



St Peter Julian's Newsletter

October 2017

Volume 10 Issue 10

THE SALVATION MOMENT

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.



Veles, Macedonia

The once thriving town of Veles in Macedonia, featured recently in international news, suffers from widespread unemployment. Yet luxury cars have been appearing in its streets together with other flamboyant signs of money in glaring contrast to its dilapidated state.

Veles has a school for building phony websites purporting to be authentic news outlets. Attendees learn to fabricate stories with sensational headlines, particularly targeting American users and, very often, with "scoops" designed to take in supporters of Donald Trump. Several hundred of these sites have been traced to Veles.

The stories that got a 'hit,' especially during the US elections, earned their authors big money. "At 22," a man called Mikhail boasted in an interview, "I was earning more than someone [here] will ever earn in his entire life." He got as much as US\$25,000 *daily* for as long as one story ran, thanks to Google or Facebook ads (until recent shut-downs of some of these sites).

The mayor is delighted; it brings in money. He claims that no laws have been broken; if there is a problem, he says, it is in the gullible viewers who believe the stuff. As for ethics, his answer is as revealing as it is incisive: "There is no morality in politics!"

For one of these fabricators, however, the story took an ironic turn when fake news launched from Serbia and

Croatia during his own country's elections claimed falsely that one of the parties was intending to divide Macedonians and ethnic Albanians. The electors took the bait. "The people are following like sheep," he groaned in disgust and disillusionment as rifts between people and within families widened and the party lost by a narrow margin! Yet *he* was contributing himself to the same kind of thing in other countries!

Fake News Fuels Uncertainty

The extent to which such fake news is really influencing elections in a growing number of countries is debated, since it tends to be believed by people who want it to be true anyway – because it supports their views. What it does do, surely, is augment confusion and uncertainty in an already complex world, making divisions more rigid and contributing to a weakening of trust in society.

There's plenty of mistrust and uncertainty around in our time, notably in our own country. Deeply cynical about the future, many Australians believe "the system is failing." Only 37% trust government and a mere 32% the media. If 48% still trust business, CEOs fare worst of all – trusted by only 26%! Analysts attribute this decline especially to recent scandals – notably politicians' travel rorts, sexual abuse in the churches, trade union corruption and scandalous behaviour by banks.

A measure of public trust is vital for democracies to function healthily. That is why the decline of trust is necessarily one of today's more worrying phenomena. For many people, most unnerving of all is the widespread questioning of their beliefs and values – about such basics as the existence of God, the validity of religion and the church, the nature of marriage and so on.

The Age of Anger

Add to all that factors like job precariousness and economic uncertainty together with the unremitting stream of catastrophic news with its images of disaster and violence and we well understand why ours has been called "the age of anger" – but also, surely, of fear too.

In the face of fear our common reaction is "fight or flight".

Flight or escapism is obvious in the mounting toll of addictions – whether to drugs, alcohol, pornography, video-games, smoking, gambling (Australians are amongst the most addicted in the world to the "pokies")... we drop out, seeking to protect ourselves from what scares us.

As for "fight," anger is fuelling extremisms of all kinds, with their hate and violence. It is also driving many people to look for someone to blame, to pick on scapegoats on whom to vent their mounting rage. Differences of culture, religion, ethnic and sexual identity, or of opinion and approach to life are not seen as matters for respectful discussion or a stimulus to search for common ground, but are too often hardening into bitter and hostile divisions.

It is one thing to express differences of viewpoint and stance; but it is quite another to seek to discredit the people we disagree with by means of character slurs and attacks on their person, their dignity and integrity.

Shakespeare's Lesson

What do you think should be our contribution as believers in Jesus Christ in times such as these? It is critical for us to try to respond to this question sincerely, since our church has not been immune from the same kind of viral infection of harshly judgmental and polarising attitudes.

Enlightened by the New Testament, we believers in Jesus Christ are urged, in my view, to seek always the "Kairos" or saving moment in every human situation.

The English poet John Keats once said something very helpful in this regard. Putting his finger on a quality he greatly admired in Shakespeare, Keats gave it a name. He called it Negative Capability.

