



St Peter Julian's Newsletter

July 2017

Volume 10 Issue 7

A CHURCH FOR YOUNG AUSTRALIANS

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



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www.stpeterjulianhaymarket.org.au

Back copies also available.

What are young people's hopes for the future of the church? This was the focus of an April meeting in Rome in preparation for next year's Synod on Youth. Young Broken Bay Catholic Ashleigh Green represented the Australian Catholic Bishops Conference and had this to say (reprinted with permission from the Communications Office of the Conference).

As a social worker working for CatholicCare in the Diocese of Broken Bay, I will be talking about my hopes for the local Church in Australia from the Synod and the Year of Youth.

- 1. My first hope is that we can engage our most disadvantaged youth on the margins of society.**



As a social worker, I work with young people in Out of Home Care and families in crisis. My work is challenging, messy, unpredictable at times, and crisis driven. Many of the young people that I work with have come from trauma backgrounds, domestic violence and neglect. They are hurt. They have been let down by the people closest to them and they are searching. They are searching for an identity, a family, a place to belong, a dream and a passion. Ultimately they come searching for something or someone to love, and to have that love reciprocated. When they cannot find what they are after, they turn to

drugs, alcohol and toxic relationships to meet their needs.

One of my hopes for the local Church in Australia from the Synod and the Year of Youth is that we can better engage our most disadvantaged and marginalised young Australians.

Yes, the Church-going young Catholics sitting in the pews on Sunday comprise a small percentage of youth. But how can we engage the 16-year-old Aboriginal girl living in a CatholicCare residential group home in Sydney? How can we engage the 20-year-old mum who has spent her youth moving from foster home to foster home and now has a child of her own?

Last month I gained a new client, a 14-year-old girl living in a group home who had been removed from the care of her parents due to domestic violence and neglect. As we were getting to know each other, this young girl was very proud to tell me that she had created her own religion.

I asked her to tell me more about it and, essentially, she described it as a religion where "everyone is accepted for who they are." She said there was only love in this religion and "no fighting with other religions." As I listened to this girl talk, she essentially described everything that our Church envisions itself to be. If this girl, who is living in a CatholicCare residential home, believes that she needs to create her own religion to find one that is welcoming, loving and accepting of people from all walks of life, it makes me wonder what her experience of the Church has been.

I see this both as a personal challenge in my work, but also a hope that I have for the Church in Australia – to create new and welcoming spaces that meet our young disadvantaged Australians where they are at.

My first hope is that we can engage our most disadvantaged youth on the margins of society.

2. Secondly, I hope that we can use the common yearning for social justice as an avenue to engage youth.

I attended Catholic schools in Australia for eleven years and I was blessed to be presented with several opportunities, both at home and at school that made me aware of the presence of God in my life.

Secondly, I hope that we can use the common yearning for social justice as an avenue to engage youth.

However, the vast majority of my peers in Australia – many of whom were educated at Catholic schools – are alienated from practising faith within the Church. They often do wonderful work with the disadvantaged through St Vincent de Paul and other good works of generosity; they are passionate about the environment and addressing climate change, but frequently the link is not made between social justice and the Church, despite the link that is so evidently there and which underpins the Gospels.

Thirdly, I hope that we can create new spaces for community within the Church

There is great potential to invite young people more deeply into the fullness of the Church by using the common yearning for social justice as a bridge. Many young people want action and they want to be part of something that is real, practical and radical. I have seen in many of my peers a great desire to be part of something greater than ourselves. It is here that the Church has great potential to provide avenues to engage our peers who are searching for meaning, hope and action.

Finally, I hope for an increase in wisdom figures, role models and mentors within the Church.

3. Thirdly, I hope that we can create new spaces for community within the Church.

One of my great hungers and the hunger of many of my peers is the desire to be part of a community. We will find them where we can: friends, music festivals, soup kitchens, university clubs and sporting teams. Despite the media perception that society has become more individualised and young people are becoming more self-focussed, as humans our dreams and identities can only be fully realised in community.

When I think of my grandmother, her

community was her local parish which was located up the hill and around the corner from her house. Ever since she was a young woman she'd arrange the flowers for Sunday mass, clean the Church, bake cakes for morning tea after Sunday morning Mass and participate in the life and spirit of the church. Regina Coeli Catholic Parish in Beverly Hills, Sydney, was her community as a young mother at the age of 21, right up until she passed away at 81.

The reality in Australia today is that most young people are not finding their communities in their local parishes, predominantly due to the decline in young people who are attending Sunday Mass. While I am involved in my parish, for me the communities where I experience my greatest growth and formation are at Diocesan level and through the Young Marist community that I am part of in Sydney.



