

St Peter Julian's Newsletter

August 2017

Volume 10 Issue 8

POWER FOR CHANGE



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.

The chances are slim, but if you happened to watch the Tour de France on July 19, you would have seen the cyclists on their way from a small town in the south of France called La Mure. The telecast showed nothing of the town itself but it did offer a glimpse of the Alps the cyclists had to conquer. It's beautiful country but tough on legs.



La Mure

The chances are even slimmer that any of the riders had a clue there was a link between the town of La Mure and hustling bustling downtown Sydney. It's hard to imagine two places more different but there is a significant connection between them. The link, of course, is the Church of St Peter Julian in the Haymarket. The saint after whom the church is named – Peter Julian Eymard – was born in the town of La Mure in 1811 and came home there to die in 1868.

He spent two long periods of his life based elsewhere – seventeen years in and around Lyon as a priest of the Marist congregation, then twelve in and out of Paris where he founded the Blessed Sacrament Congregation in 1856 – but it was in La Mure that his life began and ended.

Readers familiar with his story will know that as he progressed from diocesan priest to Marist Father to Blessed Sacrament Father, Eymard became more and more entranced by the mystery of the eucharist. Contrary to the common spirituality of the

day which dwelt on Christ's suffering and death and on reparation for sin, Eymard saw the eucharist as a sacrament of love.

At first his focus was on the presence of Christ made visible through public exposition of the sacrament. As time went on he became more and more convinced that it was Holy Communion that mattered most. By receiving Christ in Holy Communion, Eymard came to see, the faithful could be transformed from within. Through Holy Communion the Holy Spirit could work in the hearts of believers to fill them with the life of the risen Christ. This was nothing short of revolutionary.

And Eymard was all for revolution. Not the bloody revolution that had led to the overthrow of the established order in France, but a spiritual revolution that would set the hearts of her people on fire with the love of Christ. The political upheaval that occurred twenty years before Eymard was born had devastated the church and seriously weakened the nation's faith. Eymard's holy ambition was to revive that faith, and the key remedy he found and prescribed was Holy Communion. Honoured today as an apostle of the eucharist, Eymard was one of the extraordinary men and women of nineteenth century France who brought the church back to life as they founded a host of new apostolic institutes.

For Eymard, the challenge was to revive faith in his native land. In our time it can be argued that the challenges we face are not just national but global. It's being said that not only Australia but the Western world in general is experiencing a profound crisis of faith. This crisis of faith is not exclusively religious, though this is certainly part of it. Christian churches generally are suffering from a steep decline in credibility and active membership, while the Catholic Church in particular has the sexual abuse scandal and a

drought of vocations to the priesthood and religious life to deal with.

Looking more broadly at the Western world as represented by the United States and Europe, many see a critical loss of confidence in mainstream politics and in market economics. There's widespread discontent at the "way things are" and a feeling that nowhere near enough is being done to address two key issues in particular: growing inequality and the threat of global warming.

The warnings of climate scientists and concerned citizens about the catastrophic effects of climate change are falling on deaf ears in the halls of power. And the increasing gap between the well-to-do minority and the majority of the not-so-well-off is causing more and more resentment and discontent in a number of countries. These two crises feed into one another: to the extent that the rich and powerful are determined to maintain their status and lifestyle, they aren't interested in radical conversion, while the poor and weak don't have the means to make a difference.

Can we imagine how Eymard would have responded to these twin crises? It's safe to say he would have recommended finding inspiration in the mystery of the eucharist. His insights into transforming power of this sacrament were way ahead of his time. He would have rejoiced to see the advances in eucharistic theology and practice in the 150 years after his death. He would have been especially delighted with the declaration of the Second Vatican Coun-

cil that the eucharist is the "source and summit" of the church's life.

How might the eucharist help us deal with climate change and with inequality? Simply by opening our eyes to our communion with creation and with one another. When the bread and wine are placed on the altar-table, the prayers show us a created world that is both a gift of God and a human task. The bread is the "fruit of the earth" and the wine is the "fruit of the vine." Each is also "the work of human hands." When these material things are prayed over in faith, they become a new creation – the body and blood of the risen Lord. They are charged with the power of the Holy Spirit.