He said that Shakespeare's uncanny ability to depict an astonishing range of personalities and actions was due to his capacity for being able to observe what was going on in people without allowing his own reactions to distort his vision.

Keats had in mind such interferences as impatience, fear, anger, intolerance and the like. Shakespeare, he believed, understood so much because he gave himself time to grasp what he was observing without being dominated by his own feelings.

The Truth that Sets Us Free

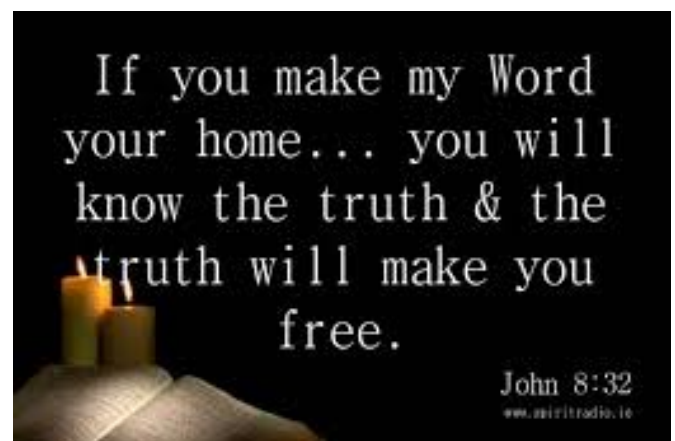
Isn't that something we need to learn today? But how, though, are we to develop the kind of security and groundedness that are needed if we are to practise such a deep and patient openness to what is going on in our world and to our own spontaneous reactions to it? I believe the key is in learning prayerfully to be rooted in "the truth that sets us free" (cf. Jn 8,32) – free from the distorting influence of our own self-protective reactions to things that unsettle us.

The "Truth" in question here, we must remember, is not, first of all, a doctrine or a set of laws, but a *person* – the divine-human person of Jesus Christ. We need constant practice in listening to his voice free of the distracting clamour of our own troubled feelings.

When we hear positions being defended with harsh and demeaning words of condemnation does not the embittered voice that rings in our ears resemble more that the scribes and Pharisees than the voice of Jesus?

The kind of attention to the Lord's attitudes as well as to his words and deeds that I am speaking of is a key part of what Pope Francis is constantly urging us towards. It will make of us a "Kairos people," capable of discerning and seizing the "salvation moment" in the dizzyingly complex flux of events in which we are daily immersed. Our steadiness and respect for others can then become a light in the encroaching darkness.

Fr Tony McSweeney SSS





MONTHLY MASSES & EVENTS

Catholic Indonesian Community Mass,
1st & 3rd Saturdays (**7 & 21 Oct**) at **2.15pm**
Harry Liong 0425 918 925.

Chinese Community Mass (Cantonese) Mass every
Sunday at 11.00am.
Simon Liu 0411 377 618.

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

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

Holy Trinity Community (Adoration).
Eucharistic Adoration **2nd & 4th Saturdays**
(14 & 28 Oct) at **3.00pm.**
Jence Oesman 0414 506 770.

Mass of Anointing every 1st Saturday (**7 Oct**)
(Feb-Dec) at **12.10pm.**

Associates of the Blessed Sacrament
Congregation, 2nd Saturday (**14 Oct**) at **12.10pm**
Mass followed by meeting. Fr Marcellus Glynn SSS
(02) 9211 4100 or (02) 9270 6900.

Life in the Eucharist (LITE) every 4th Saturday
(Next meeting 28 Oct) in the Hall at **2.15pm.**

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).

MONTH OF PRAYER AND FASTING FOR MARRIAGE AND FAMILIES

In October, Catholic parishes around Australia will participate in a month of prayer and fasting for marriage and families. There is a theme for each week of October and prayers of intercession for each Sunday. Posters and prayers will be sent to your parish. A video explaining this initiative featuring Bishop Michael Kennedy, delegate of the Australian Catholic Marriage and Family Council and materials to use in your parish can be found at : www.acmfc.org.au.

HEART WOMEN'S CONFERENCE 19-21 October 2017

Venue: Fairfield RSL, 14 Anzac Avenue, Fairfield NSW 2165. A time to come together as women to be refreshed and renewed in our busy lives. Invite your daughters, mothers, sisters and friends. Register at Heart.TheCatholicGuy.com.
Email: heart@TheCatholicGuy.com.
Phone: **1300 734 880**.

