



# St Peter Julian's Newsletter

Blessed Sacrament Congregation

September 2018

Volume 11 Issue 9

## WHAT IS THE SPIRIT SAYING TO OUR CHURCH?

### 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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Back copies also available.

The campaign was launched on Pentecost Sunday and it continues to gather momentum. All over the country consultations are under way in preparation for the Plenary Council of 2020. Here's the church's call to everyone:

*Together, we are on a journey of listening to God by listening to one another. We invite all Australians to engage in an open and inclusive process of listening, dialogue and discernment about the future of the Catholic Church in Australia.*

*Your voice is needed – join in! Speak boldly and with passion, listen with an open and humble heart. With faith and guided by God's Holy Spirit, we journey together, toward the future.<sup>1</sup>*



What do you hear the Spirit saying? What is your vision for the church in Australia? You're not sure? One way of getting started is to go back to the beginning and look again at the life of the early church. But be warned, you'll quickly find a messy mix of noble ideals and earthy reality.

Here's a small sample of the ideals from the letters of the apostles. Paul addresses his readers as saints (1 Cor 1:1) and calls them "God's work of art" (Eph 2:10); together they are Christ's body (1 Cor 12:27), blessed with the many gifts of the Holy Spirit (1 Cor 12:4-11). For his part Peter draws on the Old Testament to call early Christians "a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God" (1 Pet 2:9). All very uplifting.

But the New Testament makes it clear

that this splendid vision was far from realised in practice. The new communities were plagued by jealousies, rivalries, greed, pride, backsliding, power struggles and sexual immorality. Strangely enough, it was problems like these that spurred Paul to some of his most inspired writing. On that basis, identifying difficulties that confront the church in Australia today could become a catalyst for fresh insight and action rather than a cause for pessimism and paralysis.

Some of the issues are easy enough to identify: the scandal of child sexual abuse and its cover-up, the church's loss of credibility, falling church attendance, the relative absence of young people, uninspiring liturgies, dwindling numbers of priests and religious, dependence on priests from overseas, the exclusion of women from much church leadership. All of this in the context of a society that is more secular, sceptical and selective than ever.

If all this shakes our faith, hear what Pope Francis had to say last Christmas:

Christmas reminds us that a faith that does not trouble us is a troubled faith. A faith that does not make us grow is a faith that needs to grow. A faith that does not raise questions is a faith that needs to be questioned. A faith that does not rouse us is a faith that needs to be roused. A faith that does not shake us is a faith that needs to be shaken. Indeed a faith that is only intellectual or lukewarm is only a notion of faith. It can become real once it touches our heart, our soul, our spirit, our while being. Once it allows God to be born and reborn, in the manger of our heart.

Encouraged by this, let's turn to a single verse in the Acts of the Apostles that lists some characteristics of an ideal Christian community. It's 2:42 and it's about the church of newborn believers in Jerusalem:

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[www.blessedsacrament.com.au](http://www.blessedsacrament.com.au)

These remained faithful to the teaching of the apostles, to fellowship, to the breaking of bread and to the prayers.

What might it take for the church of Australia to become like this? Let's take each feature in turn.

### The teaching of the apostles

The apostles' teaching can be summed up simply. Stripped down to its core, it was Christ crucified and risen. Not as an article of faith to be learnt, but as a mystery to be encountered and embraced. Paul's tireless preaching was (and remains) a summons to experience his own transforming encounter with the risen Lord. In the words we once proclaimed at Mass, "Christ has died, Christ is risen, Christ will come again!"

Centuries of reflection on this mystery has generated vast libraries of theology. This body of belief is a precious heritage and a living treasure, but its true purpose is to lead us to the joyful discovery of the person of Jesus Christ and acceptance of his love. Dare we say that the Spirit is prompting the church in Australia to uncover the real face of Jesus in all its teaching and preaching? This can only happen if there is constant, prayerful and informed exploration of the word of God. There is simply no substitute for befriending the scriptures and interpreting them thoughtfully.

### Fellowship

For a time last century, life for many Catholics was encompassed by the parish. Sunday Mass was the centrepiece in a range of activities and associations that extended from devotional groups to social and sporting clubs. That tapestry of Catholic life unravelled in the latter half of the 20<sup>th</sup> century. As for Australians generally, Catholic life is fragmented and complex. Becoming involved in a parish organisation or in any kind of faith-related group is a matter of personal choice, and only a small minority are making it.

There is an up-side to this evolution. If Catholic life once resembled that of a sect, distinguished by a strong sense of identity and inner cohesion over against other churches and society at large, it no longer does so. Catholics nowadays freely engage in the life of the nation. The question is, has the pendulum swung too far? Apart from the years when families may be involved in the life of the parish primary school, what is there to generate and nurture a sense of belonging? The challenge of living a committed Christian life in today's pluralistic and critical society is difficult without the support of a faith community. Attracting participation in the life of the local Catholic community is a key goal.

