

Welcome to the Parish of St Michael Thirroul



11 / 12 SEPTEMBER 2021
24TH SUNDAY IN ORDINARY TIME ✦ YEAR B
SAFEGUARDING SUNDAY

THIS WEEK'S READINGS

Denying Yourself

In the gospel reading, Jesus says that anyone who wants to be his follower has to deny herself/himself: take up your cross daily. But how do you do this?

You might think that denying yourself requires you to give up any desires of your own and just accept whatever God sends. If God wants you to live, you are happy to live. On the other hand, if God wants you to die, you are happy to die. Anything whatever that happens is fine with you.

But if anything whatever is always fine with you, you will never have a desire that is frustrated. Nothing that happens will ever cause you sorrow; nothing will make you weep. You will be content with anything whatever.

This is to try to deny yourself by having no desires of your own, in fact, no self of your own at all. But, then, how could you count as crucifying yourself? You can't crucify a self you don't have.

And so this can't be the kind of self-denial Jesus is calling us to when he tells us to take up our cross daily.

If we take Jesus' prayer in the Garden of Gethsemane as our model, we see a different kind of self-denial.

In that prayer, Jesus asks God to let the cup pass from him. Jesus has a desire of his own. Anything whatever is definitely not fine with him.

He wants to live. He does not want to die.

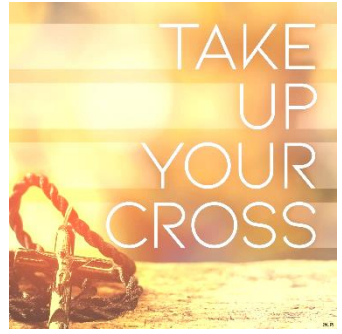
But Jesus finishes his prayer this way: "not my will but yours be done." He wants God's will to win out over his own will, if his own will and God's will are in conflict. He wants his own will to be frustrated if it has to be frustrated in order for God's will to be done.

So here is what Jesus' prayer teaches us. To deny yourself requires first having a self to deny. It requires having desires for ordinary good things, for life rather than death. But it also requires trusting the love of God and wanting God's will to win out over your own, when God's will is opposed to yours. This self-denial is compatible with frustration and sorrow; it allows for tears when you lose the good things you



✠✠ wanted and your desires are denied. But if you crucify your self in this way, then your sorrow and tears come with trust and love for the Lord who carried his cross for you.

Today's reading from Mark is the climax to which his presentation of the life of Jesus to this point has been leading. The mission of Jesus has been rejected and misunderstood. It is essential to God's designs that the disciples of Jesus do not misunderstand the mission that has brought the Son forth from the Father to bring healing to a lost world.



The 'who' question is central to our human existence: 'Who are you, my companion on the journey of life?' 'Who am I?' These questions, if we face their implications, confront us with the depths and mystery of our common humanity. Jesus called himself, 'the Son of Man', a title that affirmed his sharing in our human condition. When the 'who' question is addressed to him we find not only the mysterious depths of our common humanity, but also the mystery of the generous designs of God, conceived with the Son and the Holy Spirit, in the depths of the divine eternity. Discipleship is learning, in the course of our lives, the answer to the 'who' question we address to the Saviour – who has made himself our ever-present companion. Like Peter, we shall find that we are forced to re-evaluate our most basic assumptions in the light of the ways of God we learn from Jesus.

Jesus is 'the Christ', the messiah in whom Israel's hopes are centred. He begins to teach his disciples 'quite openly' what lay ahead of them in Jerusalem. He is not the political saviour so ardently hoped for in popular expectations: the 'Son of Man' will be 'rejected' – 'put to death' even. Peter's brave act of faith must be further clarified. Mark's gospel does not spare Peter – perhaps because this community has already heard of Peter's humiliations from Peter himself. Jesus addresses Peter as 'Satan', obstructing God's plan. That plan, Jesus explains, has been foreshadowed in two themes of Israel's hopes, the 'Suffering Servant' (see Isaiah 52-53 etc. – the first reading is one of the descriptions of the 'Servant') and the 'Son of Man' (Daniel 7). Both of these themes envisage a mysterious personage who will fulfil the destiny of Israel – the first bringing healing for the world's self-inflicted suffering by sharing in that suffering himself; the other bringing all peoples together under the beneficent reign of God's ways.

Jesus emphatically spells out the demands of discipleship: sharing in his responsibility for the human family, even if it means sharing his 'cross'; living 'for the sake of the gospel', the Good News of the generous future God has in store for struggling humanity. I have Christian faith when I believe that God is love – the kind of love revealed in the life of Jesus.

Once again, the reading from James speaks in very practical terms. His discussion of 'faith', that is 'quite dead' if it has no 'good works' to show, is familiar. It is possible that James is responding to a self-serving misinterpretation of Paul's teaching that 'we are justified by faith'. True discipleship, as Jesus reminds Peter, proves itself in a generosity that has been learned in the presence of the Crucified Saviour.

VINNIES WINTER APPEAL — GREAT RESULT — THANK YOU!