'OF LIFE AND LOVE' MARRIAGE PREPARATION COURSES

Also, as some of you may be aware, the Life, Marriage and Family Centre is facilitating the marriage preparation courses previously run by the CAEC. The remaining dates for the 2017 courses are **11 & 18 November**.

GRIEF TO GRACE—Healing the Wounds of Abuse—is a spiritual retreat for anyone who has suffered degradation or violation through physical, emotional, sexual or spiritual abuse. The retreat will be held **8-13 April 2018**. To request an application contact Anne by emailing info@griefftoGrace.org.au or phone **0407 704 539**. For more information visit www.griefftoGrace.org.

THE MONTH OF OCTOBER

Wednesday 4 October	St Francis of Assisi
Saturday 7 October	Our Lady of the Rosary
Wednesday 11 October	St John XXIII, <i>pope</i>
Wednesday 18 October	St Luke, <i>evangelist</i>
Saturday 28 October	St Simon & June, <i>apostles</i>





LIFE IN THE EUCHARIST (LITE) MEETING IN SEPTEMBER

Our previous topic on the models of 'wholeness' was '*Integration of Mind, Body and Spirit*'. At our meeting in September, we continued with Fr Rosario presenting another model of wholeness - '*Conversion from Within*'.

For real happiness, one has to make a journey deep within oneself and see that one gets rid of all the unhappiness that is stored in the deep levels of the mind. We ask forgiveness of our sins and God forgives us, but we also must forgive oneself. Sin may be described as a way by which a person filters the truth or distorts reality. It is a process by which someone blocks the capacity to grow, to live life fully, to love and develop relationships. One can describe these filters or blocks by using concepts taken from different schools of psychology.

Whatever the psychological concepts used to explain one's behaviour, these actions often involve certain radical decisions one has made to limit life, growth, love and relationships. And that is what sin is all about.

Conversion, or metanoia, is not just an external change of behaviour or some kind of religious socialisation. It is a radical change in the earlier sinful decisions, and this transformation takes place from within. It implies new ways of seeing, hearing and touching reality. It involves a new heart with a different pattern of thinking, feeling and behaving. The radical re-decision is accompanied by changes in body symptoms, a reconstruction of memories and a basic shift in one's values.

On the path of holiness, conversion is a basic movement from a sick and sinful system to a world of wholeness, from a limitation of one's capacities to openness with regard to life and growth, love and relationships.

On the journey to wholeness, how can a person judge whether one is in a process leading to conversion involving a basic shift of values or merely engaged in making cosmetic changes? Has the person genuinely decided to follow Jesus, and opted for the poor? Or is one's choice superficial, transitory and based on internal or external pressures and programming?

According to John W Glaser S.J. (Article: Conscience and Superego: a key distinction), what emanates as an inner conversion comes from 'conscience' and what emerges as mere religious socialisation comes from superego. A person directed by 'conscience' is oriented to life and growth, is ready to acknowledge past mistakes with openness and truth, is eager to repair the damage one to oneself or others and restructures one's life for the future.

Let us consider the greatest command of Christ, namely, TO LOVE. Nobody is likely to experience genuine love by obeying a directive. Genuine love emerges by seeing, hearing, touching and remembering a person or event in a new way. It is only then that one at an emotional level makes a re-decision, and where there is hatred, one can now sow love.

Conversion is like what occurs when someone 'cracks' and irrational belief and is now free to feel the world differently. There is an inner dynamic involved in the process of transformation.

The Bible calls us to total metanoia. To repent and believe in the good news (Mark 1:15); we are to be 'born again' (John 3:1-10); to crush or disintegrate the old self so that the new self may emerge: like the grain of wheat that falls to the ground and dies so that it may bear much fruit (John 12:24); and, we have the striking example of a conversion from within in the case of Paul; (Acts 9:1-9)

The LITE group meets on the fourth Saturday of each month and the next meeting will be at 2.15 pm on Saturday 28 October in the hall at St Peter Julian's church. All are welcome.