



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
30 APRIL / 1 MAY 2022
THIRD SUNDAY OF EASTER + YEAR C
HAPPY 50 DAYS OF EASTER

THIS WEEK'S READINGS

The gospel reading describes the meeting between Peter and Jesus after the resurrection. In the previous recorded exchange between Peter and Jesus, when Jesus was captured and bound before his crucifixion, Peter betrayed Jesus three times.

In his betrayal of Jesus, Peter is no different from Judas. But Peter is the rock on which Jesus founded his church, and Judas is the villain of the Christian story. How does Peter differ from Judas?

You might suppose that the difference lies in the fact that Peter repented his betrayal of Jesus and Judas didn't. But the Gospel of Matthew says that Judas confessed his sin and repented. (Matthew 27:3-4) So then what exactly is the difference between Judas and Peter?

The answer is shown beautifully in this gospel reading.

If you had been writing the story of this meeting between Peter and Jesus after the resurrection, what would you have had Jesus say to Peter? Maybe something like this? Jesus: "Peter, you know, don't you, that I love you anyway, even though you betrayed me. Nothing you do, however sinful, can stop my love for you, which is boundless." Peter: "Yes, Lord, and I am so grateful that you can somehow still love me, when I am as much a traitor as Judas was."

But that is not at all the way the gospel reading goes. What Jesus actually asks Peter—and asks him three times—is this: "Peter, do you love me?"

If you had been in Peter's shoes, what would you have said? Maybe something like this? Peter: "Lord, I don't know what to say. You know that I want to love you, or else maybe I should say that I want to want to love you. I don't know, I don't know. What I did is so terrible! How could I have the shamelessness to say I love you after what I did?"

But what Peter actually says is "Yes, Lord, I do love you"—and he says it three times, once for each betrayal of his. Finding himself sinful, Judas killed himself. Finding himself similarly sinful, Peter cleaved to Christ. Peter let nothing, not even his own sins, introduce any distance between him and the Lord he loved. And that is the difference between Peter and Judas.

That is why Peter is the rock on which the church is founded.

Last Sunday we found encouragement in the fact that it was not easy for the apostles to grasp the difference the Lord's Resurrection should make in their lives. Today's gospel reading from John tells us of the conversion that brought this difference in Peter, destined to become the fearless leader of the Twelve. According to this account, the disciples have already been in the presence of the Risen Lord more than once; but – still uncertain what is required of them – they are taking up their old life: 'I'm going fishing' 'We'll come with you'. Most are slow to recognise Jesus on the shore of the lake; it is the disciple bonded to Jesus by a special love that is the first to do so. And even when they have joined him, they hesitate to interrogate him. The whole account underlines the change of heart they still have to undergo.

It is Peter especially who must be converted, if he is to be their leader, when with him they come to know that they are called to be 'fishers of people' – with the Lord at their side. Peter is confronted with his threefold denial as Jesus asks him three times, 'Do you love me?'. Scholars have long discussed the fact that, in this exchange, two different terms for 'love' are used. In his first two questions, Jesus uses the word Christian faith came to identify with the New Law brought by Jesus (*agapao*). When Peter responds evasively, using another less demanding term (*phileo*), Jesus asks for a third time, now using this less demanding term – as if to say, reminding Peter of his recent failure, 'Are you really sure that you care for me at all?' Now Peter is 'upset': confronted by his inadequacy he knows that he can only rely on the Lord's decision to entrust him with a role of leadership, and now he used the word he has been avoiding: 'Lord you know everything; you know I love you'.

We see how well this new trust in the Risen Lord sustains Peter as he faces the Sanhedrin, the very body in the presence of which he had felt intimidated when he betrayed his Master. Unafraid of them now, he has 'filled Jerusalem' with his teaching. Now he sees his life, shaped by the Lord's call, as 'obedience to God' – whatever it may cost. He gives his fearless witness to the God of Israel as the one who raised Jesus to be 'leader and saviour' – confident that he is supported by 'the Holy Spirit whom God; has given to those who obey him'; and he calls those who unjustly put Jesus to death to 'repentance and the forgiveness of sins'. Now the lessons of the Risen Lord, given on the evening of his resurrection day, have become the charter of his life.

An encouraging memory for each of us in our Easter reflections, as we seek to respond to the call of the Risen Lord in the confusion of our lives. In a trusting acknowledgment of our weakness, we shall find our true strength.

Judas and Peter



QUESTIONS ABOUT EASTER SUNDAY'S SCRIPTURE READINGS

First Reading Acts 5:27-32,40b-41

- ✚ The “Sanhedrin” said to Peter and the apostles, “We gave you strict orders, did we not, to stop teaching in that name”? Why the objections from the ancient council? How are you with interpretations of God’s word that are different from your own?
- ✚ The apostles rejoiced that they had been found worthy to suffer dishonour. When you encounter suffering in your life is there anything that helps you accept it? Do you know anyone suffering right now but is also exuding a kind of spiritual joy?