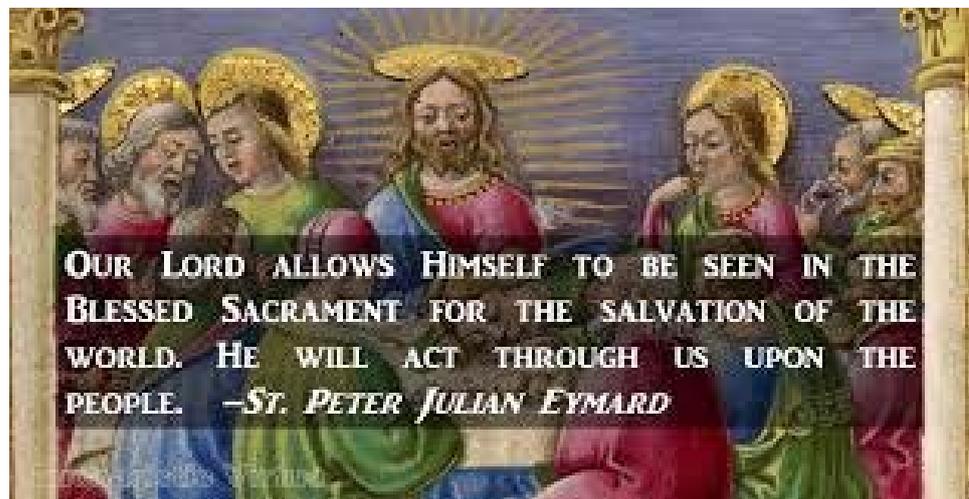
This is how Pope Francis put it in his encyclical on the environment, *Laudato si'*: ". . . the Eucharist is an act of cosmic love . . . [It] joins heaven and earth; it embraces and penetrates all creation . . . [It] is a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation" (#236).

Just as the eucharist is the sacrament of creation, so it is the sacrament of our communion with one another. It brings us together as equals before God. Leaving aside the church's current discipline that restricts ordination and the leadership of the eucharist to men (too big a question to address here), distinctions based on wealth, power, status, race, gender, education or health all fade away when we meet to break bread with the risen Lord.

Paul the apostle put it plainly a long time ago: "All baptised in Christ, you

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have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (Gal. 3:27-28). Baptism makes of us radically equal before God. At the eucharist, the presider prays in our name: ". . . grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ." When we go forward in procession to receive God's holy gifts, we are united in our need and united in our dignity.

So as we celebrate the feast of St Peter Julian Eymard on August 2, let us honour his memory by attending carefully to the wisdom of the eucharist. It has much to teach us about the goodness of creation and our care for it; it has much to teach us about our fundamental human equality before God. Eymard would have us realise what a treasure we have in this mystery and how much it could equip us to deal with the challenges that face the human family. We could imagine him urging us: "Let the eucharist do its work on you!"

NOTICES

FEAST OF THE ASSUMPTION (HOLY DAY OF OBLIGATION): MASS TIMES

MON 14 August : 5.30pm (Vigil)
TUES 15 August: 7.30am, 11.10am,
12.10pm and 5.30pm.



Fr. Philip is back from the **General Chapter Meeting of the Congregation of the Blessed Sacrament**

which was recently held in Chicago, USA. At this meeting, which occurs every six years, Provincials and Delegates meet to elect the international leadership team.

Fr. Eugenio Barbosa Martins was re-elected as Superior General, **Fr. Martin Tine** elected Vicar General, **Fr. Joseph Binh** elected General Consultor, **Fr. Jose Antonio Rivera Ruiz** elected General Consultor and **Fr. Philip (Benzy) Romician** elected General Consultor and General Treasurer.

Healing After Abortion. Rachel's Vineyard ministries offers support through a retreat for all who suffer grief and loss after an abortion. Next retreat is **25th to 27th August**.

Call: **0400 092 555**

or email: info@rachelvineyard.org.au

or visit: www.rachelvineyard.org.au.



MONTHLY MASSES & EVENTS

Indonesian Mass, 1st & 3rd Saturdays at **2.15pm (5 & 19 Aug)**. Harry Liong 0425 918 925.

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 (6 Aug)**. Juliet Byrne 0437 045 945.

Holy Trinity Prayer Community, Eucharistic Adoration **2nd & 4th Saturdays (12 & 26 Aug)** at **3.00pm**. Jence Oesman 0414 506 770.

