



St Peter Julian's Newsletter

August 2016

Volume 9 Issue 8

GLORY AND SHAME

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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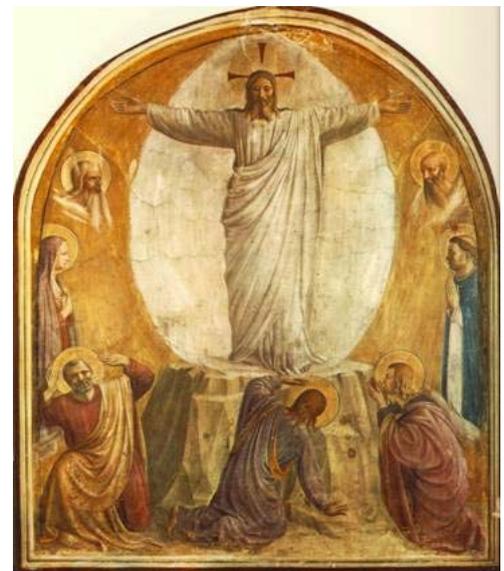
Exhausted and desperately ill, on the last leg of his journey home, Peter Julian Eymard struggled to celebrate Mass one last time. It was 21 July 1868 in the southern French city of Grenoble. That afternoon he set out for his birth-place, the town of La Mure. The stagecoach was so full that he was forced to sit next to the coachman, exposed to dust and the full blaze of the summer sun for hours on end. Afflicted by a stroke, he had only ten days to live. On 1 August he died in the house in which he had been born, aged 57.

Had he survived a little longer, he might well have completed his life's journey on 6 August, the feast of the Transfiguration. This would have been fitting. He had preached on the subject in Paris twelve months to the very day before he died, though he noted then that while the transfiguration was always grandly celebrated in Rome, it was almost ignored in France. Even more eloquent than Eymard's words on that occasion was the remarkable way in which he had lived the mystery personally.

Let's begin with the gospel story. The accounts of the transfiguration are both deeply mysterious and wonderfully rich. Scholars differ as to whether they record a historical event, or bring an appearance of the risen Lord back in time, or represent a vision of what is yet to come. Whatever the case, the episode is important enough to be recorded in each of the synoptic gospels (Mt 17:1-9, Mk 9:2-10, and Lk 9:28-36) and to be retold year after year at Mass on the Second Sunday of Lent. The story weaves together many threads from both the Old and New Testaments to create a tapestry of great beauty for our contemplation. It is almost the entire Bible in miniature.

In the first place it recalls the revelation of God to Moses on the holy

mountain (Ex 24:15-17) when the Israelites were making their way through the desert. Hidden by the cloud Moses prayed in such deep communion with God that he seemed filled with divine glory (Ex 34:29-35; 2 Co 3:7-18). He became God's choice to speak life-giving words for the people to hear.



The story also reminds us of the prophet Elijah and the mighty deeds he worked in God's name. The drama of his life concluded with his mysterious disappearance into heaven in a whirlwind (2 Kings 2:11). In Jewish tradition Moses too was assumed into heaven. Together these two great figures, Moses and Elijah, point to the mystery of Jesus' return to the Father and his final manifestation in glory.

As the story unfolds, the appearance of these legendary heroes beside Jesus prompts the apostle Peter to foolishly suggest building three tents – one for Moses, one for Elijah, and one for Jesus. The idea would have come to him from the annual feast of Tabernacles, a pilgrim festival which had evolved out of the custom of erecting temporary shelters in the fields at harvest time. It recalled God's protection of Israel while they journeyed through

the desert on their way to the Promised Land.

The voice from heaven testifies to Jesus as God's beloved Son. This declaration too has Old Testament echoes: God's ancient choice of David as king, the commission of the Servant figure (Isaiah 42:1), and the mandate of Moses as God's prophet.

In the gospels, the transfiguration is connected with at least two other key experiences in Jesus' life: his baptism and his prayer in the garden of Gethsemane. Jesus' baptism launches his public ministry; his prayer in the garden brings it to finality. The transfiguration can be seen as a bridge between these two profound moments of decision, an opportunity for Jesus to reaffirm his original commitment and anticipate his ultimate fate.

Each of these three events depicts Jesus engaged in intense prayer (see Lk 3:21; 9:28; 22:44). As at his baptism (Mtt 3:17; Lk 3:22), a voice is heard from heaven identifying Jesus as God's beloved Son. It's striking that immediately after Jesus' baptism, the Spirit drives him into the wilderness (Mk 1:12) and impels him on his prophetic mission. Thus the drama begins.

