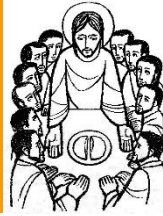




## Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN  
14 / 15 MAY 2022  
FIFTH SUNDAY OF EASTER + YEAR C  
**LAUDATO SI' WEEK**

### THIS WEEK'S READINGS

When someone we know is diagnosed with serious sickness, we are shocked; and so is the sick person, as we all take in the possibility that he might die.

There is something perplexing about this reaction, isn't there? None of us is getting out of this life alive. And it is foolishness to think that we do not know the time of our death. It is sometime between now and the time when you would be 110 years old. (Who lives past 110?)

So, death is inevitable, and we know at least roughly when it will come. The closer you get to 110, the closer it is—though, of course, we also know that you could get hit by a bus today.

Rats, you might think, this is a truly depressing thought! Why call it to our attention? It is better to be shocked and surprised when it comes.

But listen to the second reading. What does it say? When death comes, here is what it brings: Our Lord himself comes to encourage you to weep over all the hardship of your past life, and then he himself wipes those tears away from your eyes. And there is not only a new heaven, but also a new earth. What do you expect from earth? Well, earth isn't disembodied. Earth is earth – dirt, plants, animals, the whole thing that God created when he created earth, as Genesis explains it to us.

Only this time there will be no pain and suffering. So, there may be great sea beasts, as Genesis says (1:21), but they won't hurt anything; and neither will any of the other animals. If you want to play with lions, what's to stop you?

In fact, even humans won't hurt anything, in that great and wonderful time. Now that is a thought hard to take in, isn't it? But, in that new earth, you can be yourself, open, vulnerable, and still totally safe and at ease, because the people around you won't hurt anything—not you either.

And all of this is wrapped up in the tender love of the Lord. He himself will welcome you to this new world and to himself by telling you, “come away, beloved. The winter is past; the flowers appear on the earth!” (Song of Songs 2:10-12) That joy begins on the other side of death. What is there to fear about this?

During these Sundays of Easter, the liturgy has led us to reflect upon how the disciples came to faith in the Risen Lord, and how they came to terms with the future it opened up for them. Clarifying the message of faith they must bring to the Church of all ages, must have involved looking back upon the frightful drama that led to the Saviour's resurrection, and coming to understand how a 'crucified Christ' could be proclaimed as 'both the power and the wisdom of God' (1 Corinthians 2). In today's gospel reading we hear how the community inspired by the beloved disciple remembered the words of Jesus at the Last Supper as pointing the way towards understanding.

The drama of the passion had begun – Judas had left to carry through his decision to betray his Master – and Jesus makes an astounding declaration: 'Now has the Son of Man been glorified'. Jesus declares himself to be the 'Son of Man' foretold in the Book of Daniel – the one who will establish God's 'everlasting rule' (Daniel 7). We are helped to understand what the declaration of Jesus means, if we consider the basic meaning of 'glory' in the Scriptures. We instinctively associate the word with fame and acclaim; but the original meaning of the term is associated with weight or heaviness. God's 'glory' is the incomparable density of God's being. Jesus is saying that his passion is an expression of the divine mystery itself, in the depths of a lost world – through what he is now undertaking, he is giving expression to the incomparable greatness that is the life he shares with the Father. The Father's response, Jesus continues, will be the Resurrection – the Father will 'glorify' him by taking him, in the humanity he shares with us, into the incomparable greatness of the Father 'himself'. Paul expresses this Paschal Mystery in simpler terms: 'he emptied himself even to accepting death on a cross. And for this God raised him high and gave him a name which is above all names' (Philippians 2). But in what follows our gospel reading leads us deeper into the mystery of God's 'glory'.

