



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>
Email: mooroolbark@cam.org.au

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 April
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



THIRD SUNDAY OF EASTER

18th April 2021 Issue No. 12

In the Gospels, but especially in Luke. Jesus loves to eat! From birth in an animal feeding trough, to pivotal meals with all sorts of people throughout his public life – so much that critics call him: “a glutton & a drunkard”; to his final ritual meal with disciples & friends, with Jesus’ amazing movement from - or even fulfilment of - the ancient tradition of Passover Bread & Wine: “This is my Body, This is my Blood”. In the stories following on from the Resurrection account, there are meals & meal tables in abundance – certainly in the Upper Room, the shore of Lake Galilee & at a wayside Inn en route to Emmaus. All deliberately chosen by the earliest Witnesses as part of their Jesus Easter Proclamation: “He is not here, He is Risen”, “Take & eat, Take & drink, Do this in memory of Me”. & also, “Look at my hands & my feet, put your hand into my side, Touch me & see for yourselves, Give me something to eat.”, In Luke 24.42, the meal is “grilled fish” - as later by Lake Galilee, (John 21.4 -15) following the “great catch of fish”, Jesus prepares a breakfast of grilled fish “with Bread”. There is sure stress on the Sacredness of Body. Of our physical Humanness & of Community: the heart of the Incarnation,; the “En-Fleshing” of our Saving, Healing, Enlivening God in Jesus, Son of God & Saviour. Yet so much One of Us – “Like us in all things except sin” (Hebrews 2.14).

Why the constant reference to “Fish” in these earliest accounts of the Church’s Jesus faith? :The Greek word for Fish, is ICTHUS, * & was used as an acronym to mark Christian meeting houses & to secretly announce themselves to each other, in their The acronym takes the initial letters of “ICTHUS”, to expand into a Credo : *Isous Christos, Theou Uios, Soter*”, translating to “*JESUS CHRIST, SON OF GOD, SAVIOUR*” - *in this way*, believers safely marked their faith & their community – & hopefully dodged arrest & penalty. What of us present day believers? Reports of the desecration of our sacred humanity in flesh & person fill screens & headlines daily: personal & family violence; sexual trivialization & exploitation; child abuse; financial & corporate crime; non-accountable government; denial of justice to women, children, minority groups, refugees & asylum seekers; the purveyors of arms, pornography & drugs. And we - & so often our appointed leaders – say & do nothing, because we feel powerless or leave it to “other”. But we have power, we have call, we have example. As G K Chesterton observed half a century or more ago – “Those who are signed with the Cross of Christ, Go gladly in the dark...” In baptism we were signed with that Cross, at Easter we re-affirmed it as we sang in the dark through to the dawn of resurrection. With that sign on our hearts, let us - each one & as community- go out gladly to recognize & challenge the persecutors & perpetrators of our times & stand up loud & proud for our common humanity: “I have come that you may have life & have it to the full.” (John 10.10).

Michael McLindon, who goes gladly in the dark.

PARISH CALENDAR

APRIL 2021

- 17/18th **Third Sunday of Easter**
Baptism - 6pm
Baptism - 11am
- 20th Tue **FUNERAL - RIP Julia Dana**
12 Noon SPJE Church
- 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**
Mass Count - Week. 1
FIRST EUCHARIST Grade 4
6pm & 11am
9am Baptism

ROSTERS

Counters Month of April 2021

Mon. Des Delahunt, Christine Sellar & Pam Dryden

Flowers April 2021

25th April Routley Family

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 - 24/25th April

6.00 pm Pat Harman & Iris Gale
9.00 am Muzeena D'Almeida & Karen Broughton
11.00am Elizabeth Acabado & Volunteer Req.

Musicians - 24/25th April

6.00pm Shelly & Co
9.00am STRUM
11.00am No Music

Weekday Mass Times April 2021

Tuesday & Thursday 9.30 am

Readings for Next Week – 25th April

Acts 4:8-12; 1 Jn 3:1-2; Jn 10:11-18

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*

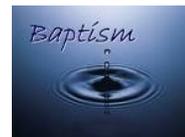
† Remembrance Diary †

We remember those who have died, especially
Julia Dana, and all those whose anniversaries
occur about this time.
17/4 to 23/4

Carol Braganza (1st death anniversary),
Mick Maloney, Rita Bambach, Phillip Cawood, May &
Bill Healy, Theresa Frisina, Ann Marie Bloomer,
Suzanne Pollard, Raynor Gray, Ben Slagman,
Kimiora McElhinney, Michael Harnetty, Freddy
Chavez (1st death anniversary), James Collins Jr,
Antonia Marin, Mary Mills, Adrian Van Osta, Dulcie
James, Fr Gerald Cudmore, John Potter, Doreen
Parslow, Molly Brown, Barry Carroll, Sophie Jekot, Fr
Ronald Pickin, Jim Hanlon, Sr Julienne McKenna.

BAPTISM

We welcome
to our Parish through Baptism.



Kiara Pimenta, Layla Sauzier

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

Baptism Update

As we welcome families and visitors here for our baptisms. You are reminded that our Church is a place of worship and the right of our parishioners to celebrate the peaceful solemnness of Holy Mass should be respected at all times.

Children are not allowed to sit or play on the steps of the Altar or in the aisles of the Church, as this poses a distraction to Father Joseph and our parishioners in delivering and responding to the Liturgy of the Word and the Holy Eucharist. Please keep conversations until Mass has ended and you are outside the Church.

