



St Peter Julian's Newsletter

April 2017

Volume 10 Issue 4

GRACEFUL OILS

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

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www.stpeterjulianhaymarket.org.au

Back copies also available.

Ashes and oils – the great symbols with which Lent begins and ends. The first is familiar, the second much less so. Catholics flock to Mass on Ash Wednesday, keen to be signed with the ashes. In churches and chapels all over the country they come forward to be marked with the sign that speaks of repentance and mortality. But very few find their way to the one place where the last Mass of Lent is celebrated – the cathedral. That's where the Chrism Mass (or Mass of the Holy Oils) is led by the bishop. In principle this takes place on Thursday of Holy Week, just before the great Easter liturgies get under way, but for practical reasons it is usually shifted to earlier in the week.

The Chrism Mass is a solemn celebration at which the bishop blesses and consecrates the oils that are used in the sacraments of baptism, confirmation, ordination and healing of the sick. It is also the Mass at which priests renew their priestly promises but that's not the primary focus. At its best the Mass of the Holy Oils is a joyful ceremony when the local church – bishop, priests and people – gathers around the signs that play such a key role in the life of the faith community. There are three of them: the oil of the sick, the oil of catechumens, and the sacred chrism.

The oil of the sick comes into its own when family members, friends, parishioners or pastoral care staff gather around those who are ill or frail, whether at home or in hospital or care or at a parish celebration, and pray for their healing in body, mind and spirit.

The oil of catechumens is less frequently seen. Its key role is in the preparatory rites of baptism. The candidates for baptism, whether infants or adults, accompanied by their families, friends and members of the parish community, are anointed to give them the strength to die and rise with Christ.

The chrism is the holiest (and the most sweet-smelling) of all. It is smeared on candidates presenting themselves for baptism and confirmation. It confers the power and holiness of God's Spirit on those being welcomed into God's priestly, royal and prophetic people. It is also used when the church gathers to pray for those who are being ordained to ministry as priests or bishops. They are anointed with chrism to signify the power and holiness of God for priestly service.



Every baptised and confirmed Catholic has been anointed with the oil of catechumens and with the sacred chrism, and many who have faced serious illness or frailty have also been anointed with the oil of the sick. In truth, these anointings have made us "a chosen race, a royal priesthood, a holy nation, God's own people," set aside to "proclaim the mighty acts of him who called you out of darkness into his marvellous light" (1 Peter 2:9). But in fact, since most of us were infants when we were baptised, children when we were confirmed, or unwell when anointed with the oil of the sick, we are generally not fully aware of our dignity as anointed people while we get on with living our daily lives.

The prayers that accompany the blessing and consecrating of the oils at the Chrism Mass can shed light on this wonderful mystery. Let's explore them. In this once-a-year celebration, the oil of the sick is blessed first. The accompanying words are lavish in their

praise of this sacramental sign. The bishop prays to God:

Send the power of your Holy Spirit, the Consoler,
into this precious oil, this soothing ointment,
this rich gift, this fruit of the earth.

He goes on:

Make this oil a remedy for all who are anointed with it;
heal them in body, in soul, and in spirit,
and deliver them from every affliction.

These are beautiful words that inspire meditation. They prompt our imaginations to play with the healing qualities of this oil and its role in symbolising the healing power of God's good Spirit. The more we have taken all this to heart, the more ready we will be to celebrate the anointing of the sick with deep faith and hope.



Next the bishop turns to the oil of catechumens, the oil that is destined to anoint candidates for baptism. He prays:

Lord God, protector of all who believe in you,
bless this oil and give wisdom and strength
to all who are anointed with it in preparation for their baptism.

Wisdom and strength are needed for the discipleship that the baptised are to undertake:

Bring them to a deeper understanding of the Gospel,
help them to accept the challenge of Christian living,

and lead them to the joy of new birth.

Like the prayer over the oil of the sick, this is short and to the point. It invites us to reflect on what it means to choose the Christian way. To embrace baptism is to commit ourselves to keep learning from the gospel and doing our best to put it into practice, even to letting ourselves be surprised by the joy it can bring.

