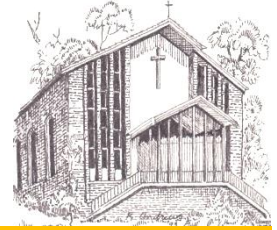




Welcome to the Parish of St Michael Thirroul and Wombarra



25 / 26 APRIL 2020
THIRD SUNDAY OF EASTER ❖ YEAR A
Day 15 of the 50 Days of Easter

THIS WEEK'S READINGS

Knowing Jesus

When Jesus was resurrected, many of those who saw him did not recognize him immediately. When Mary Magdalene encountered him at the empty tomb, she thought he was the gardener. At first, the disciples on the road to Emmaus thought that he was just a stranger who had caught up with them on the road.

Why did Jesus appear to his friends and disciples in an unfamiliar form after his resurrection? Why didn't he simply appear to his beloved people in the same human form he had before he died?

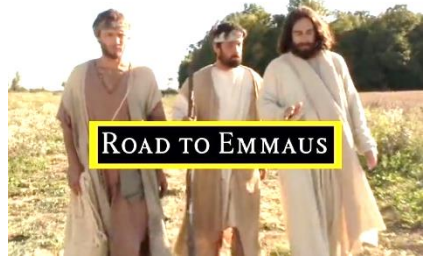
Well, what would have happened if he had? Then there certainly would have been people who were convinced that he had not been resurrected, wouldn't there? They would have believed only that he had never died, or that he had been resuscitated

after only seeming to die. So the testimony of those people who saw Jesus in some unfamiliar bodily form after his resurrection wards off one of the ways in which the Gospel message can be distorted. They are a witness against the falsehood that Jesus was not resurrected after real death.

But this is not the only falsehood that can do damage to the Gospel. Another destructive falsehood is the claim that Jesus only seemed to suffer on the cross. Certainly, there were people who argued that Jesus had never suffered or died at all. Those people recognized that there were many witnesses to the crucifixion of Jesus, but they claimed that the appearance of Jesus on the cross was just a cleverly crafted illusion. This is the heresy called "docetism." In effect, that heresy implies that God does not love human beings enough to suffer and die for them.

If Jesus had looked exactly the same in his resurrected state as he did before his death, it would surely have been much easier for this heretical view to have gained currency, wouldn't it?

So there were people who recognized the resurrected Jesus by something other than the familiar human form he had before his death. Mary Magdalene knew that it was him only when he said her name. The disciples recognized him only in the breaking of the bread. To all these people, Jesus was miraculously both greatly different from before and yet clearly the same person. In consequence, the truth of Jesus' death and resurrection were given a powerful witness. It was clear that he had died. It was evident that the cross was no illusion. And yet it was also manifest that he lived!



✠✠ So the love that led Christ to the cross and death also lies behind his mode of resurrection. In this, too, he is the Truth, the Life, and the Way.



For many centuries, Christian awareness has not been focused as it should be, on all that the Saviour's Resurrection means in the life of the Church. That the Church lives through 'the power of the resurrection' was the central truth preached by the apostolic Church. This is clearly illustrated in today's readings.

The manifesto proclaimed by Peter on the day of Pentecost hinges on this truth – the resurrection is pointed to as unassailable evidence that it is intervention of the God of Israel's faith that is being announced; but more than that, established 'at God's right hand' the Risen Christ now bestows the Holy Spirit on the infant Church and sends it forth on its mission. In the Letter of Peter, probably written shortly before his martyrdom, Peter takes up the same theme – the Saviour has been 'raised from the dead and given glory' so that believers may share in his new life through their 'faith and hope in God'.