Second Reading Revelation 5:11-14

- ✚ Why does John say that he heard every creature in the universe cry out the words: “to the one who sits on the throne and to the Lamb be blessing and honour, glory and might, forever and ever?” Do we need to fix the climate crisis we are experiencing now, so that the environment, beasts, birds and people will always be able to cry out and glorify God?
- ✚ The Israelites slaughtered and ate a lamb at the time of the Passover, and were protected from harm by the lamb’s blood on their doorposts. The mystery of divine love is that Christ’s blood spread out on the cross because of love for us. How are cross and resurrection made one in the image of the Paschal Lamb? Is this image a model for the Church?

Gospel John 21:1-19

- ✚ Jesus was on the shore. John and the other disciples were in the fishing boat. Why do you think John recognized Jesus before the others? Discuss. There are four stories in this gospel: the appearance of Jesus to the disciples, the large catch of fish, the meal, and Peter’s commission. Which do you like to think about? Why?
- ✚ When the disciples got to shore, Jesus said to them, “Come, have breakfast.” Would you say that to strangers or to your friends? Pope Francis suggests we cultivate the same everyday familiarity with Jesus that the disciples had. Familiarity with the Lord in everyday life, familiarity with the Lord in the sacraments, in the midst of the people of God. They went on a journey of maturation in their familiarity with the Lord. Let us learn how to do this as well. From the very first moment, they understood that familiarity was different to what they had imagined, and they arrived at this. They knew that there was the Lord, and they shared everything: the community, sacraments, the Lord, peace, feasting. May the Lord teach us this intimacy with him, this familiarity with him but in the Church, with the sacraments, with the faithful holy people of God. – Pope Francis, *Familiarity with the Lord*, 17 April 2020

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

SPIRITUALITY ON THE SOFA – WEDNESDAY, 4 MAY 7:30PM

“Being heard – the role of Radio & Social Media” – Come, and from the comfort of your own home, engage with Simon Marnie from the ABC, Elizabeth Webster teacher and parent and Tylah McConnell a young midwife from the Northern Territory. Join the Zoom meeting 7:30pm to 9:00pm on this Wednesday, 4 May – from your sofa: <https://us02web.zoom.us/j/89985771510?pwd=aC9qN1ZJdkJmVlJXY1ZtbFViWVNOQT09> and you need to know the Meeting ID (899 8577 1510) and the Passcode (083269). No charge. All are welcome.

CATHOLIC CARE: AGED CARE SERVICES IN THE HOME – 10 MAY

Wollongong Diocese CatholicCare will be providing information about **in home Aged Care Services** provided through CatholicCare and also about **My Aged Care**. **All are welcome. 10:30am on Tuesday, 10 May** – and the venue is **in our Church of Saint Michael, Thirroul**. Thank you to our local Catholic Women’s League for organizing this for all parishioners. **All parishioners are welcome.** ☎ Jane Hollier ☎ 0417 018 152.

SACRAMENT OF CONFIRMATION: ENROLMENTS CLOSE 9 MAY

Confirmation, one of the three Sacraments of Initiation, is celebrated in our Diocese for **Year 6 students** or older. Details of Confirmation this year, including an Enrolment Form, are on our Parish website: thirroulcatholic.org.au Click on **Sacraments** (on the left hand side), then on **Confirmation**. Enrolments close on **Monday, 9 May**.

FLOOD AND UKRAINE APPEALS – THANK YOU!

Thank you for your generosity over the last month. Totals *so far* ... as donations keep coming in:

VINNIES FLOOD APPEAL – **TOTAL TO BE DONATED IS: \$13,075. THANK YOU!**

UKRAINE CRISIS APPEAL – **TOTAL TO BE DONATED IS: \$9,875. THANK YOU!**

} TOTAL \$22,950

If you still wish to make a donation: please direct credit our Parish account, St Michael, BSB 066 711, Account Number 001788, *and in the “Reference” indicate FLOODS or UKRAINE.*

THE BOOK OF REVELATION — THE APOCALYPSE

During the Fifty Days of the Easter Season, on the Sundays, the second Scripture readings are from The Book of Revelation – the ‘Apocalypse’. *Part 1 this week of an article by Scripture scholar, Michael Fallon MSC.*

The Apocalypse (also called the Book of Revelation) is a wonderful book. It was written towards the end of the first century to challenge Christian communities in what was then the Roman province of Asia (Western Turkey) to resist the seduction of the way of life imposed by Rome and welcomed enthusiastically by those in the provinces who hoped to profit by it. It was written to encourage the Christian communities to remain faithful to the way of life lived by Jesus, and to the intimate communion with him which they enjoyed, even though this set them apart from the bulk of society.