The prayer over the chrism (oil suffused with perfume) is much longer and more solemn. It is a prayer of consecration like the eucharistic prayer of the Mass – a prayer of thankful remembrance which turns to hope-filled petition. It recalls God's saving work in history and its climax in Jesus Christ, and it prays for the Holy Spirit to fill the oil with holiness and power.

There are two versions of the prayer. The second is shorter but the first is richer. It takes us on a grand journey on the theme of the olive tree and its fruit, starting with the act of creation and reminding us in turn of the towering figures of Noah, Moses and Aaron, David, John the Baptist and finally Jesus himself, God's "well-beloved Son . . . anointed with the oil of gladness." All these happy memories give the church confidence in God, so the bishop prays:

Father, we ask you to bless + this oil you have created.
Fill it with the power of your Holy Spirit through Christ your Son.
It is from him that chrism takes its name
and with chrism you have anointed for yourself
priests and kings, prophets and martyrs.

That's our Christian calling: to be priests whose lives are a constant sacrifice of praise to God; kings who serve God's rule of justice, mercy and peace; prophets who speak God's word without fear or favour; and martyrs who bear witness, even in blood, to the living truth.

A newer word which echoes these is "evangelisers." We are anointed to an-

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nounce the gospel. Pope Paul VI wrote so well about this in his 1975 apostolic exhortation on announcing the gospel (*Evangelii Nuntiandi*) that Pope Francis quotes it in his encyclical "The Joy of the Gospel" (*Evangelii Gaudium*). So let these two popes have the last word for now:

Let us recover and deepen our enthusiasm, that "delightful and comforting joy of evangelising, even when it is tears that we must sow. . . And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the good news not from evangelisers who are dejected, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ." (EG #10)

NOTICE

Australian Catholic Youth Festival – 7th to 9th December 2017

For people under the age of 30 years – for further information check out the flyer on the Noticeboard in the Church Foyer or

www.youthfestival.catholic.org.au

CELEBRATION OF HOLY WEEK AND EASTER 2017



Services During Holy Week

Palm Sunday, 9 April

Saturday Vigil: 5.30pm

Sunday: 9.30am (English), 11.00am (Chinese), 12.30pm (English), 3.30pm (English) & 5.00pm (Korean)

Monday – Wednesday, 10-12 April

Morning Prayer of the Church: 8.00am
Mass Times: 7.30am, 12.10pm & 5.30pm

Sacrament of Reconciliation

11.00am to 12.00 noon and 4.00pm to 5.00pm

Holy Thursday, 13 April

Office of Readings and Morning Prayer of the Church: 8.00am

Sacrament of Reconciliation

11.00am to 12.00noon and 4.00m to 5.00pm

Evening Mass of the Lord's Supper: 6.00pm

Good Friday, 14 April

Office of Readings & Morning Prayer of the Church: 8.00am

Stations of the Cross: 10.30am

Sacrament of Reconciliation

Individual Rite I: 11.30am to 1.00pm

Celebration of the Passion: 3.00pm

Holy Saturday, 15 April

Office of Readings & Morning Prayer of the Church: 8.00am

Sacrament of Reconciliation

11.00am to 12.00 noon and 4.00pm to 5.00pm

Easter Vigil: 7.00pm

Easter Sunday, 16 April

Mass Times: 9.30am (English), 11.00am (Chinese), 12.30pm (English), 3.30pm (English) & 5.00pm (Korean)

Easter Monday, 17 April (Public Holiday)

Mass Time: 12.10pm

EASTER OCTAVE

Sunday 16 April to Sunday 23 April 2017

No Reconciliation Tuesday to Saturday inclusive
No Novena Friday 21 April.

