



St Peter Julian's Newsletter

February 2017

Volume 10 Issue 2

ADVANCE AUSTRALIA FAIR?

Mass Times

Saturday Vigil:

5.30pm

Sunday:

9.30, 11.00am (Chinese),
12.30, 3.30, 5.00pm (Korean)

1st Sunday:

1.30pm (Filipino)

1st & 3rd Saturday:

2.15pm (Indonesian)

Monday to Friday:

7.30am, 12.10, 5.30pm

Saturday:

12.10pm & Vigil at 5.30pm

Public Holidays:

12.10pm



Blessed Sacrament
Congregation

St Peter Julian's
641 George Street
Sydney NSW 2000

Postal Address:
PO Box K334,
Haymarket NSW 1240

Phone: (02) 9270 6900
Fax: (02) 9270 6933

Email:
haymarket@blessedsacrament.com.au

Websites:
www.stpeterjulianhaymarket.org.au
www.blessedsacrament.com.au

Download monthly newsletter at:
www.stpeterjulianhaymarket.org.au

Back copies also available.

Two nations at a critical crossroads and a third just drifting along. That's a thought prompted by this year's Australia Day. The United States has a new and deeply divisive President. The United Kingdom is dealing with its divorce from the European Union. Australia? Well, Australia just seems becalmed.

The leaders of the United States and the United Kingdom have both highlighted how their nation is hardly "United." In his pugnacious inauguration speech President Trump vividly described another America:

. . . for too many of our citizens, a different reality exists: mothers and children trapped in poverty in our inner cities; rusted-out factories scattered like tombstones across the landscape of our nation; an education system flush with cash, but which leaves our young and beautiful students deprived of knowledge; and the crime and gangs and drugs that have stolen too many lives and robbed our country of so much unrealised potential.

He went on to make a grand (some might say grandiose) claim: "We are one nation – and their pain is our pain. Their dreams are our dreams; and their success will be our success. We share one heart, one home, and one glorious destiny." And a sweeping promise, to "make America great again." How? By putting America first and pitting it against the rest of the world: "America will start winning again, winning like never before. . . We will follow two simple rules: Buy American and hire American." Nationalism doesn't come more blatant and defiant.

On the other side of the Atlantic, the UK Prime Minister, Theresa May, in a speech to her Conservative Party in

October last year, likewise acknowledged deep divisions in society:

. . . within our society today, we see division and unfairness all around. Between a more prosperous older generation and a struggling younger generation. Between the wealth of London and the rest of the country. But perhaps most of all, between the rich, the successful and the powerful - and their fellow citizens.

Like Trump, she wants her nation to be great; her goal for Britain is that it become a "Great Meritocracy." Not by a crude call to "put Britain first" but by implementing a government-led programme of social justice:

That means tackling unfairness and injustice, and shifting the balance of Britain decisively in favour of ordinary working class people. Giving them access to the opportunities that are too often the preserve of the privileged few. Putting fairness at the heart of our agenda and creating a country in which hard work is rewarded and talent is welcome. . . A confident global Britain that doesn't turn its back on globalisation but ensures the benefits are shared by all.

Of course this speech was a political rally cry to the party faithful, but still remarkable for its emphasis on inclusion and social justice. It is interesting to see how much in common it has with words of Pope Francis. Here's part of what he said to a delegation from the Melbourne-based agency Global Foundation in mid-January:

. . . a world economic system that discards men, women and children because they are no longer considered useful or

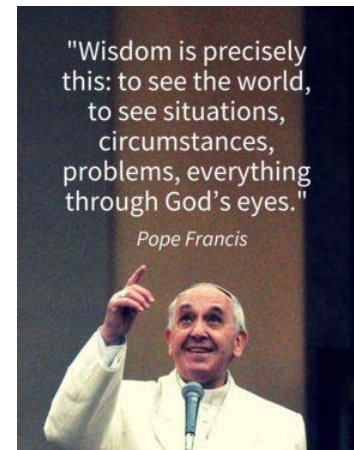
"The Church remains ever hopeful, for she is conscious of the immense potential of the human mind whenever it lets itself be helped and guided by God . . ."
(Pope Francis)

productive according to criteria drawn from the world of business or other organisations, is unacceptable, because it is inhumane. It is necessary above all for each of us, personally, to overcome our indifference to the needs of the poor. We need to learn "compassion" for those suffering from persecution, loneliness, forced displacement or separation from their families. We need to learn to "suffer with" those who lack access to health care, or who endure hunger, cold or heat.