'I give you a new commandment', Jesus continues, 'Love one another, just as I have loved you'. In the love that led him to lay down his life for us, Jesus gives expression to the 'glory', the incomparable mystery of all that he shares with the Father. God's 'glory' is shown to the world – not in power and display – but in an act of selfless love that is the expression in our midst of a decision made from all eternity in the depths of the divine freedom. Making our own the ways of God, and making this 'new commandment' our rule of life, we must lead the world to a meeting with the mystery of God and all the blessings this meeting can bring. The vision of the second reading from Revelation tells of what may be hoped for, when the whole of creation is caught up in the 'glory' the Saviour has brought into the world. Meanwhile, the reading from Acts reminds us, the cross is the way to a sharing in God's 'glory': the 'hardships' of life should not surprise us, as we make our way towards 'the kingdom of God.



# QUESTIONS ABOUT EASTER SUNDAY'S SCRIPTURE READINGS

## First Reading Acts 14:21-27

- ↪ Paul and Barnabas travelled around the country spreading the good news. According to them, who was responsible for accepting the Gentiles? Who is in charge of your ministry? How deep is your belief about that?
- ↪ Acts refers to its author “undergoing some hardships.” Could these be connected to the “new commandment” about love that Jesus gives in Sunday’s Gospel? And what about you? Have you discovered hardships in your life connected to loving your neighbour? Even though God opened the doors to the Gentiles, what still must take place before faith is received?

## Second Reading Revelation 21:1-5a

- ↪ What is the connection between the holy city in the reading and God’s dwelling with the human race?
- ↪ God and human persons dwell together. Where is this visible? Is it in the Lord’s legacy of selfless love? “He will wipe every tear from their eyes.” Can you think of times God has wiped away your tears? How can God wipe others’ tears away through you?

## Gospel John 13:31-35

- ↪ Did Jesus give us edicts, rubrics and canons? What one rule did he give us over and over? What teaching of the Church do you think will bring all people to Christ? Do you recognize saintly people by how hard they work and the money and time they give—or by how much they love others? Or both? Does God love the world through us if we let it happen?

- ↪ “As I have loved you, so should you love one another.” According to Pope Francis, how does Jesus’ love within us help us with our barriers of loving each other?

We all have people—whether ‘enemies’ I do not know—but who do not get along with us, who are on “the other side”; or some have people who have hurt them. ... Am I capable of loving those people, that man, that woman who hurt me, who offended me? Am I capable of forgiving them? Each of you can respond in your heart. Jesus’ love shows us the other as a present or future member of the community of Jesus’ friends. It spurs us to dialogue and helps us to listen to one another and to mutually get to know each other.

Love opens up toward the other, becoming the foundation of human relationships. It renders us capable of overcoming the barriers of our own weaknesses and prejudices. Jesus’ love within us creates bridges, teaches new paths, triggers the dynamism of fraternity.

– Pope Francis, *God’s love knows no limits*, Angelus, 20 May 2109

**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**

## 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: **\$13,550**. THANK YOU! } **TOTAL \$23,920**  
UKRAINE CRISIS APPEAL – TOTAL TO BE DONATED IS: **\$10,370**. THANK YOU!

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**. ALL DONATIONS WELCOME!

## SURFING SEASON 2021-2022

Since 1 July 2021 ... and even though the season has now ended, still more rescues and first aids are being done ... there have been **4,843** rescues [last week 4,821] performed by Surf Lifesavers in Australia, and **14,459** first aids [last week 14,443]. 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? Contact your local surf club who are always in need of more volunteers. **Keep safe at the beach: download this app <https://beachsafe.org.au/apps>**



## RESUMPTION OF MORNING TEA AFTER SUNDAY MORNING MASSES

As most Covid health restrictions have now been lifted, Morning Teas of a Sunday morning can now be resumed. If you would be available to go on the roster – say once every three months – to prepare and serve morning tea of a Sunday morning after Mass, please contact Judy Bull, Roster Coordinator ☎ 4267 2417, or the Parish Office ☎ 4268 1910. The aim is to resume morning teas from Sunday, 7 August – if not before. **Please help.**