The early Christians dreamed, as we do, of a world united in the love that Jesus lived and preached. But they were being crushed by the Roman system in which love and justice were subordinated to the political and economic power of an oppressive empire. Their faith, and at times even their lives, were endangered when they refused to conform by ‘worshipping Caesar’. The temptation to compromise was ever present. The Apocalypse reminded them of the power of the exalted Christ and of his active presence among them. It reminded them that all are called to enjoy divine intimacy, and that no power can prevail that opposes the values that were so dear to their heart. It challenged them, for their own sake and for the sake of their mission, not to compromise.

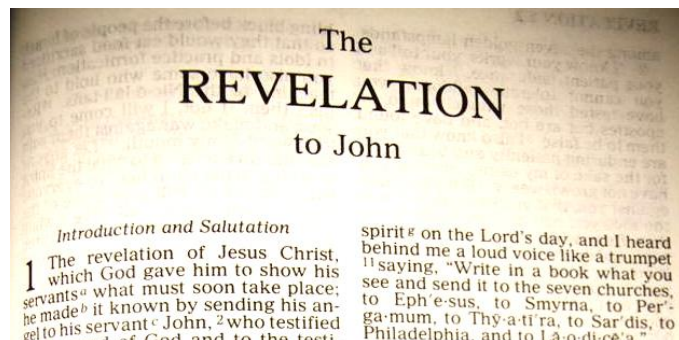
Surely, we who live in a world in which religion is often an instrument of the power of the state, and in which the values of unjust economic systems are worshipped so blatantly, do not need to be convinced that we can learn from the message of the Apocalypse. We who use the word Christian must rekindle our sense of mission and dare to live as Jesus lived, for the world today, like the Roman world then, desperately needs to experience the truth that it is graced and that all power other than love must fail. It is true that the Apocalypse is accepted by Christians as the word of God, but, as with all of the sacred scriptures, the divine word is expressed in human words, with all the power but also all the historical conditioning and necessary limitations that are inseparable from human words. To accept it as God’s word is to accept that the author was responding to inspiration when he composed the work and that it cannot be read properly outside an environment of prayer. To recognise that God communicates himself to us through human words is to acknowledge the need to discern the meaning of this communication by using the ordinary tools of literary criticism.

The language of the Apocalypse is highly symbolic. Symbolic language keeps a close link between ideas, images and sense experience. It expresses reality in a way that touches human sensibility, fires the imagination, engages the affections and stirs the will. It is a most appropriate vehicle for communicating religious truth. Its difficulty is that like a prism it reflects light in many different directions at once, making it difficult to grasp the fullness of its meaning in a clear way. Fortunately, the author of the Apocalypse is a highly intelligent writer. He writes in an imaginative way, but he does so in an extraordinarily controlled fashion. As we hope to demonstrate, the basic direction of his meaning can be made accessible to the modern reader.

The Apocalypse belongs to a style of writing of which we have many examples. The symbols used by the author have a history of meaning that is plain to anyone familiar with them. But even apart from a study of other apocalyptic writing of the time, the book itself, from internal evidence, is self-explanatory. Images are decoded by the author himself. One key to decoding his symbols is to watch for the first time a symbol is used, for its first use provides the context for further uses of the symbol, and the author is very consistent. A careful reading eliminates all kinds of interpretations as patently missing the mark.

The aim of apocalyptic writing is to draw people away from putting their trust in the structures established by the powerful for their own aggrandisement, by refocusing on the presence and action of God. Because apocalyptic writing is typically highly imaginative it can be very confusing to a reader who attempts to find a way through it without a guide. This is obvious from the way the Apocalypse itself has been interpreted, especially, but not only, in modern times.

Rather than attend to its hard message which challenges the reader to live an authentic Christian life here and now in difficult circumstances and to oppose evil, some see the Apocalypse as referring to an indefinite future and choose to throw up their hands and wait for God to intervene. Alternatively, they read the symbolic language as indicating that God is intervening right now and call people to join their sect in order to escape involvement with the real world and prepare themselves to be caught up by God into a new state of being. No matter how weird an idea may be, its proponents seem to be able to find support for it somewhere in the Apocalypse. They dismiss as being in league with the ‘beast of the Apocalypse’ anyone who opposes their strange, unsupported and frequently blatantly absurd interpretations of the text. They are especially keen on locating signs in current happenings of the coming of the end of the world. We are assured that these happenings were foretold in this book of prophecy. Chapter and verse are readily supplied.