So much for Trump's America and May's Great Britain. What has it all got to do with Australia and in particular the Catholic community in Australia? Nothing, unless there are signs of division in Australia like those in the United States and the United Kingdom. Nothing, unless there is value in a vision of the just society that Australia could become. Nothing, unless the Catholic community has a passion for the social gospel of Jesus.

For all its blessings and virtues, life in Australia has its fault lines. The yawning gulf between executive pay packages and average earnings. The unaffordability of housing. The failure of governments to tackle corporate tax evasion while cracking down on welfare dependents. The moral shame of off-shore detention centres. Government addiction to revenue from fossil fuels and gambling. The loss of faith in politicians. The voices of fear and hate. The lack of progress with indigenous recognition. The prevalence of short-term and ad hoc economic decisions. Declining support for international treaties and human rights. The reduction of social and cultural life to the economy. Inaction on climate change. And for the churches, loss of credibility because of sexual abuse.

All of this might be cause for us to lose heart and retreat into our private worlds. Pope Francis is a great antidote to this. His positive outlook shines through his smile and infuses his words. As he said to the Global Foundation:



The Church remains ever hopeful, for she is conscious of the immense potential of the human mind whenever it lets itself be helped and guided by God, and of the good will present in so many people, small and great, poor and rich, businessmen and labourers alike.

Every one of the Pope's writings is fuelled by an evangelical optimism. It's worth going back to his apostolic exhortation of November 2013, *The Joy of the Gospel*, on the proclamation of the gospel in today's world. Anyone looking for guidance and inspiration on how to respond to contemporary challenges will find plenty of it in this document.

At one point early in the text Francis takes a negative stand. He declares a four-fold "No!" No to an economy of exclusion, no to the new idolatry of money, no to a financial system which rules rather than serves, no to the inequality which spawns violence (#53-60).

Later on he offers a rallying call:

An authentic faith . . . always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. (#183)

"An authentic faith . . . always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it."
(Pope Francis)

His next words come as no surprise; time and again he has proved himself as the Pope for the poor.

Our faith in Christ, who became poor, and was always close to the poor and the out-cast, is the basis for our concern for the integral development of society's most neglected members. Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. (#186-87)



And he voices a prayer to which we can all cry "Amen!"

I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. (#205)

But if it's true that we get the politicians we deserve, we would make this prayer in vain unless we ourselves are "genuinely disturbed by the state of society, the people, the lives of the poor."

At its most basic, Australia Day serves as a marker. Summer holidays are over, and it's back to school and work. As we resume life's routines, it would be good to let the communion prayer for Mass on Australia Day guide us on our way:

May our partaking of this sacrificial meal, O Lord, grant us strength to walk together in the ways of justice, and behold one day the new heavens and the new earth you prepare for us in Christ your Son.

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MONTHLY MASSES & EVENTS

Indonesian Mass, 1st & 3rd Saturdays at **2.15pm (4 & 18 Feb)**. James Christian 0416 637 236.

Cantonese Mass, every Sunday at **11.00am**. Simon Liu 0411 377 618.

Korean Mass, every Sunday at **5.00pm**. Lucian Jin Young Noh 0451 465 857.

Filipino Mass, 1st Sunday at **1.30pm (5 Feb)**. Juliet Byrne 0437 045 945.

Holy Trinity Prayer Community, Eucharistic Adoration **2nd & 4th Saturdays (11 & 25 Feb)** at **3.00pm**. Jence Oesman 0414 506 770.

Mass of Anointing, Every 1st Saturday at **12.10pm (4 Feb)**.

Associates of the Blessed Sacrament Congregation, 2nd Saturday at **12.10pm (11 Feb)**. Mass followed by meeting. Fr Marcellus Glynn SSS (02) 9211 4100.