Both these communities are made up of young people from diverse geographical areas who are searching for peers with whom to grow closer to God. One of my hopes for the Church in Australia is that we can create new spaces for community with the Church. There is great need to be creative as we navigate a way forward.

4. Finally, I hope for an increase in wisdom figures, role models and mentors within the Church.

My personal faith journey has been heavily shaped by role models who have not only planted seeds in my life but nurtured and guided me along my

faith journey. I know that many are not so privileged.

My hope for the Church in Australia is that we see a revitalisation of wisdom figures, role models and mentors who are at peace with themselves, who can cope with suffering, who are helping others and who are showing the way to life in abundance.

I believe the greatest fruits of this Synod will come from listening to the language of young people – the words we reach for, the images that move us, and the music which calls us to consider our deeper desires. . . To paraphrase Saint Ignatius of Loyola, to go in our door before attempting to lead us out your own.



MONTHLY MASSES & EVENTS

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

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

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

Associates of the Blessed Sacrament Congregation, 2nd Saturday at **12.10pm (8 July)**. 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 **22 July**.

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

GOLDEN ANNIVERSARY



Congratulations Fr Marcellus on the 50th Anniversary of your Ordination

Fr Marcellus entered the Blessed Sacrament Congregation in 1958. Since his ordination he has served in

almost every ministry community in the Australian Province: Sydney, Bowral, Too-woomba, Melbourne and Perth. He led the Perth community in the early 1980s and the Sydney community from 1999-2008. He also spent a term as a Provincial Councillor. He is currently based and involved in ministry in the Sydney community.

CATHOLIC CARE

We provide services to help people with a disability find meaningful employment. To find out more, contact CatholicCare's Customer Service Team on 13 18 19. CatholicCare – helping the people of Sydney to live and thrive.

ONLINE YOUTH SURVEY

Last week the Australian Bishops released an online youth survey to seek feedback for the Youth Synod in 2018 www.catholic.org.au/youthsurvey. This survey will provide an important means for our young people aged 16-29 to communicate their needs, hopes and desires for our Church with our Australian Bishops.

Australian Catholic Youth Festival

This 3-Day festival will be held in **Sydney 7-9 December 2017**. The event will attract 15,000 young people and is for young people aged Year 9 to 30 years. It's a Catholic Festival a bit like World Youth Day! We look forward to the whole Parish Community being involved. For more information, www.acyf.org.au



LIFE IN THE EUCHARIST (LITE) MEETING IN JUNE

At previous meetings of the LITE group, we reflected on various models of holiness. Fr Rosario presented to us the '*wholeness*' model. We now move on to look at the characteristics of the wholeness model.

It is interesting to note that "Holy" comes from the old English "Halig" which means "Whole". Holiness as Wholeness seems to be well in keeping with the Christian Scriptures and with the findings of social sciences.

At our meeting last month, Fr Rosario presented one of the characteristics of the *wholeness* model – *Integration of Opposites*.

In looking at the Chinese 'Yin-Yang' symbol, we find a good example of what wholeness means. Within the completeness of the circle there is not only the Yin separate from the Yang, but also the Yin in the Yang, and, the Yang in the Yin. We will find that although we may identify with a particular trait that is predominant, the opposite trait is also there. If we make a diagram of our lives, or of certain traits we possess on a continuum of opposites, we will find that although we may identify with a particular trait that is dominant, the opposite trait is also there. We might mistakenly project this opposite trait on to others and refuse to own or develop it in ourselves.

The Church becomes a HOLY Church not when she stubbornly claims to be the "One, Holy, Catholic and Apostolic" Church, but when she begins to admit that she is a Church not only of Saints, but also of sinners. Similarly, when in relation to other Christians, Catholics admit that they too are to blame for the divisions and don't self-righteously wait for the others to 'return to the fold'.

A person who integrates the other side of one's personality is well on the road to holiness and conversion. One becomes realistic and creative about many things when one can look at them from within the framework of opposites. When we can accept both the good and bad within ourselves, we can accept everything and be at ease without feeling guilty.

Reference was made to Scripture. Holiness does not mean developing virtue in one direction alone; it also includes the opposite. In Matthew 10:16 we are invited to not only be wise as serpents but also simple as doves. We are told that faith saves (Romans 3:28) but that good works are needed too (James 2:14-17, 26). Praying in secret is important (Mt 6:6) but so is gathering together with others in his name (Mt 18:20).

Scripture teaches us that God is compassionate to both the good and the bad (Mt 5:44-45) and that when we are weak, then we are strong. (2 Cor 12:10). Ecclesiastes (3: 1-8) puts across the message of the integration of opposites very clearly in stating that there is a time for love and a time for hate.

The LITE group meets on the fourth Saturday of each month and the next meeting will be at 2.15 pm on Saturday 22 July in the hall at St Peter Julian's church. All are welcome.