Mass of Anointing, Every 1st Saturday (**Feb-Dec**) at **12.10pm (5 Aug)**.

Associates of the Blessed Sacrament Congregation, 2nd Saturday at **12.10pm (There will be NO meeting in AUGUST. Next meeting will be 9 Sept)**. 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 26 Aug**.

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.)

Mass for Pregnant Mothers: Are you expecting a baby or know someone who is? You are warmly invited to attend the annual Mass for Pregnant Mothers to be celebrated by Archbishop Anthony Fisher OP at St. Mary's Cathedral on **Sunday 20th August at 10:30am**. Morning tea will follow in St. Mary's Cathedral Chapter Hall. **RSVP and enquiries** can be directed to LMFEvents@sydneycatholic.org or telephone (02) 9307 8404.

Bereavement Support Reflections Mornings Third Wednesday of Every Month,

10.00am – 1.00pm. For family and friends who grieve and their companions. Understanding and managing life's changes in Loss, Grief and Bereavement. Morning tea provided. For further information please contact Bereavement Support by phoning (02) 9646 6908 or visit the website at bereavementsupport@catholiccemeteries.com.au or alternatively please contact Fr. Philip Watkins via reception or telephone (02) 9270 6900.



BREAD OF LIFE AND LOVE

Some Reflections on the Eucharist

To share a meal is a joyful event. It is not only the food but also the company, the conversation, the friendship that are integral to the meal. To enjoy such a meal with family and friends binds all together and gives renewed energy to face the ups and downs of life.

It was no different at the Last Supper when Jesus gathered around him all his close friends and disciples. On that unique occasion the friendship and love of Jesus, the Giver of Eternal Life, were plainly shown as we read in the Final Discourses of John's Gospel. (Chaps. 13 -17) Jesus spoke of many things close to his heart and his heart was truly open to all gathered around him. Above all, he stressed the need to love one another even unto death. Love was to be the hallmark of his friends and disciples.

Every time we gather to celebrate the Mass/Eucharist we relive the Last Supper event. We meet Jesus, our Risen Lord, our Brother and Saviour, and receive the shared life of God himself. John's Gospel records eloquently that Jesus offers us his Body and Blood as a necessary food for the pilgrimage of life. This is manifest especially in John 6. The Lord also warns of the consequences of not accepting the gift he gives in the Eucharist.

"If you do not eat the flesh of the Son of Man and drink his blood you will not have life in you."

John 6 reminds us of the closeness of the union to which Christ calls us in every celebration of the Mass. It is a union that reaches its fulfilment in eternity. Jesus offers us a life that will not grow older, a life that will go on forever. In the Eucharist, our Communion, we are offered the life that Jesus shares with God our Father. Christ is not present on our altars simply for our adoration and admiration, but ultimately he is present so that we might become one with him. Our celebration and reception of the Eucharist move us to allow its effect to flow out into our daily lives. The union we have with Christ is one of love and it is that love that he wills us to show to others without reserve.

Communion means setting our hearts on drawing ever closer to Jesus and, in turn, drawing ever closer to one another by love shown practically in our weekday lives. Receiving Communion becomes meaningless unless the love given by Christ has a profound effect in the way we live.

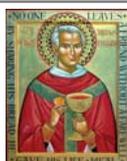
At the end of each Mass we are sent out to serve the Lord wherever we live and become Christ-bearers, living his life and making Jesus present in a world that otherwise would conceal him. To continue to show true love and give the Christ-life to others we need to return frequently and partake of the BREAD OF LIFE, the LIVING BREAD, from which we live and move and have our being. As Jesus said,

"He who eats my flesh and drinks my blood lives in me and I live in him."

To receive Communion, to receive the Eucharist, is to be one with Christ and his gracious presence enables us to truly love one another, to be gentle, sensitively compassionate, fair in our dealings with others, merciful, peace-makers and ever constant in faith.

May I speak once again for ongoing prayer so that the Lord will send his Church and our Congregation disciples after his own heart for the well-being of the Australian Church.

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The feast day of St. Peter Julian Eymard is celebrated on Wednesday, 2nd August

***A very happy and holy feast day to all who celebrate Eucharist at our Church.
We continue to hold you all in our Prayer and at The Table of the Lord.***