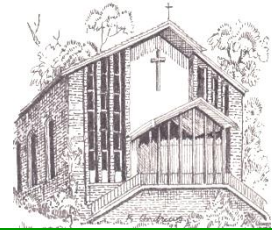




Welcome to the Parish of St Michael Thirroul and Wombarra



4 / 5 JULY 2020
14TH SUNDAY IN ORDINARY TIME ❖ YEAR A
Aboriginal and Torres Strait Islander Sunday

THIS WEEK'S READINGS

Lightening the Load

In the Gospel, Christ says that his yoke is easy and his burden is light. But how can this be true? Doesn't each Christian among us have a heavy burden to carry?

Nobody needs anyone to list what things make a person's burden heavy. Everyone can look at their own life and make that list. And even if there is some person who has no worries or sadness for themselves, they must be a very lonely person if they are not carrying a burden for someone else whom they love.

So, in what sense is Christ's yoke easy and his burden light?

To see why Christ's saying really is true after all, consider the condition Christ sets for getting the gift he offers to us, the easy yoke and the light burden: "Come to me," he says.

To come to someone is to be willing to be united with that person. It is to be open to them, to let their will make a difference to what you yourself will and do. This isn't safe, generally speaking.

But when the person to whom you come is Christ himself, the vulnerability which openness brings with it is more than matched by the love Christ gives. In the gift of that love, everything that might be loss is turned into gift given and gift received, to be returned again in love.

Even death is like this. You do not have to face death as if it were a depredation. Within the love of Christ, what might be only irrevocable loss of your life can become a sharing with Christ too. You can offer your life as gift to Christ, with Christ, for Christ, as you go through death to arrive at life in love in Christ.

And if even the heavy load of death can be lightened in this way, then what Christ says is true about every other heavy burden, too: in coming to him, in shared love with him, we will find that his yoke is easy and his burden is light.

Today's gospel reading from Matthew – filled with light and joy – is all the more remarkable, in that it follows passages that recall a lack of response to the ministry of Jesus in his own region of Galilee. The leaders of the nation have rejected him; in Judea, he is despised as a Galilean; and now his own people have turned against him. Perhaps this passage, that promises 'rest', recalls the times he took his disciples aside to encourage them. But his call is universal, it includes 'all' who are overwhelmed by discouragement to come to him. ➔



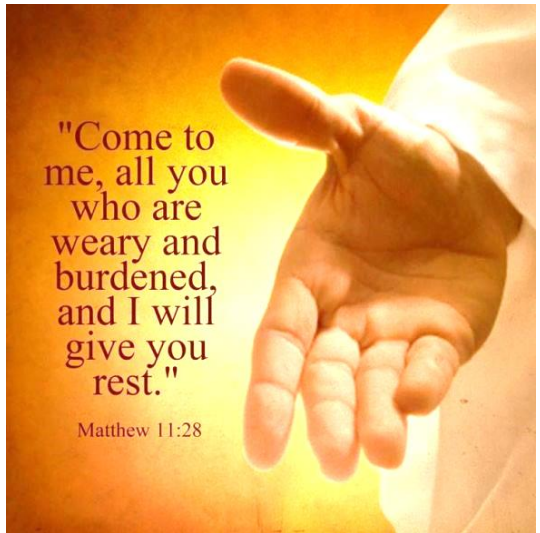
✠✠ We will find our encouragement in the joy brought by faith in him. The note of joy brought by faith already sounds in the words of the prophet, in the first reading. Jesus knew that, despite all these setbacks, his ministry and his words are the long awaited climax to the remarkable tradition of faith and hope that has sustained the common people who were the true believers of old Israel. 'Rejoice, daughter of Zion! Shout with gladness', the prophet cries out, rejoice because the messiah king is coming – doing away with the 'horses' and other things of war, he will ride on a donkey, but strong and triumphant, as he brings a peace that embraces the whole world.

