



St Peter Julian Eymard Catholic Church Mooroolbark Parish

*We are a Welcoming Eucharistic and Spirit
Filled Parish Community.*

SPJE PARISH IS A CHILD SAFE ENVIRONMENT



Parish Priest
Fr. Joseph Xin Lu

Parish Secretary
Mrs. Adriana De Leo

Parish Assistant
Mr. Brian Twining

Parish Office

234 Hull Road (PO Box 2)
Mooroolbark 3138
Telephone: 9723 4275 Fax: 9725 4377
<http://pol.org.au/mooroolbark/Home.aspx>
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Parish Hall - contact Parish Office

SPJE Parish School

Reay Road, Mooroolbark 3138
Telephone 9725 0595 Fax 9723 9255
School Principal – Mr. Greg Thomas
<http://www.spjemooroolbark.catholic.edu.au>

SPJE - Outside School Hours Care
Tel: 8215 9206

St. Richard's Parish School

672 Mt. Dandenong Rd.
Kilsyth, 3137
Telephone 9728 4378 Fax 9728 6272
School Principal - Mr. Marcus Gill
<http://www.srkilsyth.catholic.edu.au>

Normal Mass Times at SPJE

Weekday Masses - For March
Tues & Thurs: 9.30 am
Saturday: No morning Mass
Saturday: 6.00 pm (vigil)
Sunday: 9.00 am
Sunday: 11.00 am

Reconciliation: Saturday 5.15 pm
or by arrangement with Priest.
Sacraments (Baptism, Weddings)
Ring Parish Office 9723 4275

Parish QR Code



SECOND SUNDAY OF EASTER

11th April 2021 Issue No. 11

BASKETBALL RULES

Some time ago, a man from Baltimore, U.S.A, invented a special toothbrush. If you used the toothbrush correctly - brushing the teeth up and down, up and down - music would play. But if you brushed the teeth incorrectly - left, right, left, right - the music wouldn't play. If you didn't follow the rules, you wouldn't get the music.

This is also true in life. For example, if you abuse your automobile - not changing the oil, mixing water with the gasoline - you will not "get music" out of your car. You will have many problems and headaches.

If a student doesn't listen carefully in class and doesn't study for his exams, he's not going to "hear music" when he receives his Report Card.

The Ten Commandments, the teaching of Jesus and the teachings of his Church, were not given to make life harder. Rather, they were given to make life easier, to put "music" into our lives.

The rules in basketball were not made to make the game harder, but to make the game more fun - not only for the players but also for the spectators.

In today's Second Reading (1 John 5:1-6), John says, "The love of God consists in this: that we keep his commandments; and his commandments are not burdensome."

Jesus was no spoilsport. God created us because he wanted us to be happy: "his commandments are not burdensome." If we are not so happy, as we should be, maybe it is because we are brushing from left to right, instead of brushing up and down, up and down.

PARISH CALENDAR

APRIL 2021

10/11th	Second Sunday of Easter Baptism - 9am & 11am Private Baptism - 12.30pm
15th	Baptism Preparation Meeting - 7.00pm Church - Marg & Lili
17/18th	Third Sunday of Easter Baptism - 6pm Baptism - 11am
21st Wed	SVDP Meeting - Church foyer 10am - 12 noon English Classes - 7 -8.30pm
23rd Fri	St Richard's School Grade 4 Eucharist Reflection Day
24/25th	Fourth Sunday of Easter World Day of Prayer Anzac Day Baptisms 9am & 11am
26th Mon	English Classes - church foyer 9am - 11.30am English Classes - church foyer 7pm - 8.30pm

MAY 2021

1/2nd	Fifth Sunday of Easter FIRST EUCHARIST Grade 4 6pm & 11am 9am Baptism
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ROSTERS

Counters Month of April 2021

Mon.	Des Delahunt, Christine Sellar & Pam Dryden
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Flowers April 2021

18th April	Pat Harman
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Church Cleaners Month of April

Catherine Tai &
Jessica & Gloria Romero

*(Please collect church key from parish office
Monday - Friday, 9am - 4pm)*

Ministers of Eucharist Coordinators for April

6.00 pm	Pat Harman
9.00 am	Pam Delahunt
11.00am	Mike McCann

Readers and Commentators - 17/18th April

6.00 pm	Paul Martin & Paul Redfern
9.00 am	Tim Newcomb & Florencia Marcella
11.00am	Auna Wernert & Volunteer Required

Musicians - 17/18th April

6.00pm	No Music
9.00am	Shelly & Co
11.00am	ZOMI Group

Weekday Mass Times April 2021

Tuesday & Thursday 9.30 am

Readings for Next Week – 18th April

Acts 3:13-15, 17-19; Jn 2:1-5;
Lk 24:35-48

Prayers for the Sick

We pray for parishioners and friends who are ill;

*Rose Robert, Carmelita & Keith Arrowsmith,
Danielle Devlin, Eleanor Thompson, Joan
Bourke, Patricia Koblar, Sue Hoogenboom &
Victor Kowalski*

✠ Remembrance Diary ✠

We remember those who have died, and all those
whose anniversaries occur about this time.