WHAT'S ON THIS WEEK

Monday	2 May	Saint Athanasius, bishop, doctor 11:00am Funeral of Krista Spiers followed by refreshments [please bring a plate]	Acts 6:8-15	John 6:22-29
Tuesday	3 May	Saints Philip and James, apostles	1 Corinthians 15:1-8	John 14:6-14
Wednesday	4 May	Wednesday of the 3 rd Week of Easter 7:30pm to 9:00pm Spirituality on the Sofa via Zoom	Acts 8:1-8	John 6:35-40
Thursday	5 May	Thursday of the 3 rd Week of Easter	Acts 8:26-40	John 6:44-51
Friday	6 May	Friday of the 3 rd Week of Easter Sacrament of Anointing of the Sick during 9:30am Mass 12noon Funeral of Vince Stewart at Holy Cross Church, Helensburgh	Acts 9:1-20	John 6:52-59
Saturday	7 May	Saturday of the 3 rd Week of Easter	Acts 9:31-42	John 6:60-69
Sunday	8 May	FOURTH SUNDAY OF EASTER ... Scripture Readings are listed below Mothers Day – Blessing of Mothers at both 5:30pm and 8:00am Masses		
Tuesday	10 May	10:30am CatholicCare Information about Aged Care Services		
Saturday	14 May	Dinner at Club Thirroul after 5:30pm Mass		

THIS WEEK'S RECIPE ... EASY LEMON SLICE

340g packet vanilla cake mix; 1 cup desiccated coconut, plus extra 2 tbsp; 125g unsalted butter, melted, cooled; 3 lemons, 1 finely zested and juiced (you'll need 2/3 cup); 395g can sweetened condensed milk. Grease an 18x28cm rectangular slice pan. Line base and sides with baking paper, extending paper 5cm above pan edges. Preheat oven to 160°C fan-forced (180°C conventional). Put cake mix in a large bowl. Add coconut, butter and zest. Stir until well combined. Press evenly over base of prepared pan. Bake for 10 minutes, or until light golden. Remove. Cool for 10 minutes. Stir juice into condensed milk in a bowl. Spread over base. Sprinkle with extra coconut. Bake for 15 minutes, or until filling is set and lightly browned on edges. Cool, then refrigerate for about 3 hours, or until cold. Using baking paper, lift slice from pan. Cut into rectangles. Serve. Makes 16. *Thanks to Pat Hazell for this recipe.*

If you have a favourite recipe that you are willing to share, please deliver or email it to the Parish Office or hand it in at Mass one day.

SURFING SEASON 2021-2022

Since 1 July 2021, there have been **4,776** rescues [last week 4,675] performed by Surf Lifesavers in Australia, and **14,320** first aids [last week 14,216]. The surfing season has now ended. Except for North Wollongong, beaches will not be patrolled by surf lifesavers or council lifeguards. Where waves are breaking is a safer place to swim. **THANK YOU** to surf lifesavers for keeping our beaches safe this past season. Ever thought of being a surf lifesaver yourself? **Keep safe at the beach: download this app** <https://beachsafe.org.au/apps>



ILLAWARRA CATHOLIC YOUTH MINISTRY

LIVE LOCAL Catholic Youth Ministry Wollongong (CYMW) has arrived in the Illawarra! LIVE Local is a Regional Youth Group run by the CYMW and NET Team which runs every Friday night during school term from 7–9pm, at St Therese Parish school hall, West Wollongong. This regional youth group is for all parishes and is open to young people aged 13–17 who want to make new friends and grow in their faith. Come along for snacks, games, formation, prayer, and music. For more information, please contact our deanery youth group coordinator, Luke Vail at luke.vail@dow.org.au For more details on youth groups, visit <https://www.dow.org.au/cymw/>

THIS Sunday's Readings – on website

3rd Sunday of Easter • Year C

1 st Reading	Acts 5:27-32,40-41
2 nd Reading	Revelation 5:11-14
Gospel	John 21:1-19

Parish of St Michael – Thirroul

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

Patrick Vaughan • Parish Priest

Andrew Granc ofm, Ken Cafe ofm • Assisting

Lauren Faulks • Parish Secretary

Tues, Wed 9am–3:30pm; Fri 9:30am–2:30pm

NEXT Sunday's Readings – on website

4th Sunday of Easter • Year C

1 st Reading	Acts 13:14,43-52
2 nd Reading	Revelation 7:9,14-17
Gospel	John 10:27-30

www.thirroulcatholic.org.au

325 Lawrence Hargrave Drive

PO Box 44 • Thirroul 2515

4268 1910 4268 1976

thirroul@dow.org.au

Parish School of St Michael

4267 2560

SUNDAY

MASS TIMES

Saturday 5:30pm

Sunday 8:00am

☑ Saturday Mass recorded

WEEKDAY MASSES

Monday ———

Tuesday 5:30pm

Wednesday 9:00am

Thursday 9:00am

Friday 9:30am

Anointing of the Sick 1st Friday