# THE FIRST MISSIONARY JOURNEY OF SAINT PAUL



Today's first reading concludes the account of Paul's first missionary journey in Lycaonia, Pisidia and Pamphylia, and describes his return to Antioch (in Syria). In this latter portion of his journey the apostle's main concern is to consolidate the recently formed communities, strengthen them against persecution and provide a proper hierarchy or leadership. It is easy to conjecture the terms to which Paul would have encouraged the people under *persecution*. He has set forth how trial and "temptation" mark the last stage of time before the coming of the Kingdom. This followed an ancient Jewish belief that had passed over to Christianity. The Kingdom would only come at the end of a general conflagration (blaze), or some sort of trial, where the best would show their mettle.

The setting up of a group of *elders* to lead the different communities was also according to Jewish tradition. All Jewish communities of the Diaspora [those dispersed throughout the lands beyond Israel] had in fact such a group, above all for administration. Paul and Barnabas however make one important change. It is not the community which appoints the elders, but the founding apostle. Far from being incipient authoritarianism, this is an essential mark of collegiality in mission, stressing the relation between local communities and the universal Church. It is Paul's way of making the local church universally minded through interdependence with other churches. The Jewish ghettos of the Diaspora were in fact very isolated from each other. The Christian arrangement would be different. Whereas the Jewish communities awaited the great assembly of the restored people in inwardness and isolation, local Christian churches took the view that they themselves constituted this great assembly. For this reason they avoided localist loyalties, and were ready to accept the direction of an apostle who was concerned with other churches as well. The hierarchy of elders [presbyters] he set up had wider horizons than their Jewish counterparts, being involved through the apostle with mission. A bishop and his diocese, then, if they observe collegiality, become a sign of the universal assembly. So do a pastor and his parish if they are modelled on the *presbyterium*. If the celebration of the local Eucharist stresses its symbolism of universal assembly, we can all become signs to the world of the Church's mission, and undertake responsibilities accordingly. It would appear this has implications for today's Church ... the Synod on Synodality ... collegiality ... Synodality (from synod which is Greek συν ["together"] + ὁδός ["way", "journey"]) is in the Catholic Church a term "often used to describe the process of fraternal collaboration and discernment that bodies like the Synod of Bishops were created to express."

## A PRAYER FOR THE EARTH – by Pope Francis – LAUDATO SI' WEEK

All powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace. Amen.

## WHAT'S ON THIS WEEK

Monday	16 May	Monday of the 5 <sup>th</sup> Week of Easter	Acts 14:4-18	John 14:21-26
Tuesday	17 May	Tuesday of the 5 <sup>th</sup> Week of Easter	Acts 14:19-28	John 14:27-31
Wednesday	18 May	Wednesday of the 5 <sup>th</sup> Week of Easter	Acts 15:1-6	John 15:1-8
Thursday	19 May	Thursday of the 5 <sup>th</sup> Week of Easter	Acts 15:7-21	John 15:9-11
Friday	20 May	Friday of the 5 <sup>th</sup> Week of Easter	Acts 15:22-31	John 15:12-17
Saturday	21 May	Saturday of the 5 <sup>th</sup> Week of Easter	Acts 16:1-10	John 15:18-21
Sunday	22 May	<b>SIXTH SUNDAY OF EASTER</b> ... <i>Scripture Readings are listed below</i>		

## THIS WEEK'S RECIPE ... Bacon and Corn Impossible Pie

Serves 4. Preparation and cooking time: 55 minutes. ½ cup plain flour; 4 shortcut bacon rashers, chopped; 125g corn kernels, drained; 3 green spring onions, thinly sliced; 2 tbsps chopped fresh parsley; 1½ cups grated tasty cheese; 3 eggs; 1½ cups milk; 25g butter, melted; mixed salad leaves to serve.

