



St Peter Julian's Church - Haymarket

The Blessed Sacrament Congregation's Sydney centre of Eucharistic life and spirituality

Becoming a New Church

"Christ *has* died. Christ *is* risen. Both are true . . . Without truly believing in his death we can have no true belief in his resurrection . . . in the light of our confused faith we can learn to look at the world in all its confusion and struggle and sin, and see the signs of resurrection already at work there. We can look around at our community of faith, at our Church in all its confusion and struggle and sin, and see here the signs of the resurrection." So writes British Jesuit and psychologist Brendan Callaghan in a thoughtful essay entitled "On scandal and scandals" in the current edition of the online journal of the British Jesuits, *Thinking Faith* (www.thinkingfaith.org – well worth a visit).

The bulk of the essay explores "two aspects of what has been said in various media about clerical child sexual abuse: mandatory celibacy and a 'conspiracy of silence'". It moves to "a broader reflection on what has contributed to the Church finding itself in this place of tragedy, suffering, sin and failure" and concludes with a look to the future in the light of the resurrection. Space doesn't permit us to do justice to the whole article (go the website and read it in full). Let's pick up what the author has to say about the future and muse on that in the spirit of the Easter season.

First a glance backwards: "This past Lent has been a real experience of the brokenness and sin of the Church, and attempts on the part of some bishops and cardinals to portray it all as a secular conspiracy have only compounded the sense of brokenness and sin felt by many good men and women in the Church. But what Easter tells us is that experiences of brokenness and sin are not the end of the story." Easter doesn't bypass or leap-frog over the pain and shame we feel as church: "The resurrection meets head-on all that the world can throw in the face of love . . . all that the world can do to leach away hope and courage and trust and joy. And our experience of these last months has reminded us that our church community . . . can be destructive of love, that we, too, can leach away hope and courage and trust and joy."

Just as "the first witnesses of the resurrection looked at the death of Jesus and the destruction of all in which they had placed their hope and their love", so "we are asked to look directly at the elements of death and destruction in our life as Church . . . The faces of this tragedy are always the faces of the hurt and betrayed children, and we must somehow find the courage neither to turn away from those faces nor to diminish what they

show us of death and destruction." It is only by looking long and hard enough at the pain and suffering in these faces that we can truly see the signs of resurrection and find hope for a new church: "Out of the wreck of a defensive, conformist, clerical culture, a new pattern of being Church is emerging. The cost has been tragic, and . . . [there is no place] for weighing that tragic cost against what can emerge by way of a renewed Church."

But it is the possibility of a renewed church with which Callaghan brings his essay to a close: ". . . it is in the presence of the resurrected One that we move into this period of Kairos, where by facing the brokenness and sin that are part of our story as Church, we can allow the Spirit of Jesus to lead us into a still deeper conversion as Church, and so recover the deeper and fuller story that tells us what it is to be the community of the followers of Jesus." In other words becoming a new church engages us with past, present and future. With the past, by recovering the deep and full story; with the present, by facing our brokenness and sin; with the future, by allowing the Spirit of Jesus to lead us. Reading the past truly and facing the present honestly are challenging enough, but imagining the future is the toughest task of all.

Last month I listed the seven dreams that Australian Jesuit theologian Gerald O'Collins has for the church (if you missed the April Newsletter you can find it at www.stfrancismelbourne.org.au). Some of these, such as married clergy, women deacons and biblically literate priests, are beyond the capacity of the baptised faithful to realise directly. But the rest involve us all. Every one of us can help renew the church by hearing the cry of the poor, fostering loving and faith-filled families, reaching out to alienated Catholics, and being converted to Jesus. This realization exposes a trap we can easily fall into, the trap of thinking of the church as "them" rather than "us", of identifying the church with its institutional structures instead of with ourselves as the people of God. Of course the church's organizational systems are in dire need of reform; the auxiliary bishop of Canberra-Goulburn, Pat Power¹, has recently called again for "a total systemic reform of Church structures", echoing Bishop Geoffrey Robinson's appeal in his 2007 book *Confronting Power and Sex in the Catholic Church*. But this mustn't divert or excuse us from the challenge of being church ourselves now.

