On 3 consecutive Mondays in the near future, 8, 15 and 22 Aug, there will be mass at St Peter's at 10:00am for the feast of Saint Mary of the Cross MacKillop, The Assumption of Our Lady and Our Lady Mother and Queen respectively. The feast of The Assumption of Our Lady is a holy day of obligation. To facilitate the fulfilment of the obligation there will be a second mass on Monday 15 Aug at 6:00pm.

The Ordination of Deacon Adrian Simmons – Deacon Adrian will be ordained priest at St. Mary's Cathedral at 10:30am on the morning of Sat Aug 6, the feast of the Transfiguration. We would expect that there will be a sizeable contingent from the parish present in the Cathedral on this most joyful occasion. Adrian has accepted Fr John's invitation to preside and preach at the 10:30am Mass on the following Sunday 14 Aug. Following Mass there will be a morning tea and a few speeches in honour of Adrian.

CWF August Parish Appeal

The next **Charitable Works Fund (CWF)** Parish Appeal will be held next Sunday 7 Aug. The CWF supports a whole range of charities and ministries, including the Good Shepherd Community, CatholicCare, the Confraternity of Christian Doctrine, the Ephpheta Centre for the deaf and hearing impaired, Aboriginal Catholic Ministries, and university, hospital and prison Chaplaincies. Appeal envelopes will be provided for your use, so keep an eye out for them. You can also make a donation and find out more at www.ourfaithhourworks.org/cwf

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, Fri 19 Aug, 6 - 9 pm and Sat 20 Aug, 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 Sun 14 Aug.

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.

Can you undertake an Overseas Mission? Our sister churches in Africa, Asia and the Pacific are requesting Australian Catholics to join them to build the skills of those in their community who have had less opportunity than ourselves. Please consider these [Mission opportunities abroad](#). The Australian Catholic Bishops Conference provide support. [Palms Australia](#), who have prepared Australian Catholics for global mission since 1961, will ensure accommodation and a living allowance is provided to you during your time away. [Enquire online](#) or **Ph: 0422 742 567** to find out about a placement to engage your skills.

You can also [Register](#) for a Webinar on **Monday August 1st at 7:00 pm** to talk directly with a Palms' partner community in Timor Leste and two Australians recently posted to work with them. Invite your friends. **The stories will inspire.**

Saint Alphonsus Liguori (Feast day 1 Aug), The Redemptorists, Aug 1, 2019

August 1 is the feast day of St. Alphonsus Liguori: founder of the Redemptorists, priest, doctor of the Church, and moral theologian.

Alphonsus Maria de Liguori was born in 1696 near Naples, Italy, the son of a captain in the Royal Navy and a very devoted mother from a noble family in the city. His parents provided him with an exceptional education in philosophy, literature, and the arts. He was 16 when he was awarded doctorates of civil and canon law.

When he was 18, like many nobles, he joined the Confraternity of Our Lady of Mercy, whose members cared for the sick at the hospital for "incurables," washing afflicted bodies, feeding the helpless, changing bedclothes, and devoting themselves to works of mercy and compassion. Following his father's will, he became a lawyer, and before he was 20, he was regarded as one of the most gifted lawyers in Naples. But despite his success, the work did not satisfy him at the deepest levels. After losing the most important court case he had ever taken on, Alphonsus left the legal profession to enter the priesthood, much to the disappointment of his father. He was ordained in 1726.

Christ's claim on the heart of Alphonsus was absolute and irresistible. As a young priest he worked himself to the point of exhaustion. Caring for the poor, wherever his journey took him, was the hallmark of his calling. In 1732 Alphonsus realized he could no longer be comfortable in his role of popular preacher living apart from the poor. So, leaving his family and his dearest friends, he set out to dedicate himself completely to the service of the poor and most abandoned.

He sought others who were called as he was, and adopted a style of ministry to "mission among the people," and so began the Congregation of the Most Holy Redeemer, commonly known as the Redemptorists.