9/4 to 16/4

Richard Yee, Robert Carbould, Frank Haley, Emma Devitt, Mary & William Steane, Wallace Roberts, Joseph Williams, Antony Meyer, Andrew Roudie, Eva Munro, Cecilia McMullan, Kathleen Argus, Murray Thomas, Helen Lillian Mann, Allie Allen, Madge Fox, Margaret Egan, John (Johannes) Van Rooden, Brenda Natoli, Jack & Dorrie Cleary, Stefan Turk, Michael Coleman, Ruza Mazar, Alice Quinless, Walter Sailah, Matthew Stapleton, Cath Phippard, Lesley Mutton, Patricia Walsh, Janine Smith, Margarita Musayon, Francis Wilson, Helen Colacarro, Donette D'Rozario, Mary Wharton, Janet Lamers.

BAPTISM

We welcome
to our Parish through Baptism.



*Thomas Conway, Kobe Saward,
Fergus & Louis Campbell.*

As they receive the Holy Spirit through the
Sacrament celebrated this weekend, may their
faith guide them throughout their life.

Pope Francis explains prayer and the communion of saints



Pope Francis delivers his blessing during his general audience in the library of the Apostolic Palace at the Vatican April 7, 2021. The pope said Christians are never alone in prayer but instead are accompanied by countless saints who have preceded them. (CNS photo/Vatican Media)

Dear brothers and sisters, good morning!

Today, I would like to reflect on the connection between prayer and the communion of saints. In fact, when we pray, we never do so alone: even if we do not think about it, we are immersed in a majestic river of invocations that precedes us and proceeds after us. A majestic river.

Contained in the prayers we find in the Bible, that often resound in the liturgy, are the traces of ancient stories, of prodigious liberations, of deportations and sad exiles, of emotional returns, of praise ringing out before the wonders of creation... And thus, these voices are passed on from generation to generation, in a continual intertwining between personal experience and that of the people and the humanity to which we belong.

No one can separate themselves from their own history, the history of their own people. We always bear in our attitudes this inheritance, even in the way we pray. In the prayer of praise, especially that which unfolds from the hearts of the little ones and the humble, echo parts of the Magnificat that Mary lifted up to God in front of her relative Elizabeth; or of elderly Simeon's exclamation who, taking the Baby Jesus in his arms, spoke thus: "Now you are dismissing your servant in peace, according to your word" (Lk 2:29).

One person's pain is everyone's pain, and one person's happiness is transmitted to someone else's soul.

Those prayers that are good are "expansive", like anything that is good; they propagate themselves continuously, with or without being posted on social networks: from hospital wards, from moments of festive gatherings to those in which we suffer silently... One person's pain is everyone's pain, and one person's happiness is transmitted to someone else's soul. Pain and happiness, all a story, stories that create the story of one's own life, this story is relived through one's own words, but the experience is the same. Prayer is always born again: each time we join our hands and open our hearts to God, we find ourselves in the company of anonymous saints and recognized saints who pray with us and who intercede for us as older brothers and sisters who have preceded us on this same human adventure. There is no grief in the Church that is borne in solitude, there are no tears shed in oblivion, because everyone breathes and participates in one common grace.

It is no coincidence that in the ancient church people were buried in gardens surrounding a sacred building, as if to say that, in some way, the hosts of those who have preceded us participate in every Eucharist. Our parents and grandparents are there, our godfathers and godmothers are there, our catechists and other teachers are there... The faith that is passed on, transmitted, that we have received. Along with faith, the way of praying and prayer have been transmitted.

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The saints are still here not far from us; and their representations in churches evoke that "cloud of witnesses" that always surrounds us (see Heb 12:1). At the beginning, we heard the reading from the passage from the Letter to the Hebrews. They are witnesses that we do not adore – that is understood that we do not adore these saints – but whom we venerate and who in thousands of different ways bring us to Jesus Christ, the only Lord and Mediator between God and humanity. A "saint" that does not bring you to Jesus is not a saint, not even a Christian. A saint makes you remember Jesus Christ because he or she trod the path of living as a Christian.