The phrase “being church” might bring to mind an image of people meeting in the parish church for Mass. This is certainly a core component of being church but it’s not by any means the whole story. Very little of our time is spent in a church building or even as a church community. Where we live out our lives is at home, at work, at play, and in the public domain. It’s the day-to-day transactions in these arenas that form the “stuff” of our lives and to one degree or another give concrete form to our baptismal faith. Take home, for example. Every day in home after home there are countless explicit or implicit negotiations about power, sex, money, values, behaviours, goals, desires and needs. Husbands and wives, parents and children, in all sorts of permutations and combinations, are engaged in this endless dynamic. This is the raw material from which lives are forged, and the processing of this elemental stuff can demand immense amounts of energy.

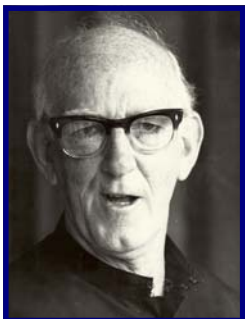
How much of this interplay (or warfare) is consciously informed by the gospel is going to vary enormously from family to family, but let’s at least assume that general Christian values inform the process. What complicates matters is that for the most part, the gospel has no clear direction to give. How should parents try (“try” being the operative word) to oversee their children’s use of the internet? How should spouses sort out conflicting levels of sexual desire, especially from mid-life on? What a long litany of issues we could nominate here! So much of this stuff is ill-defined. Many decisions are inevitably made on the basis of a shifting combination of gospel faith, common sense, cultural norms, peer pressure, self-interest and other factors. Can it be otherwise? But this is all part of our call to “be church” and we are promised the wisdom and courage of the Holy Spirit to help us through.

The work-place is another field where operating out of baptismal faith can be a difficult challenge. How does an employee uphold values of integrity, trust, respect, collaboration and tolerance in work-places where there can be vicious power struggles, bullying, dishonesty, gossip, mutual dislike, disregard for safety, and a profit-at-all-costs mentality? It can be a tough task to “be church” in such an unsympathetic work environment, but to leave the gospel behind at the door is a cop-out. Work represents such a large part of most adult lives that to quarantine it from the influence of faith is to squib the task of true discipleship. As in the home, we have the wisdom and strength of the Spirit at our disposal if we so choose. That leaves leisure as another sphere of life to be informed by baptismal faith, along with others such as civic involvement, cultural pursuits, and community service.

My point, I suppose, is simple and obvious. Yes, the “church” needs reform. For Bishop Pat Power this means the church needs to be more human, more humble, less clerical, more inclusive and more open; it needs to find unity in diversity, to discover its whole tradition, and to truly reflect the person and values of Jesus. But the church is us, the people of God, the community of the baptized faithful, and we ourselves are constantly called to be truer disciples of Jesus Christ. For most of us, anyway, there’s still plenty of room for the teaching of Jesus to shape how we behave at home, at work, at play and in the life of the broader community. The more we take this risk, the more renewed the church will be.

Tom Knowles SSS

¹<http://www.eurekastreet.com.au/article.aspx?aeid=20866>



On Friday 9 April we bade farewell to **Fr Terry Hammond SSS**. Terry died at home of cancer on Easter Monday 5 April at the age of 83. Born in Maffra Victoria on 2 March 1927, Terry joined the Congregation in Melbourne at the age of 21. He took vows at Bowral NSW on 19 March 1951 and was ordained at St Patrick’s Cathedral on 18 January 1956.

For nearly 50 years he served at St Francis’ in Melbourne, at St Peter Julian’s in Sydney, at the former novitiate in Bowral, at the former scholasticate in Lower Plenty, and then again at St Francis’ (this time for over 20 years) until his retirement to Box Hill in 2003.

Along the way he was entrusted with a variety of responsibilities: he directed the Eucharistic Fraternity, gave retreats, conducted convert classes, ministered reconciliation, took his share of hospital calls, and did an enormous amount of printing for St Francis’ and the Province.

He celebrated his golden jubilee of religious profession in 2001 and of priesthood in 2006. Terry was known for his idiosyncratic sense of humour, his disdain for appearances, his love of nature, his curiosity about the world, his strong theological convictions, and his do-it-yourself resourcefulness.