During a mission, a band of Redemptorist priests and brothers would come to an area to preach and conduct religious activities. They saturated the people with the sense of God. They lived in community in houses in the countryside so the mission revivals could be repeated regularly, giving the poor the assurance that they would not be abandoned by Alphonsus and his brothers. St. Alphonsus was a brilliant, articulate, pragmatic preacher. He knew how to reach ordinary people who had limited education and very real needs. They followed this gifted preacher from church to church and town to town to hear him give a message of hope in Christ for all people. Three great images, basic to the Christian faith, formed the heart of Alphonsus' preaching and teaching: Jesus an infant in the crib, Jesus crucified on the Cross, and Jesus vibrantly alive and filled with love for all in the Eucharist. To this he added the image of Mary, the Mother of the Redeemer. When other theologians were opposed to devotion to Mary, Alphonsus invoked her, using the words of the ancient hymn *Salve Regina*: "Hail, Holy Queen, Mother of Mercy, our life, our sweetness, and our hope." Alphonsus preached the redeeming love of God. He believed that law and the threat of punishment were not foremost in God's plan. In God the Creator, love and freedom coincide. The individual was called to love God out of an overwhelming sense of gratitude for what God had done for him in Christ. It was not fear but love that was to characterize the Christian way of life.

Ultimately, he wrote his most influential work, *Moral Theology*, to correct what he saw as errors that could hurt people struggling to live good and moral lives.

In the course of his long life Alphonsus wrote more than 100 books, including his most beloved: *Visits to the Blessed Sacrament*, *The Practice of the Love of Jesus Christ*, and *The Glories of Mary*.

Alphonsus would eventually be given the title “Doctor of Prayer” by the Catholic Church. His book *Prayer, the Great Means of Salvation* sets out his teaching on the subject:

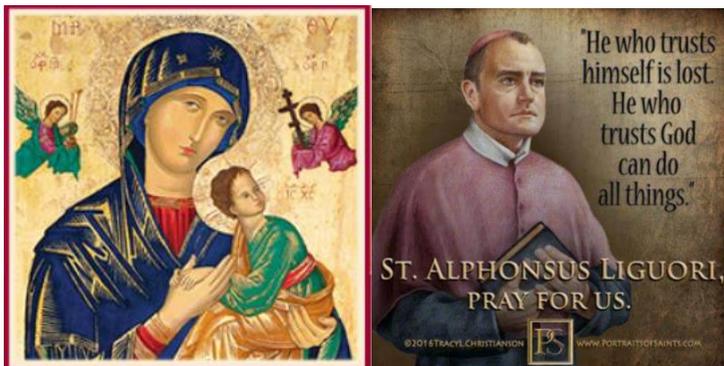
“Having observed that so many passages of both the Old and New Testaments assert the absolute necessity of prayer, I have made it a rule to introduce into all our missions . . . a sermon on prayer; and I say, and repeat, and will keep on saying as long as I live, that our whole salvation depends on prayer . . . For if you pray, your salvation will be secure.”

Like many of his countrymen, Alphonsus was a man of passion and volatility. He found his balance and security in his devotion to the Blessed Mother. His appeals to Mary were impassioned, like those of a distressed child calling for his or her mother.

He was confident Mary would hear his prayers, and she was a great spiritual wellspring of his life. He never wrote a single letter—and his personal correspondence ran into the tens of thousands—without beginning or ending it with the words “Long live Jesus and Mary.”

He strongly encouraged his fellow Redemptorists and others to pray the rosary daily and to visit

Marian shrines to foster their love for the mother of God. For him she was a constant helper and guide in all matters concerning his congregation. Although Alphonsus was sickly for much of his life, his final



years were marked by very serious and debilitating physical ailments, especially arthritis, which caused him great pain and confined him to a wheelchair. He was also plagued with spiritual afflictions, scrupulously fearing he hadn't done enough to serve the God he loved so much. To help him through these times, his confreres gathered with him to pray.

