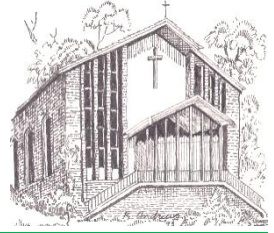




# Welcome to the Parish of St Michael Thirroul and Wombarra



**21 / 22 JULY 2018**  
**16<sup>TH</sup> SUNDAY IN ORDINARY TIME ✦ YEAR B**  
**Vinnies Winter Collection: 'Final' Total**



## THIS WEEK'S READINGS

## *The Care from the Shepherd*

Speaking through Jeremiah the prophet, God promises the coming of shepherds “who will shepherd (the people) so that they need no longer fear and tremble.” Specifically, a king will arise who “shall do what is just and right in the land.” Mark portrays Jesus as the fulfillment of this prophecy, the teacher of those who were “like sheep without a shepherd.” The image of shepherd presents a problem for some, who resent being compared to sheep, those docile animals instinctively following the directions of the shepherd. The focus of the biblical image of the shepherd, however, is not on the docility of the sheep but on the care that the shepherd provides.

The shepherds of Israel are being castigated by Jeremiah because they “have not cared” for the people. Jesus, on the other hand, feels for the people and will eventually give his life for them. Psalm 23 is a great tribute to God as shepherd, who watches over us so that “there is nothing (we) shall want.”

Jesus is, to use the words of Jeremiah’s prophecy, “The Lord our justice, and it is he who is our peace.” Jesus is our justice and our peace through the cross and his blood, so there is nothing sheepish about Jesus, the shepherd, or about his followers.



Notice that in Jeremiah’s prophecy God “will appoint shepherds,” not just “a shepherd.” God appoints all of us Christians to care for God’s people.

“The Church is the *sheepfold*, whose single necessary door is Christ [see John 10:1-10]. It is also the flock, of which God himself foretold that he would be the Shepherd [see Isaiah 40:11; Ezekiel 34:11ff], and whose sheep, even though governed by human shepherds, are continuously led and nourished by Christ himself, the Good Shepherd and the Prince of Shepherds [see John 10:11; 1 Peter 5:4], who laid down his life for the sheep [see John 10:11-15].



– Vatican II, *Constitution on the Church*, 1964:6

Last Sunday we heard Mark’s account of the Twelve sent out to share in the Saviour’s mission. Today we have the aftermath described in vivid detail. As they rejoin Jesus, they are full of stories as they share the experience of their missionary journeys. We glimpse the openness and hospitality of the band Jesus gathered around him – ‘there were so many people coming and going that the apostles had no time even to eat’. Jesus suggests they cross the water to a ‘lonely place’ where they can ‘rest for a while’. Now he will teach them how to find the interior strength that comes from reflection and contemplation. The scene Mark describes, as Jesus and his disciples arrive at their destination, is a



☞☞ memorable one. The crowd has heard of their coming and awaits them. Hungry for what Jesus has to give them, they ‘were like sheep without a shepherd’. So he changed his plans and ‘set himself to teach them at some length’.



During the Easter season we were reminded that the Risen One is ‘the good shepherd’. On Good Shepherd Sunday, however, our image was the

familiar iconic figure, bringing back the lost sheep on his shoulders. Today we have a down-to-earth image. People weighed down by life’s daily problems are looking to Jesus to renew the vision of hope he has given them in the past. He changes his plans and responds to their need. He has another important lesson for the Twelve – the love for struggling humanity that he shares with his Father. He knows no limit or holding back. He wants his disciples to be one with him in this love if they are to be companions in his mission.

The prophet Jeremiah gives expression to old Israel’s faith and hope, as it looks forward to the ‘virtuous Branch’ of the house of David – the messiah who would bring fulfilment to all Israel’s immense hopes. Jeremiah saw the Babylonians bring ruin to Jerusalem, because the ‘shepherds’ who should have cared for the people were deaf to his message. Now, he declares, God’s people must look forward to the promised messiah, the ‘true and wise king’ who – as his name indicates – will express the Lord’s own ‘integrity’ as he cares for them.