Electronic donations: **\$2,910** plus Cash/Cheque donations: **\$2,260** giving a total of **\$5,170**, an absolutely **AMAZING** result in these trying times. **THANK YOU!!**

**ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK
TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA
STILL NEEDED DURING LOCKDOWN**

DROP ITEMS ON THE FRONT VERANDAH OF THE PRESBYTERY

SEASON OF CREATION – 1 SEPTEMBER TO 4 OCTOBER

The Season of Creation is the annual Christian celebration of prayer and action for our common home. Together, the ecumenical family around the world unites to pray and protect God's creation. The season starts 1 September, the World Day of Prayer for the Care of Creation, and ends 4 October, the Feast of St Francis of Assisi, the patron saint of ecology beloved by many Christian denominations.

This year we will be uniting around the theme, **“A HOME FOR ALL? RENEWING THE OIKOS OF GOD.”**

Oikos is the Greek word for “home,” or “household.” By rooting our theme in the concept of *oikos*, we celebrate the integral web of relationships that sustain the well-being of the Earth.

This year's symbol, Abraham's tent, signifies our commitment to safeguard a place for all who share our common home, just as Abraham did in the Book of Genesis.

You're encouraged to place Abraham's tent in a local garden as a sign of hospitality for the excluded. Communities are invited to pray with and for the most vulnerable in their community.

The tent can also be present in liturgies or events throughout the Season of Creation as a symbol of the community's intention to create a home for all.

Individuals and communities are invited to participate through prayer, sustainability projects, or advocacy.

Prayer: Host an 'Zoom' ecumenical prayer service that unites all Christians to care for our common home.

Sustainability: Lead a clean-up project that helps all of creation thrive.

Advocacy: Raise your voice for climate justice by participating or leading an ongoing campaign, such as the movement to divest from fossil fuels.

Schedule your own participation in the season. As a first step, go to SeasonOfCreation.org You will find the Season of Creation Celebration Guide and a wide range of resources.

Let us hope that this Season of Creation renews our baptismal call to care and sustain this ecological turning so that life may flourish, and all creatures may find their place to flourish in our common home.



During the Season of Creation, Christians will transform our home into a tent for all of creation.



Dutch trains run entirely on wind energy. One windmill running for an hour can power a train for 120 miles, and around 5,500 trips are facilitated every day. The system allows around 600,000 passengers to commute daily without any emissions.

WHAT'S ON THIS WEEK – AND BEYOND

Monday 13 Sep Saint John Chrysostom, bishop, doctor

Tuesday 14 Sep **The Exaltation of the Holy Cross**

Wednesday 15 Sep Our Lady of Sorrows

Thursday 16 Sep **Saints Cornelius, pope, martyr, and Cyprian, bishop, martyr**



Our church is currently closed – until at least 30 September. Please KEEP IN TOUCH.

PLENARY COUNCIL 2021 STARTS ON 3 OCTOBER

Plenary Council Prayer Campaign: People across the country are invited to participate in the “Fan the Flame” prayer campaign leading up to the first assembly of the Fifth Plenary Council of Australia. Find resources at: www.plenarycouncil.catholic.org.au/fanthefflame/

SAFEGUARDING SUNDAY

This weekend, the Catholic Church in Australia marks Safeguarding Sunday, on which we pray for those who have been abused, their families and supporters. We recognise and apologise for the harm done by priests, religious and lay people in Church settings. We recommit to practices that support survivors and make the Catholic Church and its ministries the safest possible place for children and people at risk.

You can find out more about the Church’s work in this area at:

www.catholic.org.au/safeguardingsunday

MARRIAGE ANNIVERSARIES MASS: 12:30pm, Sunday, 19 Sep

This celebration for those marking 25, 40, 50, 60, or over 60 years of marriage in 2020-21, will now be livestreamed, with no attendance possible due to COVID restrictions. Over 40 couples in our diocese – and some from our parish – are celebrating significant wedding anniversaries this year or last year. The **live stream link** will be emailed to all on our mailing list as soon as it becomes available. **Congratulations to those celebrating anniversaries.**

THIS Sunday’s Readings *on our website*

24th Sunday in Ordinary Time • Year **B**

1st Reading Isaiah 50:5-9

2nd Reading James 2:14-18

Gospel Mark 8:27-35

NEXT Sunday’s Readings *on our website*

25th Sunday in Ordinary Time • Year **B**

1st Reading Wisdom 2:12,17-20

2nd Reading James 3:16–4:3

Gospel Mark 9:30-37

SUNDAY MASS TIMES

Church of St Michael • Thirroul

Saturday – 5:30pm • Sunday – 8:00am

**Church closed because of lock down
now closed until further notice**

LITURGIES THIS WEEK

Thirroul

**Church currently closed
because of lock down
until further notice**

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

Parish of St Michael – Thirroul and Wombarra

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

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

325 Lawrence Hargrave Drive

PO Box 44 • Thirroul 2515

4268 1910 4268 1976

thirroul@dow.org.au

Parish Office

Hours

Lauren Faulks – Parish Secretary

Tuesday, Wednesday 9:00am–3:30pm Friday 9:30am–2:30pm

www.thirroulcatholic.org.au

Parish School of St Michael 4267 2560