They always included the Litany of Our Lady, usually followed by the rosary. They read to him from his own writings about the glory of Mary and how, as heaven's queen, she welcomed all her true and faithful servants at the hour of their death.

Early in the evening on July 31, 1787, Alphonsus made one final request. “Give me my Lady,” he whispered. They placed a picture of Mary in his hands. He spent the night in prayer with the Blessed Mother. The next day at the stroke of the noon Angelus bell, Alphonsus died at the age of 91. St. Alphonsus was canonized in 1839 and declared a Doctor of the Church in 1871. He was recognized as a patron of confessors and moral theologians in 1950.

Pope St. John Paul II described Alphonsus as “a close friend of the people . . . a missionary who went in search of the most abandoned souls . . . a founder who wanted a group which would

make a radical option in favor of the lowly . . . a bishop whose house was open to all . . . a writer who focused on what would be of benefit to people.”



Saint Peter Julian Eymard (Feast day 2 Aug)

**O Sacrament Most Holy,
O Sacrament Divine,
All praise and all thanksgiving
be every moment Thine.**

"We believe in the love of God for us.
To believe in love is everything.
It is not enough to believe in the Truth.
We must believe in Love and Love is our Lord
in the Blessed Sacrament.
That is the faith that makes our Lord loved.
Ask for this pure and simple faith in the Eucharist.
Men will teach you; but only Jesus
will give you the grace to believe in Him.
You have the Eucharist. What more do you want?"

Saint Dominic (Feast day 8 Aug).

Saint Dominic was born in 1170 to Felix Guzman and Blessed Joan of Aza in Caleruega, Spain. After studying at the University at Palencia he was ordained a priest at the age of 25. St. Dominic was known for self-denial, holiness, piety and apostolic zeal. He refused to eat meat or sleep on a bed. He also renounced wealth.

In 1215 he founded an order of Dominican Nuns. Their mission was to care for young girls. This was followed by the founding of the [Order of Preachers](#), which became known as the Dominicans. The purpose of the order was to preach the Word of God. They were also known as the "Black Friars". The rule followed the [Rule of St. Augustine](#). Their focus was on liturgical prayer and lifelong study.

The primary heresy the Dominicans preached against was [Abligensianism](#). This was the belief that there are two dueling principles, good and evil, and that all matter was regarded as evil. They also taught that the devil is the creator of the material world.

A devotion which St. Dominic helped to spread is the [Rosary](#), a Marian devotion, which combines meditation on the life of Christ, with memorized prayer. Tradition tells us that when Dominic became discouraged with the slow progress of his work of preaching against the Abligensian heresy, the Blessed Virgin appeared to him with a beautiful wreath of roses. She asked him to say the [Rosary](#) every day and to teach the people to say the [Rosary](#). Soon the heresy began to disappear. The devotion of the rosary continues today.



After forming his order Dominic had a dream vision in which he met another person, a beggar. The next day, Dominic recognized this man when he came into his church. It was St. Francis of Assisi the future founder of the [Franciscan Order](#). Dominic embraced him saying, "You are my companion and must walk with me. For if we hold together, no earthly power can withstand us." St. Dominic and St. Francis were lifelong friends. Their orders celebrate their meeting on the feast day of their saint. The motto of St. Dominic is: "To praise, to bless, to preach". St. Dominic once said; "Arm yourself with prayer, rather than a sword; wear humility rather than fine clothes." St. Dominic died on August 6, 1221 from a fever. Because of his love of learning and teaching, St. Dominic is known as the patron of astronomers.