Luke's account of what took place on the road to Emmaus inspires us each time we hear it. It is told, that later generations of believers may share the experience the first disciples of Jesus, as they learned to make the Risen Lord the centre of their lives. Their finding of faith is a reversal of all that their earthly expectations had looked forward to: 'Our hope had been that he would be the one to set Israel free'. The fulfilment of their hopes was not to be a political triumph, but a messiah who drew close to them at sunset on the dusty road of their disappointment. Recognising him called for a change of heart: coming to know – through the full message of the Scriptures – the ways of God, so different from the ways of worldly wisdom. It is through a renewed appreciation of the great drama recorded in the Scriptures that the Church will find the strength it needs to face today's challenges. 'Ignorance of the Scriptures is ignorance of Jesus Christ' – words as true today as they were when they were first written by St Jerome in the 4th century. Touched by the message that makes their hearts 'burn within them', they ask the stranger to stay in their company. How easily, in the bustle of our lives, we pass up the opportunity to enter more deeply into the relationships and special moments that can nourish our faith.

In the end, it is in 'the breaking of bread' that the eyes of faith are fully opened for them, and they joyfully accept the Saviour and enter upon the revolutionary way he has opened up for them. As we strive to give the Eucharist the central place it should have in our relationship with our Risen Lord, it is important to recognise that it is, before all else, in our conscious participation in the Eucharistic action ('Do this in remembrance of me') that this gift of the Saviour will be the great source of the Church's life – enabling us to bring our lives, our needs, and the needs of all God's people, to the Father, as we are caught up by the Saviour into his great self-offering. Veneration of the reserved sacrament - a venerable practice in our Western Church – should not detract from the supreme importance of the Mass; it should, we are told in today's official teaching, increase our hunger to 'take and eat'. In the joy and wonder of their new-found faith, the two disciples 'set out that instant' to re-join 'the Eleven and their companions' in Jerusalem. It is in a vital Christian community that we will find the support and confirmation we need in our journey of faith.

ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK

Don't forget, you can bring in one non-perishable item per family each week and leave items on the front verandah of the presbytery. Thank you!

PROJECT COMPASSION 2020

Please keep your Project Compassion boxes or envelopes at home – until you can safely drop them into the Parish Office during Parish Office hours. Thank you!

ANZAC DAY 2020

In one of the best-known eulogies in human history, the Athenian orator Pericles reflected on the Athenian dead at a public funeral at the close of the Peloponnesian War. Amid teeming praise for Athens itself, he spoke of the dead: “men who knew their duty and had the courage to do it, who in the hour of conflict had the fear of dishonour always present to them, and who, if ever they failed in an enterprise, would not allow their virtues to be lost to their country.” His oration continues with language that wouldn’t seem out of place on Anzac Day: *“The sacrifice which they collectively made was individually repaid to them; for they received again each one for himself a praise which grows not old, and the noblest of all tombs, I speak not of that in which their remains are laid, but of that in which their glory survives, and is proclaimed always and on every fitting occasion both in word and deed. For the whole earth is the tomb of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone but in the hearts of men. Make them your examples, and, esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war.”*

While many focus exclusively on the moral qualities of the Anzacs and their value as role models, Pericles simultaneously calls attention to the evils of war. Yes, we ought to try to embody the virtues of courage and self-sacrifice, but we should also pay due mind to the horror, atrocity and evil of both war itself and, by extension, our involvement in conflicts from the Frontier Wars to the present day. Walking this tight rope seems to hinge on our ability not only to remember, but to remember well. When we gather in silent contemplation, what is it we should dwell on? Where should our minds and hearts go during the minute's silence? What must we avoid forgetting?

Philosopher Cecile Fabre argues that this is the key question regarding military remembrance: what is the morally appropriate attitude to express when we remember? She suggests some of the standard moral attitudes we express – gratitude and national pride – are inadequate. We should remember, but the appropriate mode of memory ought to be more like sorrow than pride or thanks. For Fabre, the entire reason for remembering war is to ensure future genocides, unjust wars and global atrocities do not take place. Remembrance steels our commitment to peace and justice by reminding us of the alternative. Not only does this have crucial implications for the types of wars we remember – there is no national day of remembrance for wars against Native Americans in the United States, but we might equally note Australia’s history of aggression with Aboriginal Australians – but for the way we think about Anzac Day and war more generally.