BOOKSHOP

Closed: Good Friday and Easter Monday
(Open Holy Saturday 9.00am to 1.00pm and
Easter Sunday 9.00am to 5.00pm)

**We, the Blessed Sacrament
Community, wish you, our friends and
benefactors, a Holy and Happy Easter.
We express our thanks for your contin-
ued support throughout the past year.**

He is risen is the joyful announcement of Christians these days. Christians rejoice, scoffers mock, others shrug their shoulders and move on. It was the same for Christ in the days following the resurrection. Joy, denial, indifference, and so it has been down the ages. In our society today, while there is joy and denial it would seem, on the surface, that rank indifference is gaining ever more foothold. In a way this is a more disturbing phenomenon that denial where, at least, there is an active confrontation with the fact of resurrection.

Christians in our society may well feel powerless in the midst of growing indifference. The question arises: is it a challenge to live ever-closer to Christ and to endeavour with his help to live more fully the Gospel we profess? This is an implicit call to renew our faith in Christ risen from the dead and in that victory over sin and death to draw strength and energy to live the same kind of life that Christ lived. It is in our communing with the Lord in worship and personal prayer that we draw closer to Christ and he, as the Risen One, will dwell ever more intimately in our hearts. In such a growing closeness the Lord becomes more central to our lives and we offer the Lord our hearts, souls, minds and strength. In this familiarity we become more aware of our neighbours and are moved to reach out and love our neighbour as ourselves.

In this desire - often unexpressed - for intimacy with the Lord we are living out the invitation of the Lord Jesus as in John's Gospel.

"If you make my work your home, you will indeed be my disciples, you will know the truth and the truth will make you free."

To be a disciple, to know the truth, to be free is to experience true likeness to the Lord and to bear witness to the world around us that Christ is truly risen from the dead ... "you will be my witnesses ..."

The disciple lives by the teaching of Jesus and in an ever-deepening manner trusts the Lord alone. In this faith and trust there is a gentleness of spirit that

emanates from deep within and graces all those who meet us in the daily round of life. The disciple becomes aware of the burdens other carry and a felt compassion is shared with those who mourn in their hearts.

The society around us speaks much of justice, yet so often loses sight of what it is to be just. Selfishness and self-centredness are really at the heart of injustice and consequently love for others is snuffed out and injustice reigns. The disciple, walking with Christ, comes to know the truth and strives with the help of the Lord to be just and fair, even at the expense of one's own comfort and concerns. Would that every person could be "just" in the manner that St. Joseph was called "the just man" ... a simple statement with a whole world of meaning.

Hurts abound in life and we encounter these frequently. The disciple is not free from hurt but does not resort to anger or bitterness but rather reaches out in mercy and forgiveness trusting in union with the Lord to put all things right—shall we say 'to be reconcilers' or 'peacemakers'?

A life modelled on Christ, is one wholly dependent on the Lord, yet every-ready to be gentle, compassionate, just, forgiving, bringing peace and harmony and above all, being courageous in facing the demands of Christian living. Such a person proclaims in his/her life that Christ is truly risen. Christ lives in us and from his fullness we have all received grace upon grace.

May I suggest that in your own personal meditation you ask the questions:

Has He risen in me?

Does His resurrection and life course in my veins so that all may glimpse through me that "Christ is truly risen"?

Father Edward Wood, SSS, Blessed Sacrament Congregation,
St. Francis' Church,
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MONTHLY MASSES & EVENTS

Indonesian Mass, 1st & 3rd Saturdays at 2.15pm (1 & 15 April). 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 (2 April). Juliet Byrne 0437 045 945.

Holy Trinity Prayer Community, Eucharistic Adoration 2nd & 4th Saturdays (8 & 22 April) at 3.00pm. Jence Oesman 0414 506 770.

Mass of Anointing, Every 1st Saturday (Feb-Dec) at 12.10pm (1 April).

Associates of the Blessed Sacrament Congregation, 2nd Saturday at 12.10pm (8 April). Mass followed by meeting. Fr Marcellus Glynn SSS (02) 9211 4100 or (02) 9270 6900.

Life in the Eucharist (LITE), Every 4th Saturday in Hall at 2.15pm. Next meeting 27 May. (Please note there is no April meeting.)

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.)