### The breaking of bread

Coming together to hear God's word, give God thanks, and break bread in memory of Jesus has been a central and defining action of Christians

from the beginning. At one and the same time it is a meal of fellowship and a sharing in Jesus' self-sacrificial love. It has been, and still continues to be, celebrated in a wide variety of ways and in radically different circumstances, but always in obedience to Jesus' command to "do this in memory of me."

Sadly, fewer and fewer Catholics, both in Australia and in many other places, are choosing to participate in this essential act of faith. What is the Spirit saying about this? What might engage a new generation of Catholics in a faith-filled celebration of the eucharist? Could more be done to foster a stronger sense of community; to have the word of God powerfully proclaimed and preached; to ensure that presiders draw the whole assembly into genuine prayer; to encourage everyone to share fully in the body and blood of Christ? Could Sunday Mass again become the one action of the week not to be missed?



### The prayers

For the first Christians in Jerusalem, the prayers probably meant the daily services in the Temple and prayers at home marking the turning points of the day. What might the counterpart be for the church of 2020 and beyond? In its short history the Australian church has been more a church of good works than a church of prayer and contemplation. The question is whether it can become a kind of "eco-system" which enables people to encounter the mystery of God. Popular interest in spirituality suggests that many thirst for an experience of the divine (however they express it). Catholic wisdom suggests that a certain discipline is essential for this to happen. Practices of prayer, habits of reflection, spaces of silence – all these play their part in creating the conditions for spiritual experience.

Is this the kind of thing the Spirit is saying to the Australian church? It's for you to judge. But there's nothing to lose, and surely much to be gained, by imagining how to be a community that is faithful to the teaching of the apostles, the fellowship, the breaking of bread and the prayers.

<sup>i</sup> <http://plenarycouncil.catholic.org.au/>

**THE WHAT AND WHY OF LITURGY - Take and Drink. Don't Take and Dip**  
 - Br Luke Thorp SSS

It is interesting to note that one of the most important commands that Jesus asked us to follow, namely to "take and drink" is somewhat ignored by Catholics. In the early Church, every Christian who participated fully in the Eucharist would have partaken of Holy Communion under two kinds – bread and wine. Communion from the cup/chalice gradually fell out of use by the Middle Ages for a number of reasons, none of them terribly convincing theologically. The Council of Trent discussed restoring Communion from the cup again but never got around to it.

The Second Vatican Council wanted to impress upon Catholics the importance of Communion from the cup as it "offers a special means of deepening the understanding of the mystery in which the faithful are taking part". For many though, receiving Communion under one kind still remained the norm, despite Christ's command and the Church's teaching. There are many references to drinking from the cup in the Gospels apart from the Last Supper. One might serve to illustrate. Jesus himself asks James and John "if they can drink the cup I am going to drink."


As the General Instruction of the Roman Missal points out "Holy communion has a more complete form as a sign when it is received under both kinds...there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's kingdom." We still receive

Christ fully under one form but a more complete participation in the signs is to receive both. As the Psalm says "I will take the cup of salvation and call upon the Lord."



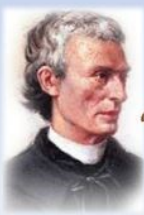
One awful habit which seems to be creeping in is intinction, that is, dipping the host in the chalice. This must never be done and the Church does not approve at all except in extreme cases. A recent study was done on hygiene and drinking from the chalice. It found that people were more likely to pick up germs from dipping their fingers into the Precious Blood than by drinking. It might be worthwhile pointing out too, that at the Last Supper, the only person "who dips his bread in the dish" was Judas. It's "take and drink" not "take and dip." Let's do what the Lord asked.

**BLESSED SACRAMENT CONGREGATION**  
 Province of the Holy Spirit




**PRAYER FOR VOCATION**

*The vines are ripe; people holding fire;  
 so send us, Lord, to harvest the crops  
 and tread the vintage, now ready,  
 for divine baking and bottling, that grain  
 and grape become bread and wine  
 to feed human hearts hungry for love  
 and liberty as your rich Word in Christ  
 becomes true eucharist, the torch  
 Saint Eymard flung to all four  
 compass points afire with the Spirit  
 and blazing bright for no end life times.*



*- J Dirks, 2018*

**"The Eucharist is the life of the people."**  
 St Peter Julian Eymard (1811-1868)  
 Feast Day: 2<sup>nd</sup> August



**BECOME AN "APOSTLE OF THE EUCHARIST"**

*Our Mission is to respond to the hungers of the human family  
 with the riches of God's love manifested in the Eucharist.  
 (Rule of Life #3)*

As Blessed Sacrament Religious we proclaim the reality of God's love in the Eucharist by our 'gift of self' to God and to our brothers and sisters. This gift of ourselves is deepened through prayer in the presence of the abiding sacrament and is realised in an apostolic life of eucharistic evangelization.