The saints remind us that even in our lives, however weak and marked by sin, holiness can unfold. Even at the last moment. In fact, we read in the Gospel that the first saint canonized by Jesus Himself was a thief, not a Pope. Holiness is a journey of life, a long or short or instantaneous encounter with Jesus. But he or she is always a witness, a saint is a witness, a man or woman who encountered Jesus and followed Jesus. It is never too late to be converted to the Lord who is good and great in love (see Ps 103:8).

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The Catechism explains that the saints contemplate God, praise him and constantly care for those whom they have left on earth. [...] Their intercession is their most exalted service to God's plan. We can and should ask them to intercede for us and for the whole world" (CCC, 2683). There is a mysterious solidarity in Christ between those who have already passed to the other life and we pilgrims in this one: from Heaven, our beloved deceased continue to take care of us. They pray for us, and we pray for them and we pray with them.

The connection in prayer between ourselves and those who have already arrived—we already experience this connection in prayer here in this earthly life. We pray for each other, we make requests and offer prayers.... The first way to pray for someone is to speak to God about him or her. If we do this frequently, each day, our hearts are not closed but open to our brothers and sisters. To pray for others is the first way to love them and it moves us toward concretely drawing near. Even in conflictual moments, a way of dissolving the conflict, of softening it, is to pray for the person with whom I am in conflict. And something changes with prayer. The first thing that changes is my heart and my attitude. The Lord changes it so it might be turned into an encounter, a new encounter so that that the conflict does not become a never-ending war.

The first way to face a time of anguish is by asking our brothers and sister, the saints above all, to pray for us. The name given to us at Baptism is not a label or a decoration! It is usually the name of the Virgin, or a Saint, who expect nothing other than to "give us a hand" in life, to give us a hand to obtain the grace from God that we need. If the trials of life have not reached the breaking point, if we are still capable of persevering, if despite everything we proceed trustingly, more than due to our own merits, perhaps we owe all this to the intercession of all the saints, some who are in Heaven, others who are pilgrims like us on earth, who have protected and accompanied us, because all of us know there are holy people here on earth, saintly men and women who live in holiness. They do not know it; neither do we know it. But there are saints, everyday saints, hidden saints, or as I like to say, "saints who live next door", those who share their lives with us, who work with us and live a life of holiness.

Therefore, blessed be Jesus Christ, the only Saviour of the world, together with this immense flowering of saintly men and women who populate the earth and who have praised God through their own lives. For – as Saint Basil confirmed – "The Spirit is truly dwelling of the saints since they offer themselves as a dwelling place for God and are called his temple: (On the Holy Spirit, 26, 62: PG 32, 184A; see CCC, 2684).

Küng reconciled with Vatican, says Kasper

by Christa Pongratz-Lippitt



Swiss theologian Fr Hans Küng, whose right to teach was withdrawn in 1979 by the Congregation for the Doctrine of the Faith(CDF), died reconciled with the Vatican, according to the former President of the Pontifical Council for the Promotion of Christian Unity, Cardinal Walter Kasper.

In a telephone call last summer (2020), when it was evident that Küng no longer had long to live, “Pope Francis asked me to convey his greetings and his blessings to him ‘in Christian communion’”, Kasper recalled. “Hans was overjoyed. It was important for him. He now felt reconciled with the Church and with Pope Francis”, Kasper told the Italian daily *Corriere della Sera*, the day after Küng died.

Emeritus Pope Benedict XVI had also known how serious Küng’s condition was and was praying for him, Kasper said.

He (Kasper) and Küng had known each other since the 1950’s, the cardinal recalled. “We had different views but we always stayed in touch”. Küng had been a “harsh critic and sometimes unjust, but in the depth of his heart he always remained in the Church and never thought of leaving it. He wanted to do the best for the Church from the inside and remained a Christian and a Catholic”, he emphasised.

Küng’s theological writings, in plain and intelligible language, had “helped many people to find the faith or to remain in the Church”, Kasper recalled.

As to demands for the Vatican formally to rehabilitate Küng – “There is no point in starting a procedure when the person concerned is dying. A different judgement awaits us”, Kasper said.

Küng had differed with the Vatican on several points of church teaching such as the contraceptive pill and women’s ordination but the main point of friction had been his rejection of papal infallibility. “The Vatican did not like the way he rejected the dogma – and neither did I”, the cardinal said.

The Pontifical Academy for Life paid tribute to Küng on 7 April. He was a “great figure in theology in the 20th century”, the academy tweeted. His ideas and analyses “compelled reflection” on the Catholic Church, society and culture.

Neither the Pope nor the Pope Emeritus had as of Wednesday evening commented on Küng’s death.

Hans Küng will be buried in the old city graveyard (“alter Stadtfriedhof”) in Tübingen.