In our reading from the letter to the Ephesians, the teaching of Paul again makes a dramatic shift to the time of fulfilment. What the prophet looked forward to, what Jesus promised as he gave hope to the people and instructed his disciples, has been realised in the Paschal Mystery. God’s final achievement, through the power of the Saviour’s resurrection, has many aspects. This passage celebrates the Paschal Mystery as bringing the peace and reconciliation in which the apparently insurmountable barriers that divide the human family are overcome: ‘by the blood of Christ’ those who were estranged and hostile to one another have been brought together. Paul’s teaching is profound. The Saviour ‘in his own person has destroyed the hostility’. In his Paschal Mystery he has identified with struggling humanity that we may be taken into a sharing in his resurrection triumph. God’s project, so long frustrated, has now been gloriously successful, in the ‘New Man’, the ‘Last Adam’ (1 Corinthians 15:45). Through the Risen Lord, our disrupted human family has ‘in the one Spirit our way to come to the Father’.

Today’s gospel (Mark 6:30-34) marks the only time the term “apostles” is used by Mark – he generally refers to them as “the Twelve” – and it is not so much a title as a functional term, i.e. “the ones [Jesus] had sent” returned to report the success of their journeys. Jesus shows his compassion not only for the crowd what will come to them, but on the Twelve as well, by suggesting that they all take a day off. Because people were already coming to them, they used a boat to go to another section of the lakeshore. Their plans were spoiled by the people sensing where they were heading and going there as well. Then, Jesus’ concern for the people trumps his desire to go off and rest. No matter how tired he may have been, he taught them at length. The “out-of-the-way” place to which they went is significant. This same expression was used by Mark to describe the place where the crowds went to be baptized by John, where Jesus was tested for 40 days after his baptism, and to which he resorted in order to pray after beginning his ministry in Capernaum.

Eugene LaVerdière suggests that just as Jesus was tested in the desert like the Israelites before him, so would the Twelve be tested there. This passage introduces the feeding of the crowd at day’s end, one that numbered 5,000 men, though the lectionary leaves this out (and replaces it next week with John’s version) wanting to keep the emphasis today on Jesus as the good and merciful shepherd. Note that when Jesus saw the crowd, he had ☞☞

☞☞ compassion on them and taught and fed them. The disciples, unfortunately, saw them as a problem and were annoyed rather than compassionate, even suggesting to Jesus that he send them away when it became obvious that they were hungry.

Mark speaks of Jesus as having compassion. This is a favourite description of how Jesus related to people (cf. 1:41; 8:2; 9:22). This is not a dispassionate concern; the Greek implies that Jesus was moved to his innermost being, his entrails. This verb is used to describe deep psychological states, the entrails being considered the seat of emotions, as well as the source of love, sympathy, and mercy. It is suggested that his compassion was evoked by the fact that the people were like sheep without a shepherd. This would naturally have reminded his readers of the Jewish Scriptures depicting God as shepherd of Israel (cf. Isaiah 40:11; also Genesis 48:15, 80:1; Psalm 23:1, 80:1; Jeremiah 31:10; Ezekiel 34:12). Mark uses this to mention that Jesus fed their minds and hearts as well as their bodies in the miracle of the loaves that will follow.

## 2018 MEN'S BOOTCAMP: AT THE WORKBENCH

It's one thing to pour yourself into your work. But how often do you take a break from that, to work on yourself? 'Bootcamp' will equip you with new tools to shape a better self within a cross generational male community. **When:** Wednesdays 1<sup>st</sup>, 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup> August 7:30-9:30pm. **Where:** Upstairs at Ryans Hotel. **Cost:** \$10 pizza opening night / \$5 other nights + buy your own drinks from bar.

### Topics and speakers:

Living the dream: Paul Bartlett – hopes, goals and redefining success

Mind your head: Dr Mark Malik – the art and science of being mentally healthy.

Boiling point: Dave Harrison – dealing with hurt, anger and frustration.

Master and apprentice: Brett Davis – mentoring and the ways of a male village culture.

*Brought to you by a team of men from churches across the northern suburbs.* ☎ 0418 161 058

**Recent PROPAGATION OF THE FAITH APPEAL: \$1,505.40**

**Recent VINNIES WINTER COLLECTION: \$4,760.00**

## OUR PARISH CHURCH – AN ARCHITECT'S PERSPECTIVE

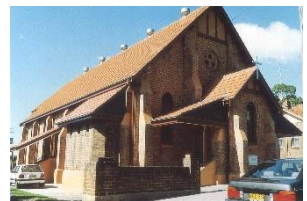
The Church of St Michael, Thirroul, is one of the last churches built in the Illawarra (1921) that displays features of the Gothic Revival style. The steeply pitched roof, rose window, buttressed walls, are all gothic elements.

The interior of the church is in a good state of preservation, the elements well maintained.