Life in the Eucharist (LITE), Every 4th Saturday in Hall at **2.15pm**. **First meeting for 2017, 25 Feb.**

St Peter Julian's Altar Auxiliary. The **12.10pm Thursday** Eucharist is offered for members of the St Peter Julian's Altar Auxiliary. (For information on becoming a member please speak to the Receptionist.)

NOTICES

Rachel's Vineyard Ministries offers a confidential voicemail number: 0400 092 555. Healing retreats are held regularly in the Sydney area offering women and men a spiritual way through grief and loss. See the website www.rachelsvineyard.org.au – the next retreat will be held 24th to 26th March 2017.

Bereavement Support Reflections Mornings

Third Wednesday of Every Month 10.00am – 1.00pm. For family and friends who grieve and their companions. Understanding and managing life's changes in Loss, Grief and Bereavement. Morning tea provided. For further information please contact **Bereavement Support** Phone (02) 9646 6908 bereavementsupport@catholiccemeteries.com.au or **Fr. Philip SSS** via the church reception desk.



The sessions for most of last year were led by Fr Rosario on the topic of holiness. We examined several models of Holiness, which are normally practised by the people in their spiritual growth. Here we briefly look back at the models presented to us so far.

The first model was "the **LADDER**"- **Up vs Down**. -The image being a task of climbing up a ladder to perfection. We strive for perfection in our lives in many ways – we aim for higher marks, better scores, improved sporting performance and career advancement. We set higher goals for personal achievement.

The next model we discussed was **SCULPTING – Chipping Away vs Letting Be**. We try to sculpt our lives into such a work in which people can see "Jesus" in us. The chipping away process is never really done. But it is one in which we can help each other, and encourage each other to break away those chips and chunks that we may have become attached to which are hindering our Spiritual growth.

The third session on holiness was **MOULDING – Conformity vs Uniqueness**. As we journey to holiness our paths and methods are different, but often moulded on the good qualities of others. Our 'mould' might be Jesus Christ, a particular Saint or anyone we might wish to follow as our 'role model'.

The fourth model we looked at **ANGELIC – Spirit vs Body**. How can we rise above the material things of this world and look to the things of heaven?

This model suggests we might cut ourselves off from involvement in the things of the world and withdraw to quiet seclusion. Fr Rosario provided reference to the Desert Fathers, the early Christian hermits. These people gained many followers who lived alone in the desert or in small groups.

The model for our last session in November was **HOT LINE – External Authority vs Inner Direction**. In this model we have an image of a telephone line between God and oneself. What does God want of me now? We want to know what the will of God is in our lives. We want to discern His will and execute it to become holy. We have two more models to go through and have a better understanding of our spirituality.

These models are presented just as food for thought. They are based on Scripture, and for each model. Fr Rosario has provided the group with Scripture references to both justify and go against. The journey to holiness is different for each of us. We need to find out what is our image of holiness to God, and then, try to understand the images that other people might follow, so that we form a better society and avoid criticising others for being different.

*The LITE group meets on the fourth Saturday of each month. Celebration of the Eucharist usually follows the meeting. The last gathering of the LITE group for 2016 was in November and the **next meeting, the first for this year will be at 2.15 pm on Saturday 25 February 2017 in the hall at St Peter Julian's church. All are welcome.***

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THE CARDONER PROJECT is a young adult ministry of the Jesuits <http://thecardonerproject.org> which offers **2016 School Leavers and University Students** an Immersion Program to Cambodia, Thailand/ Vietnam, Nepal, and Mexico. These Immersions involve community service working in construction, schools, orphanages, and communities, as well as spiritual reflection in the Ignation tradition, whilst experiencing the culture of the country visited. The Nepal Immersion includes an inspiring trek high into the Himalayas! Immersions are priced from \$4,500- \$5,500. Places are limited & booking out quickly. Upcoming Immersion **Nepal 8 -26 February 2017**. For more info: immersions@thecardonerproject.org or call **Cathy Hammond** on **0427 960 918**.