A recent study compiled by McCrindle Research reveals that 34% of males and 42% of Gen Y males would enlist in a war that mirrored World War I if it occurred today. Despite the horror that men and women suffered, and the rampant disregard for human life that defined that war, over a third of men would re-engage in that conflict today. Given the moral questions surrounding the first World War, this should perhaps give us pause to consider whether our moral reflections truly capture the character of war.

However, we should similarly question whether focussing exclusively on the evils of war is similarly short-sighted. Does focussing exclusively on the moral costs of war blind us to other important moral considerations? Pericles’s oration speaks to a dual focus on the moral evil of war and the moral excellence that warriors (or, at least, our archetypal images of them) can achieve.

Among the virtues beautifully etched in stained-glass in the Australian War Memorial’s Tomb of the Unknown Soldier are courage, loyalty, patriotism, common sense and – highest of all – self-sacrifice. These play a vital role as martial virtues, but it’s clear that the traits are virtuous not only for the warrior, but the citizen as well. We need citizens who have the courage to stand up for their beliefs, to set their own needs aside to pursue justice and are willing to sacrifice some of their own comforts for the benefit of the community.

WHAT'S ON THIS WEEK AND BEYOND

Saturday 25 Apr ANZAC Day – light a candle or stand in front of your house
Mass will be celebrated at 6:15am and emailed by 7:30am

Weekend 25/26 Apr Third Sunday of Easter

Tuesday 28 Apr St Peter Chanel, priest, martyr

Wednesday 29 Apr St Catherine of Siena, virgin, doctor

Friday 1 May St Joseph the Worker

Saturday 2 May St Athanasius, bishop, doctor

Weekend 2/3 May Fourth Sunday of Easter



COLLECT FROM THE FRONT VERANDAH

Whenever you wish and it's safe to do so from now onwards, please collect these from the front verandah of the presbytery:

- ✓ palms blessed on Palm Sunday and rosemary blessed on Good Friday
- ✓ Easter Holy Water blessed at the Easter Vigil
- ✓ items left by the 'substitute' Easter Bunny – yum!

If you know of anyone who cannot make it to the front verandah of the presbytery, please collect the items for them and deliver it to them – in their mail box, on their front verandah ... *or get the items to them somehow.*

DELIVERING THE BULLETIN to those without the Net

If you know of anyone who would like our Parish Bulletin, but who is not on the Internet, please call the Parish Office so that a Bulletin can be mailed to them. **Have you "checked in" on another parishioner this week to say "Hi!"?**

SACRAMENT OF CONFIRMATION 2020 is delayed to an unknown date at the moment ... Enrolment Forms are available on the Parish website for completion now.

THIS Sunday's Readings *on our website*

Third Sunday of Easter • Year **A**

1st Reading Acts 2:14,22-33

2nd Reading 1 Peter 1:17-21

Gospel Luke 24:13-35

NEXT Sunday's Readings *on our website*

Fourth Sunday of Easter • Year **A**

1st Reading Acts 2:14,36-41

2nd Reading 1 Peter 2:20-25

Gospel John 10:1-10

SUNDAY MASS TIMES

Church of St Michael • Thirroul

Saturday – 5:30pm • Sunday – 8:00am

Bulli • Sunday 8:30am and 5:30pm

Corrimal • Saturday 6pm, Sunday 9:30am

LITURGIES THIS WEEK

Thirroul

Monday

Tuesday

Wednesday

Thursday

Friday

This week, all liturgies will be recorded and a link will be emailed.

Parish of St Michael – Thirroul and Wombarra

Moving forward as a Parish Family + one of the Northern Illawarra Parishes

Patrick Vaughan • Parish Priest ❖ Andrew Granc ofm, Geoff Allen, Ken Cafe ofm • Assisting

📍 325 Lawrence Hargrave Drive

📮 PO Box 44 • Thirroul 2515

☎ 4268 1910 📠 4268 1976

📧 thirroul@dow.org.au

Parish Office Hours

Tuesday, Wednesday
Friday

9:00am to 3:30pm

Magda Pires

10:00am to 3:00pm Maureen Franciskovic



www.thirroulcatholic.org.au

Parish School of St Michael ☎ 4267 2560