Gathering his disciples around him, Jesus encouraged them by sharing with them, in prayer, the joy he found in the relationship with his Father that was his very life. The themes of the Scriptures heard in the synagogue, must often have found an echo in the prayer of Jesus. This passage brings out something we could easily overlook, as we ask ourselves how Jesus formed his disciples and prepared them to take up the great mission to which he was calling them. By sharing his prayer with them, he teaches them the great truths they must announce to the world – the mystery of his relationship with his Father; the strength he found in that relationship, how he made his whole life an expression of the ways of the Father. In the remarkable moment of prayer remembered in this gospel, Jesus is filled with joy and gratitude that the Father gives a privileged place to the 'little ones' who have been the first concern of his ministry. It is the simple people who have kept the faith of Israel alive, and who will carry on his mission down through the ages. As the disciples share in his prayer, he helps them to 'know' the Father. In the language of the Scriptures, let us recall, this word means far more than gathering information. It implies a sharing of life that brings the joys and security of true friendship. It was in his prayer that they came to know the intimacy with the Father that he expressed in the word, Abba, when addressing his Father. We know from St Paul, that the first Christians adopted this same form of address to the eternal Father (see Galatians 4:6). As they recalled that he taught them to begin their prayer, 'Our Father', memories of the prayer he had shared with them must have given a greater depth to their personal prayer.

Both Paul and John tell us we should make the Saviour the model of our Christian life. He was himself the perfect embodiment of the life to which God's faithful people are called. In the time of Jesus, the rabbis spoke of the Law as God's 'yoke'. The Saviour assures that if we try to live as he would live, the 'yoke' of New Law he brings is 'easy and light'.

DO YOU WISH TO ATTEND MASS SATURDAY/SUNDAY?

If you wish to attend Mass at Thirroul on Saturdays [5:30pm] or Sundays [8:00am], you **MUST REGISTER BEFOREHAND** with the Parish Office – **please register by 10:00am on the Wednesday prior to the weekend you wish to attend.** Either phone or email the Parish Office stating what dates you wish to attend – and how many from your family wish to attend with you. Health regulations allow a maximum of **50 worshippers** at Thirroul, excluding those essential for and those assisting at the liturgy. **Remember, if you are elderly or not feeling well, then, for your safety, please do not attend.**




LAUDATO SI' [ctd.] *Commentary by Peter H. Raven, Member, Pontifical Academy of Sciences*

Given our very high levels of consumption, the growth in the world's population will alone represent a serious challenge to our ability to attain sustainability, as we shall see below.

Global Footprint Network estimates that we are currently using about 156% of the sustainable productivity of our planet, taking all forms of depletion into account; this proportion of use represents more than a doubling since 1970. In general, industrial nations are using much more per person than developing ones, so at their present standards of living, the United States is using about 1.8 times per person what we have internally, China about 2.5 times what they have internally per person, and Japan about four times what its internal capacity for sustainable productivity per person would allow. It follows directly that such industrialized countries are drawing the products of sustainable productivity that they consume from all over the world. It is not strange, in this situation, that China is buying and renting agricultural land throughout the world, importing timber widely, or that their further capacity to develop even higher consumption levels should be hitting a wall as poorer nations strive to take care of their own needs.

In our time it has become evident that the only hope for world sustainability is a shared sense of hope and a love for one another that would result in equality and mutual respect. It is easy to forget that the kind of world envisioned in the 1987 report of the United Nations World Commission on Environment and Development or of the UN's Millennium Development Goals depends on a degree of sharing that the world has never known. We seem perhaps to be all too good at attacking one another, but remain poor at the skills of respecting and helping one another. That very relationship is why the Encyclical we are considering here, addressed as it is to all people, offers so much hope and inspiration for so many of us. With respect to global climate change, a major subject of the Encyclical we are discussing, the Swedish Nobel Prize Winner Svante Arrhenius first suggested in the 1890s that the gasses we were emitting would eventually cause the Earth's climate to warm. When scientists and the general public became concerned about the matter in the 1960s, there were arguments on both sides of the issue, but by the 1970s, the warming effects of carbon dioxide in the atmosphere were generally accepted. It gradually became evident that greenhouse gasses were involved in most climate changes and that human-related emissions were causing serious global warming.