Much later, it comes to a climax in the garden of Gethsemane (eg Lk 22:39-46). Jesus takes with him the same inner circle as for his transfiguration – Peter, James and John. Again he prays intensely, this time to be spared his cup of suffering. His prayer is answered, not with release, but with the strength to see his mission through to its bitter end.

The transfiguration connects these two occasions of decision and commitment. There on the mountain, Jesus' prayer is so intense, his union with the Father so intimate, that his glory as the Son of God glows forth for his chosen friends to see.

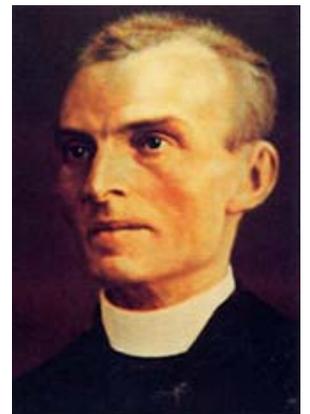
But as Paul put it so powerfully in his letter to the Philippians, Jesus did not cling to his equality with God. He emptied himself, even as far as death on a cross (2:5-11). Accordingly, Jesus dis-

misses Peter's fantasy of staying on the mount of transfiguration. He sets himself to come down and journey on to Jerusalem where betrayal and failure await him (Mk 9:31). And when nailed to the cross and taunted by passers-by to make a display of his divine power, he remains silent and steadfast (Mtt 27:40). His final refusal to "play God" brings to fulfilment his uncompromising rejection of Satan's temptations from the very start.

How rich and fertile is the gospel story of the transfiguration! It connects us with the whole saga of the Exodus as well as with some of the great characters of the Old Testament: Moses, Elijah, David and the Suffering Servant. It draws together key features of the life and mission of Jesus: his baptism, his choice of companions, his prayer, his love of the Father, his identity as Son of God and Son of Man, and ultimately his suffering, death, resurrection and final return in glory.

This wonderful mystery invites us to contemplate the glory of God manifest in Jesus, but it also challenges us to be true disciples of the Son of Man. To follow in the way of Jesus is to accept and own our humanity, to seek the will of God in persistent prayer, to put our trust in God's faithfulness rather than in our own powers, to come down from the mountain of glory and walk the way of the cross in Jesus' footsteps.

This is exactly how Peter Julian Eymard lived. Captivated by God's love even as a child, he spent his life searching for the best way to set others' hearts on fire with divine love. His constant travelling –



endlessly criss-crossing France, venturing into Belgium, voyaging to Rome – was but the outer manifestation of his inner journey. His let his spiritual intuitions lead him through diocesan priesthood and the newly founded Society of Mary to a life

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focussed intensely on the mystery of the eucharist.

There was further journeying to be done, as he moved beyond the outward cult of the Blessed Sacrament to a new emphasis on the transforming power of Holy Communion within. Along the way he faced misunderstanding, betrayal, opposition, financial disaster, and constant ill health. He died with a sense of failure at how little he had achieved and how frail his fledgling community remained. But the seeds he planted did eventual-

ly flourish and bear a rich harvest of eucharistic love.

We would honour his memory well by taking time to meditate on the mystery of the transfiguration. In these times of the declining public influence and credibility of the churches, we are being dared both as individuals and as faith communities to "let the same mind be in you that was in Christ Jesus" (Phil. 2:5). This was how Peter Julian Eymard lived and died; it is how we can let the glory of God shine forth in our mortal flesh.

NOTICES



MONTH- LY MASS- ES & EVENTS

Indonesian Mass, 1st & 3rd Saturdays at **2.15pm (6 & 20 August)**.
James Christian 0416 637 236

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

Korean Mass, every Sunday at **5.00pm**. Patrick 0430 783 014

Filipino Mass, 1st Sunday at **1.30pm (7 August)** Juliet Byrne 0437 045 945

Holy Trinity Prayer Community, Eucharistic Adoration **2nd & 4th Saturdays (13 & 27 August)** at 3.00pm.
Jence Oesman 0414 506 770.

Mass of Anointing, Every 1st Saturday at **12.10pm (6 August)**

Associates of the Blessed Sacrament Congregation, 2nd Saturday at **12.10pm (13 August)** Mass followed by meeting. Fr Marcellus Glynn SSS (02) 9211 4100.

Life in the Eucharist (LITE), Every 4th Saturday in Hall at **2.15pm (27 August)**.

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.)