He lived and died as the one-off character he was: persistent, prayerful and poor. May he rest in peace. (For more on Fr Terry go to www.stfrancismelbourne.org.au)

St Peter Julian's Mass Times

1st & 3rd Saturday:	2.15pm (Indonesian)
Saturday Vigil Mass :	5.30pm
Sunday Mass Times:	9.30am, 11.00am (Chinese) 12.30pm, 3.30pm & 5.00pm (Korean)
Monday to Friday:	7.30am, 12.10pm, 5.30pm
Saturday	12.10pm & Vigil at 5.30pm
Public Holidays:	12.10pm

**Eucharist: THE BASIC SPIRITUALITY
With 30 Witness Stories
Questions for group discussion**

An ebook by Fr Frank O'Dea SSS
Available free on-line at
theeucharist.wordpress.com

Korean Catholic Community

Mass now celebrated every Sunday in Korean at 5pm Sunday at St. Peter Julian's.

If you know any Korean Catholic friends, family or neighbours, please pass on this information.

Contact: Esther Kim—0416 100 499

Writings of St Peter Julian Eymard

May 17, 1863—Dispositions of my soul (1st Retreat of Rome)

1. I have come to make this retreat in order to become a saint.

I feel that in order to do that, I shall have to die to everything.

I place my trust in God, who in his goodness has always spoiled me and always granted me what I desired, even natural graces. This death is of a nature to scare me as it presents itself to me with all its sacrifices, with the shortcomings of each one of the brethren and the suffering resulting from them.

I shall have to be more than a mother to children who do not understand who are egoistic and head-strong. What I will have to suffer from the SSS (religious of the Blessed Sacrament). What a burden! So many crosses! It is frightening!

Personal crosses—suffering without help or sympathy; never free; doing good without glory, without honor, without success, without encouragement, without affection, without liberty.

2. I sense that the time for this death has come.

The better part of the (exterior) work of the Society is done; the interior remains to be looked after, and it will be the more difficult. I shall have to bear the brunt of it. Every vocation must cost me a death, and no one must be aware of it. It is by suffering that I shall serve the Society.



YEAR OF EYMARD

The worldwide Blessed Sacrament Congregation began celebrating a **Year of Eymard** on **4 February**. This will conclude with the bi-centenary of his birth in 2011.

DIARY DATES ~ MAY 2010

LITURGY

Sundays: Year C

May 2nd 5th Sunday of Easter
 May 9th 6th Sunday of Easter
 May 16th Ascension of the Lord
 May 23rd Pentecost Sunday
 May 30th Trinity Sunday

Memorials:

May 3rd St. Philip and St James
 May 14th St Matthias
 May 24th Our Lady Help of Christians
 May 26th St. Philip Neri
 May 31st Feast of the Visitation

Mass celebrated in INDONESIAN ~ *Misa Bahasa Indonesia* ~ with the CIC/SPJ Community on Saturdays, 1st and 15th May at 2.15 pm.

All members of the Indonesian community are especially welcome.

Information: <http://www.cicspj.org>

Mass celebrated in CHINESE: In Cantonese every Sunday at 11.00 am

Information: www.chinese.sydney.catholic.org.au.

Contact John Wong.

Mass celebrated in KOREAN every Sunday at 5.00 pm. Contact Esther Kim—0416 100 499.

Holy Trinity Prayer Community at St Peter Julian's

The Community gathers for Eucharistic Adoration on the 2nd & 4th Saturday evenings of each month at 6.45 pm at St Peter Julian's after the Vigil Mass.

Next dates - May 8th and 22nd

For more information please email - holytrinity@catholic.org.au

The next gathering of The Associates of the Blessed Sacrament Congregation will be on Saturday 8th May, 2010.

Contact person: Fr Marcellus Glynn SSS (Director) 02 9211 4100

St. Peter Julian's Altar Auxiliary

The 12.10pm Thursday Eucharist is offered for the Members of St Peter Julian's Altar Auxiliary. For information on becoming a member please speak to the Receptionist.

The Filipino Community monthly Community Mass on 1st Sunday—2nd May

All members of the Filipino Community are warmly welcome.



Contact us:

Telephone:

Street address:

Postal address:

Website:

Email:

Community Leader:

Reception & Community

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