***Do not weep, for I shall be more useful to you
after my death and I shall help you then
more effectively than during my life.***

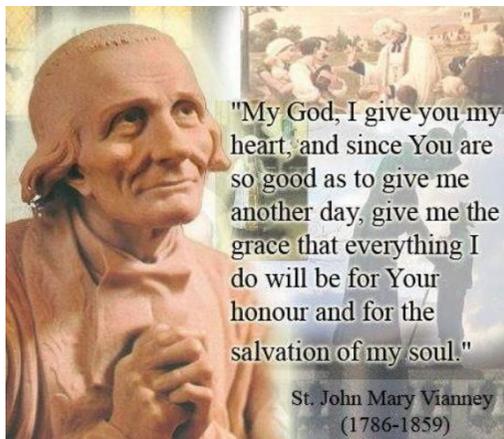
Saint John Vianney (Feast day 4 Aug), CNA

On August 4, the Church celebrates the feast day of St. John Vianney, patron of priests. John Vianney, also known as the Holy Curé de Ars, was born May 8, 1786 in Dardilly, near Lyon, France to a family of farmers. He was ordained a priest in 1815 and became curate in Ecully. He was then sent to the remote French community of Ars in 1818 to be a parish priest. Upon his arrival, the priest immediately began praying and working for the conversion of his parishioners. Although he saw himself as unworthy of his mission as pastor, he allowed himself to be consumed by the love of God as he served the people.

Vianney slowly helped to revive the community's faith through both his prayers and the witness of his lifestyle. He gave powerful homilies on the mercy and love of God, and it is said that even staunch sinners were converted upon hearing him. In addition, he restored his church, formed an orphanage, "La Providence," and cared for the poor.

His reputation as a confessor grew rapidly, and pilgrims traveled from all over France to come to him in the Sacrament of Reconciliation. Firmly committed to the conversion of the people, he would spend up to 16 hours a day in the confessional.

Plagued by many trials and besieged by the devil, the St. John Vianney remained firm in his faith, and lived a life of devotion to God. Dedicated to the Blessed Sacrament, he spent much time in prayer and practiced much mortification. He lived on little food and sleep, while working without rest in unflinching humility, gentleness, patience and cheerfulness, until he was well into his 70s. John Vianney died on August 4, 1859. Over 1,000 people attended his funeral, including the bishop and priests of the diocese, who already viewed his life as a model of priestly holiness.



The Holy Curé of Ars was canonized by Pope Pius XI in 1925. He is the patron of priests. Over 450,000 pilgrims travel to Ars every year in remembrance of his holy life.

In 2009, Pope Benedict XVI, commemorating the 150th anniversary of St. John Vianney's death, declared the Year for Priests. The Pope wrote a Letter to Clergy, encouraging all priests to look to the Curé of Ars as an example of dedication to one's priestly calling.

The Transfiguration of the Lord (Feast day 6 Aug) – A reflection, Catholic Community at Stanford, Mar 8, 22

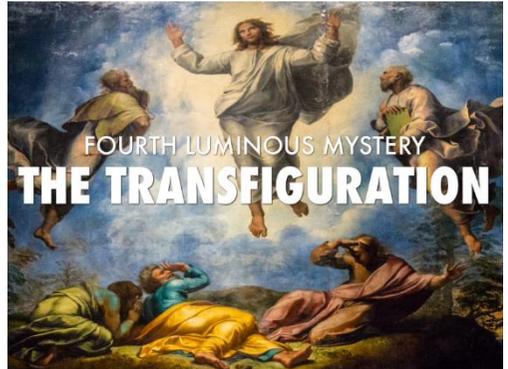
Luke 9:28-36; Matthew: 17:1-9; Mark 9:2-10; *From "Living Space," a service of the Irish Jesuits:*

The Transfiguration of the Lord commemorates an event in the life of Jesus as recorded by the Synoptic gospels of Matthew, Mark and Luke. It is not recorded in John's gospel. One each of the three Gospel versions is read according to the Liturgical cycle of Years A, B, and C.

However, the three versions are very similar and occur in the same context of the Gospel account, so one reflection will be given to cover all three.