Weekly: City Silence

City Silence is a weekly Holy Hour for young adults (aged 18-35) at St Mary's Cathedral every **Tuesday evening from 6:30-7:30pm** (excluding January). City Silence includes times of silence, reflection, scripture, and song; confessions are generally available. Following City Silence everyone is welcome to a casual dinner at a nearby restaurant. Access to City Silence is via the eastern door of the Cathedral which is located at the top of the stairs from the Cathedral car park. Please note on **AUGUST 2 City Silence will NOT run**.

Walk With Christ Postponed

Due to complications associated with the Light Rail works in the CBD, the decision has been taken to postpone the annual Eucharistic Procession, Walk With Christ, to a time close to the Feast of Christ the King (**Sunday 20 November 2016**). This will allow us to close the Year of Mercy with the Eucharistic Procession. His Grace also hopes that he might be able to accompany the procession in November. We are extremely grateful for the efforts of the personnel at Sydney's Transport Management Centre for the collaborative way in which they have engaged with us and we are hopeful of resolving a suitable route for November.

Abraham Conference 2016

You are invited to join a Jewish-Christian-Muslim conversation on **Hate Speech and Violence** at the Abraham Conference 2016 from **2.30pm – 6.00pm** on **Sunday, 21 August** at Parramatta Mission Fellowship Hall, 119 Macquarie Street, Parramatta. Cost: \$20.00 can be paid online or at the door. For **enquiries** contact: abrahamconf2016@gmail.com. Register online at: <http://bit.ly/1WyWYC1>.

Gracefest 2016

We're celebrating with a night of Praise and Worship which draws over 200 young people every year! This Year we are extremely excited to welcome Fr Rob Galea to lead worship and Bishop-Elect Fr Richard Umbers to give the catechesis. Once again we will Adore our God with reconciliation available throughout the night and NET will inspire us with testimonies and dramas. 7:30pm, 26 August at Liverpool Catholic Club For more details check out our website www.catholicyouthservices.org/event/gracefest-2016



LIFE IN THE EUCHARIST (LITE) MEETING JUNE 2016

At the previous meeting of the LITE group, we looked at the first 'model' of holiness. The theme of the June meeting was the model of '**SCULPTING**' – **Spiritual Growth and Self Sculpting**. Fr Rosario presented the image of some shapeless and ugly block of marble or stone from which the sculptor has to chip away the unnecessary and undesirable parts to produce some beautiful and elegant form. The following are some thoughts taken from his talk and hand-out notes.

Michelangelo created arguably the greatest piece of art in the history of humankind, it is the statue of David. When it was completed and commissioned the Pope asked him how he did it. Michelangelo's response was incredibly thoughtful. He said: "Simple, I just removed everything that wasn't David."

In Hebrews 12:1 we read '*Therefore since we are surrounded by such a great cloud of witnesses, let us lay aside every sin and the weight that so easily entangles us, and let us run with endurance the race that is set before us.*' There was a race that was set before Michelangelo and it was to create a statue of King David. Today, we have a race that set before us. The key to being successful in our race is to lay aside the sin and the weights from life.

If you want a good marriage, remove the elements you know to be bad. If you want healthy finances, remove the financial behaviour you know today to be bad. If you want a healthy body, remove the unhealthy foods and lifestyle choices. Sometimes we might build a powerful life through subtraction of what NOT to do, rather than by adding things to do on top of any poor behaviours. We should try to sculpt our lives into such a work in which people can see Jesus.

Spiritual growth cannot be learned by reading alone, or by listening to or watching others. These may be the first steps, but ultimately spiritual growth can only happen through personal *experimenting* which is in effect our personal experience. The 'experiencing' of it happens through a 'chipping away' process, just as the sculptor chips away at the stone, removing piece by piece, everything that is not a true part of the desired sculpture.

The chipping away process is never really done, it is a life-long process; even an eternal process that goes beyond this life. 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 LITE group meets on the fourth Saturday of each month and the next meeting will be at 2.15 pm on Saturday 27 August in the hall at St Peter Julian's church. All are welcome. Fr Rosario will again lead us at this time and present another 'model of holiness'.

Catholic Singles Conference

The Catholic Singles Conference is all about giving single Catholics the opportunity to meet other like-minded singles, share their Faith and be encouraged. The Catholic Singles Conference will provide a range of social opportunities, but it is not primarily about finding a relationship; there will be a range of prayer opportunities, but it is not primarily a spiritual retreat. The hope behind the Catholic Singles Conference is to encourage attendees to live their singleness well and to become happier and holier people according to their current state in life. To be held at the Peter Cosgrove Centre, ACU North Sydney, the conference includes an evening cocktail reception and a 1950's dinner/dance to be held at Luna Park with dance lessons included! **16-18 September**, \$295 all inclusive. More details on our website www.catholicyouthservices.org