Lightly grease a 20cm square cake tin, and line base and sides with baking paper. Place flour in a large bowl; add bacon, corn kernels, onions, parsley and 1 cup of the cheese. Whisk eggs, milk and butter in a jug. Stir into bacon mixture and mix well. Pour into prepared pan. Sprinkle with remaining cheese. Cook in a moderate oven [180°C] for 35 to 40 minutes or until lightly golden and set. Remove from oven. Cool in pan for 5 minutes. Serve impossible pie with salad leaves. Try some variations with seasoning if you wish or a game! *Thanks Raymond.*

**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.**

## LETTER FROM SUSAN HENRY, MOTHER OF KRISTA SPIERS

*Susan has asked that this letter be published in our Parish Bulletin.*

Dear Ken,

Please allow me a little space in the Parish Bulletin to express my deep gratitude and appreciation for the way the funeral of my daughter Krista Spiers was conducted at St Michael's on Monday, 2 May 2022. It was truly a beautiful celebration of her life. My family in Trinidad who participated through the video link were totally inspired by the beauty of the liturgy, having never seen the placing of the Christian Symbols on the coffin in the way it was done for Krista. They also appreciated you facilitating the video link for the delightful Eulogy by Marise Warner, Krista's good friend in Trinidad and the lovely slide presentation put together by her daughter Emer Spiers. Altogether it was truly an uplifting liturgy which added to the precious memories we have of Krista.

Also, I would like to thank especially Judy, Maureen and Lucy who oversaw the grand morning tea afterwards. When we returned from the burial it felt like a reception in full swing and provided another gathering where we felt the love, the generosity and the care of the Parish community. The refreshments provided by all those who came seemed, as you said, enough to feed five thousand. Thank you to all who contributed.

Sean and his family join me in thanking you very sincerely for your kindness and thoughtfulness, lightening our hearts as we grieve the loss of our beloved Krista.

Sincerely, Susan Henry.

**LAUDATO SI' WEEK 16-24 MAY** is a global celebration where we remember Pope Francis urging us in his encyclical *Laudato Si'* to hear the cry of the earth and the cry of the poor and to humbly place ourselves in communion with our common home. Today, as a Catholic Earthcare Parish, we celebrate our part in the great progress the whole Church is making on its journey towards the seven *Laudato Si'* Goals set before us by Pope Francis to achieve ecological conversion. **Regenerating Australia** movie, Tuesday, 17 May, 6pm

THIS Sunday's Readings – on website	NEXT Sunday's Readings – on website	SUNDAY MASS TIMES
<b>5<sup>th</sup> Sunday of Easter • Year C</b>	<b>6<sup>th</sup> Sunday of Easter • Year C</b>	<b>Saturday 5:30pm</b>
1 <sup>st</sup> Reading Acts 14:21-27	1 <sup>st</sup> Reading Acts 15:1-2,22-29	<b>Sunday 8:00am</b>
2 <sup>nd</sup> Reading Revelation 21:1-5	2 <sup>nd</sup> Reading Revelation 21:10-14,22-23	 Saturday Mass recorded
Gospel John 13:31-35	Gospel John 14:23-29	
<b>Parish of St Michael – Thirroul</b> <i>One of the four Northern Illawarra Parishes</i> <i>Moving forward as a Parish Family</i> Patrick Vaughan • <i>Parish Priest</i> Andrew Granc ofm, Ken Cafe ofm • <i>Assisting</i> <b>Lauren Faulks • Parish Secretary</b> <b>Tues, Wed 9am-3:30pm; Fri 9:30am-2:30pm</b>	 <b>www.thirroulcatholic.org.au</b>  325 Lawrence Hargrave Drive  PO Box 44 • Thirroul 2515  <b>4268 1910</b>  4268 1976  <b>thirroul@dow.org.au</b> Parish School of St Michael  4267 2560	<b>WEEKDAY MASSES</b> <b>Monday</b> _____ <b>Tuesday</b>  <b>5:30pm</b> <b>Wednesday 9:00am</b> <b>Thursday 9:00am</b> <b>Friday 9:30am</b> <i>Anointing of the Sick 1<sup>st</sup> Friday</i>