In all **three Synoptic gospels** the story of the Transfiguration occurs in the same context and that context is significant. We are in the middle of the Gospel account and things have been building up to a climax. As the disciples spend more time with Jesus, as they hear what he is saying and see what he is doing, they must have been asking, "Who is this Rabbi to whom we have attached ourselves; who is this Jesus?" Strangely, the answer comes from their own mouths.

One day, when Jesus was with them, he asked them, "Who do people say the Son of Man is?" (He was using this strange title of himself.) Based on what they must have been hearing from people around them, they said there were various speculative answers – John the Baptist (resurrected from the dead), Elijah (ditto) or some other of the prophets. Jesus then pressed them further: "But who do you say I am?" It is then that Peter speaks up: "You are the Messiah, the Christ." It was a peak moment in their relationship with Jesus. And an exciting one. How their imaginations must have begun to work on what it meant to be so closely associated with the Messiah, the King who would be the Savior and Liberator of Israel! What glories and privileges awaited them! But almost immediately Jesus begins to speak in a very different way. For the first time (it will happen three times altogether) he tells them what is future is going to be. And it must have come as a terrible shock. Jesus told them he was going to suffer greatly, be rejected by the leaders of their own people, be killed and then rise again after three days. They could not believe their ears. How could this happen to the Messiah? How could their own leaders do such a thing? And what would it mean for the dazzling future they saw dangling before their eyes? The impetuous Peter immediately stepped forward: "This cannot happen to you!" he cried. He can hardly have expected the reaction of Jesus: "Get behind me, Satan! You are a stumbling block to me!" And while they are recovering from this, Jesus continues by saying that not only will he himself suffer but, if they want to be his disciples, they will have to be ready to walk the same road. "Those who wish to follow me must deny themselves, take up their cross and follow me."



It is in this depressing situation of disillusionment and incomprehension that the Transfiguration takes place. We are told that six days later (eight days in Luke) Jesus took Peter, James and his brother John up a high mountain by themselves. The identity of the mountain is not given and it is not important. In the Scriptures, mountains are holy places and special things always happen there – we think for instance of Mount Sinai (Moses), Mount Carmel (Elijah), the Sermon on the Mountain, the Feeding of the 5,000, and Calvary (Golgotha) was a hill outside Jerusalem. There before them Jesus is suddenly transformed, dazzlingly bright. They can hardly look on him. Suddenly there appear with him Moses and Elijah. They represent the whole Jewish tradition of the Law and the Prophets. They are seen talking with Jesus. The message is clear. They fully endorse what Jesus is doing and saying and the future he has foretold about himself. Peter becomes utterly confused. He suggests the building of three shelters – one each for Jesus, Moses and Elijah. As Mark comments, “He hardly knew what to say, they were so terrified.” But that was not all. Just then, a cloud came down and covered them. This was not just a change in the weather. To the biblical mind it spoke of only one thing – the presence of Yahweh himself. And then out of the cloud came a voice; it could only be the voice of One Being. “This is my beloved Son; listen to him.” Here now is the supreme endorsement of the Son by his Father. “Listen to him.” Yes, listen, even when he says things that you don’t like, things that you do not yet understand. It is a confirmation of all that has gone on before – the real identity of who Jesus is and the reliability of everything that he says will happen to him and what is expected of them. It is a special moment of encouragement which will help carry them through the difficult days ahead. They already have the answer to the question, “Who is Jesus?” But now they have to learn the answer to a more important question, “What kind of Messiah is Jesus going to be?” They will not fully appropriate that until after the Resurrection and Ascension of Jesus when they will boldly continue his mission and not hesitate to carry their cross in doing so. Let us follow in their footsteps. That is where true happiness and fulfilment lie.

Sunday 10.30am Mass Readers’ Roster

Fourth Sunday: 24 July	John and Patricia O’Brien
Fifth Sunday 31 July	Jessica Gereis and Andres

(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.