**BLESSED SACRAMENT CONGREGATION**  
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## PLENARY COUNCIL

### Did you know that the 2020 Plenary Council is different to Parish 2020?

Parish 2020 is an Archdiocese of Sydney project looking at how parishes can continue to operate and collaborate together.



Plenary Council 2020

Listen to what the Spirit is saying...

The **2020 Plenary Council** is a national project providing a platform for a broad scale discussion among parishes and Catholics across the country concerning the future of the Church in Australia and what you think God is asking of us at this time.

*If you are interested in getting actively involved to discuss the 2020 Plenary Council, speak with your parish priest or contact us directly at [plenarycouncil@sydneycatholic.org](mailto:plenarycouncil@sydneycatholic.org) We'd really love to hear from you!*

## WORLD ROSARY

Countries around the world are joining to hold Rosary Rallies across the world on 7th October, the Feast of Our Lady of the Rosary.

Together we are calling upon God, through the powerful intercession of Our Lady of the Rosary, The World Rosary will start with a '54-day Novena' on 15th August (Feast of the Assumption of the Blessed Virgin Mary) until the feast of the Holy Rosary on the 7th October. Each nation has been asked to pray for its own intentions on the day. To sign up for the email feed to <http://holyleagueofnations.com>

Australian intentions for the world rosary will be family, rekindling of faith and continued Godly protection. We have been doing regular novena prayers to St Joseph, Eileen O'Connor etc via Facebook a new one is posted every couple of weeks. The link is <https://www.facebook.com/OZROSARY53/> The website to register your involvement for the world rosary is [holyleagueofnations.com](http://holyleagueofnations.com).

Jane, OzRosary, 0476 535 59

**To Register in Australia:** <https://ozrosary.wixsite.com/ozrosary53/contact-us-and-participate>

## MOUNT ST BENEDICT CENTRE - BENEDICT'S TOOLS FOR PEACE

In the busyness of today's fast paced, noisy and ever changing world we long for peace- in our hearts, in our homes, in our workplaces. This day of reflection will immerse you in the ancient wisdom of the Rule of St Benedict, who in his "little rule for beginners" provides practical tools for living a life of peace with oneself and the world. We invite you to come and explore Benedict's way to peace in a day of prayer and reflection.

**Date:** Saturday 8 September

**Time:** 10am-3pm

**Cost:** Gold Coin Donation - Morning Tea provided, BYO Lunch.

**Reserve your place** by email

[mtstbenedict@goodsams.org.au](mailto:mtstbenedict@goodsams.org.au) or ph 8752 5390

**Where:** 449D Pennant Hills Road. Entrance off Hull Road.



## MONTHLY MASSES & EVENTS

### Catholic Indonesian Community Mass.

1st & 3rd Saturdays (**1 & 15 September**) 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 (2 September) at 1.30pm. Juliet Byrne 0437 045 945.

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

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

Associates of the Blessed Sacrament Congregation, 2nd Saturday (Feb-Dec) at 12.10pm  
Mass followed by meeting. Fr Marcellus Glynn SSS (02) 9270 6900. (**Next meeting 8 September**).

Life in the Eucharist (LITE) every 4th Saturday (**22 September**) in the Hall at 1.30pm.

### 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).

## CATALYST FOR RENEWAL

### Catalyst for Renewal Dinner

**September 7<sup>th</sup>, 2018, 7.30pm**, Villa Maria Parish Hall, Cnr Mary St & Gladesville Rd, Hunters Hill.

**Speaker:** John Allen. **Topic:** "Pope Francis and His Critics" – A Vatican Insiders View.

**Tickets \$60 ph.** Reservations essential.

**For bookings,** Phone 02 9990 7003 (Messagebank),

**Email:** [catalyst-for-renewal@tpg.com.au](mailto:catalyst-for-renewal@tpg.com.au) or post to PO Box 265, Swansea 2281.

Catalyst for Renewal and The Grail are hosting the **Rosemary Goldie Lecture** with John Allen on **Sunday, 9<sup>th</sup> September, 2018**, 2pm to 4pm at the Verebrugghen Hall at the Sydney Conservatorium of Music, Macquarie Street, Sydney.

**Topic:** "Pope Francis' Efforts for Reform and Implications for the Australian Church preparing for its Plenary Council.

**Tickets \$30ph. Bookings** through TryBooking <https://www.trybooking.com/VZHF>, by phone 02 9990 7003 (Messagebank),

**email** [catalyst-for-renewal@tpg.com.au](mailto:catalyst-for-renewal@tpg.com.au) or post to PO Box 265, Swansea 2281.