As this consensus was building, the need for accurate information, including projections, became evident. In 1988, to provide the best and most accurate scientific information that could be developed, the United Nations Environmental Programme (UNEP) and the World Meteorological Organization (WMO) established the Intergovernmental Panel on Climate Change (IPCC), an organization that was promptly ratified by the UN General Assembly. IPCC Assessment Reports were published, starting in 1990, which led to the organization of a number of conferences on the topic. In 1992, at the UN Conference on Environment and Development in Rio de Janeiro, a UN Framework Convention on Climate Change (UNFCCC) was proposed and eventually established.

The successive IPCC reports have made strong contributions to developing the science of global climate change since 1990, and it is worth summarizing the most recent, the Fifth Assessment Report (2013–2014) to establish how it was organized and what it concluded. To establish the scope of the report, scientists from throughout the world were consulted and governments and organizations were invited to suggest subjects and experts for the study. Some 831 expert authors, selected from about 3000 nominations from around the world, were selected to draft the assessment. Panels were established and examined the available literature. In this process, for example, 9200 peer-reviewed papers were considered in developing the physical science section of the report alone. A number of workshops were organized and all of the available information was carefully considered. 

WHAT'S ON THIS WEEK – AND BEYOND

Saturday 11 Jul Saint Benedict, abbot

**ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK
TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA
drop items in the special white plastic bin if you come to Mass**

✚✚ The findings of the IPCC panels were expressed in the careful language of science after extensive scientific and national review. The atmosphere and ocean are certainly warming, with the rate of sea-level rise since 1950 is unprecedented in the human record. It is extremely likely that human influence has predominated in bringing about these changes. The longer we wait to reduce our emissions, the more expensive it will become. The concentration of greenhouse gasses in the atmosphere has increased to levels unprecedented on Earth for 800,000 years. *... continued next week.*

ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY

For thousands of years before the arrival of Western settlers [in Australia], the sole inhabitants of the land were indigenous peoples, the **Aborigines and Torres Strait Islanders**. Their ancient heritage forms an essential part of the cultural landscape of modern Australia. Thanks to the Australian Government's courageous decision to acknowledge the injustices committed against the indigenous peoples in the past, concrete steps are now being taken to achieve reconciliation based on mutual respect. Rightly, you are seeking to close the gap between indigenous and non-indigenous Australians regarding life expectancy, educational achievement and economic opportunity! This example of reconciliation offers hope to peoples all over the world who long to see their rights affirmed and their contribution to society acknowledged and promoted.

– Pope Benedict XVI, *World Youth Day 2008*

THIS Sunday's Readings *on our website*

14th Sunday in Ordinary Time • Year **A**
1st Reading Zechariah 9:9-10
2nd Reading Romans 8:9,11-13
Gospel Matthew 11:25-30

NEXT Sunday's Readings *on our website*

15th Sunday in Ordinary Time • Year **A**
1st Reading Isaiah 55:10-11
2nd Reading Romans 8:18-23
Gospel Matthew 13:1-23

SUNDAY MASS TIMES

Church of St Michael • Thirroul

Saturday – 5:30pm • Sunday – 8:00am

**Restricted numbers apply ... to attend ...
you must register beforehand with the Parish Office**

LITURGIES THIS WEEK

Thirroul	Monday	—
	Tuesday	17:30
	Wednesday	09:00
	Thursday	09:00
	Friday	09:30

For the present, Masses
on weekdays will not
usually be televised.

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

☎ 4268 1910 📠 4268 1976

📮 PO Box 44 • Thirroul 2515

📧 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