Mobile phones must be on silent or switched off and not to be used during Mass. The baptismal family may nominate one family member to take a photo, at the time of the baptism only.

Father Joseph is happy to return to have photos taken at the end of Mass.

Should small children become unsettled or distressed during the Mass, please retreat to the back of the Church to allow our service to continue without further interruptions or distractions.

LADIES LUNCH GROUP

Our next Ladies Lunch will be on
Tuesday 4th May at
THE RINGWOOD CLUB

Cnr Oban Rd and Maroondah Hwy Ringwood

We will meet at 12pm for 12.30

To book please contact

Nancy Gough 0411 137 251 or

Philomena Turner 0417 208 077

If unable to attend please let us know as we have to confirm numbers



Palms Australia
Reach Beyond



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Public consultation opens on new model for complaints and redress in Victoria

The Catholic Dioceses of Victoria have announced the opening of a public consultation period for a new process of response to complaints and redress relating to abuse in the Catholic Church. It is important that the voices of those who have experienced abuse are heard, and that their feedback helps to shape this new model.

The proposed model, Pathways Victoria, will provide an operationally independent structure for implementing the Catholic Church's National Response Protocol released earlier this year, and will provide a person-centred and trauma-informed response. This responds directly to Recommendations 7.7 and 16.37 of the Royal Commission into Institutional Responses to Child Sexual Abuse. Pathways Victoria will replace the Melbourne Response and Towards Healing processes that have been in place for nearly twenty-five years and will operate alongside the vital and ongoing services of Carelink.

This new model will offer a set of compassionate, just and appropriately resourced processes to investigate complaints and respond to survivors, as an alternative to existing options such as the National Redress Scheme and civil litigation. It offers a pathway where survivors are listened to, acknowledged, compensated and given care. For those who seek it, survivors have an opportunity to reconnect spiritually, with the restoration of links with the Church community.

Early notification of this announcement was shared with individual survivors and advocacy groups to enable support to be sought where needed, as well as with key stakeholders including the Acting Premier and the Commission for Children and Young People.

Survivors, their support persons and others who have lived with the effects of abuse, or have professional experience in this area, are strongly encouraged to be represented in this consultation phase, which will run from 13 April until 14 May 2021.

A website has been established for [Pathways Victoria](#), providing background and updates on the proposal, as well as information on how to participate in the consultation phase.

A Meditation - Covid-19: Where is God?

In the days of waiting of Easter,
the reflection of the Grand Master of the Equestrian Order of the Holy Sepulchre of Jerusalem,
Cardinal Fernando Filoni

In this pandemic (Covid-19), which has changed our life plans and shaken our systematically and scientifically constructed certainties, which shakes the world with its dramatic scenes of the dead, of the infected, of forced isolation, of broken relationships, of working in crisis and revealed the limitations of our almost infallible algorithms, we ask ourselves: How was it possible that it got out of hand? What went wrong? What must we do or not do? How long will this last? How many will die? Fear, rancour, pain, hope are expressed; we carry out rituals, gestures of generosity; we express our needs, we continue to care, we bury, we cremate; but in all of this, where is God?

It would also seem that our prayers have no answer. Is God listening? And why is all this happening? Is it our own deficiencies that prevent us from finding an answer? We are missing the 'keystone' that completes the artefact, the vault of the edifice, the arch of the bridge, that keystone without which everything collapses and everything is useless. Where is God? The same intimate and profound question continually returns.

Is our mea culpa a ritual, an act induced by uncontrollable circumstances? Is it the result or consequence of our error? The question "where is God?", is it superfluous or useless? And does God have anything to do with it or not?

Does it therefore make sense to ask ourselves: where is God? What answers do we have? Are there any? And our algorithms? Algorithms defer on this to other algorithms. Finitude leads us to not having an answer, which, in itself, is existential. This was the case for biblical Job. Answers are for concrete questions. If this were the case, all we are left with is an answerless void.

That is unless we lift our gaze, not in search of an answer to a simple question, but to know: if there is no God or if He has no place in this crisis, is everything closed within the finitude of the passage of time? If there is God, then I recognize that I do not need an answer, but to submit.

Christ's "It is finished!" on the cross is a 'submission' ("With that, he bowed his head and gave up his spirit." [Jn 19:30]) to the Father to whom he definitively appeals for that *mysterium vitae* that had brought him to earth as a living part of it.

This fatherhood (of God) does not exclude the limits that God himself imposed on His 'fatherhood'.

Thus the question returns to us. Not to interrogate ourselves and still look for the sense of an unreliable answer, but to have the sense of an attitude against all additional temptations: Either live as if God did not exist, or dump everything on divine punishment as a penitential part. Alternatively, all that remains is to 'submit' everything to God again, accepting that in this "time of man", today, the act of trusting submission should not be excluded: "Father, into your hands I commit my spirit." This is where everything finishes: "When he had said this, he breathed his last" (Lk 23, 46).

The pacification of the soul is in returning to the initial peace from which everything started: the 'nothing' or 'God'. If nothing comes out of nothing, only God remains. There is a place for God, but it is enclosed in the *mysterium vitae*.

However, the good done remains. Its credit remains unquenchable. The good belongs to us and this makes sense; but the credit, which is of a moral and spiritual order, passes into the hands of God. Good cannot be extinguished.

In the empty tomb of Christ, there is the void of our expectations, not the void of God. In silence, there is the silence of waiting for an answer, not the silence of God.

Waiting for Easter!

Vatican Insider 8/04/2021