The roof construction resembles a form of construction known as "hammer-beam roof" that evolved at the end of the fourteenth century. The trusses were designed to transmit the weight and thrust of the roof as low down as possible in the supporting walls. The truss location coincides with the external wall buttresses. This form of construction together with the timbered ceiling gives a richness to the interior. An excellent collection of old and recent stained-glass windows helps further enrich the church.

The quality of the internal light of many of the Early Gothic Revival churches reflect Archbishop Polding's view that churches in Australia "should be sanctuary from the fierceness of local light". Indeed, when ordering stained glass windows for St Mary's Cathedral, he repeatedly ordered thicker and deeper colour to make the interior darker.

– Gorge Adams, in *The Catholic Church in the Illawarra 150 Year, 1838–1988*, p.321f



# WHAT'S ON THIS WEEK

**Wednesday 25 Jul St James, apostle**  
**Thursday 26 Jul Sts Joachim and Anne, parents of Mary**  
**7:15pm Baptism Preparation Class**



**CREATING A SAFE CHURCH FROM WITHIN – Fr Hans Zollner SJ**  
 On **Saturday, 1 September** at the Campbelltown Catholic Club Fr Hans Zollner SJ will address the most significant issues facing the Catholic Church today with respect to harmful behaviour, including the theological and spiritual implications arising from the abuse crisis and their impact on victims and survivors, together with members of the Church. Morning tea and lunch will be provided. There is **no cost**, but you are asked to register by **17 August: [rsvp@dow.org.au](mailto:rsvp@dow.org.au)** Recommended seminar. **📞 [www.hanszollner.dow.org.au](http://www.hanszollner.dow.org.au)**

**MARRIAGE ENRICHMENT WEEKEND 17-19 AUGUST**  
 Take the time to step back from everyday distractions and rediscover your relationship – at Mount Carmel Retreat Centre, Varroville! Book online at [www.wvme.org.au](http://www.wvme.org.au) or contact Adrian and Janet Sullivan 📞 0490 774 419 [adrian.janet1@bigpond.com](mailto:adrian.janet1@bigpond.com)

**DOES THE FOREST PRAY?**  
 A contemplative awareness of our environment and ecology can bring healing and hope. This is a day retreat where we can listen to the Spirit and explore our monastic tradition to refocus our concerns for ecology and pray within the forest. Try this **one day retreat** on **Saturday, 28 July** at the Benedictine Abbey, 695 Jamberoo Mountain Road, Jamberoo. Bookings: 📞 4236 0533 or [cottageretreats@jamberooabbey.org.au](mailto:cottageretreats@jamberooabbey.org.au) Cost is \$30. Morning and afternoon tea provided. Bring your own lunch.

**“The world tells us to seek success, power and money;  
 God tells us to seek humility, service and love.” – Pope Francis**

<b>THIS Sunday’s Readings</b> <i>on our website</i>	<b>NEXT Sunday’s Readings</b> <i>on our website</i>
<b>16<sup>th</sup> Sunday in Ordinary Time • Year B</b>	<b>17<sup>th</sup> Sunday in Ordinary Time • Year B</b>
<b>1<sup>st</sup> Reading</b> Jeremiah 23:1-6	<b>1<sup>st</sup> Reading</b> 2 Kings 4:43-44
<b>2<sup>nd</sup> Reading</b> Ephesians 2:13-18	<b>2<sup>nd</sup> Reading</b> Ephesians 4:1-6
<b>Gospel</b> Mark 6:30-34	<b>Gospel</b> John 6:1-15

<b>SUNDAY MASS TIMES</b>	<b>LITURGIES THIS WEEK</b>
<b>Church of St Michael • Thirroul</b>	<b>Wombarra [Liturgy]</b> Monday 4:30pm
Saturday – <b>5:30pm</b> • Sunday – <b>8:00am</b>	<b>Thirroul</b> Tuesday <b>5:30pm</b>
<b>Bulli • Sunday 8:30am and 5:30pm</b>	Wednesday <b>9:00am</b>
<b>Corrimal • Saturday 6pm, Sunday 9:30am</b>	Thursday <b>9:00am</b>
	Friday <b>9:30am</b>

## 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](mailto:thirroul@dow.org.au)

<b>Parish Office Hours</b>	<b>Tuesday, Wednesday Friday</b>	<b>9:00am to 3:30pm</b> Magda Pires	<b>10:00am to 3:00pm</b> Maureen Franciskovic
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🌐 [www.thirroulcatholic.org.au](http://www.thirroulcatholic.org.au) Parish School of St Michael 📞 4267 2560