



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

9/10 JULY 2022

15TH SUNDAY IN ORDINARY TIME + YEAR C

DECLARATIONS OF HUMAN RIGHTS

THIS WEEK'S READINGS

In the gospel reading, a lawyer asks Jesus, "What must I do to inherit eternal life?" Jesus says to the lawyer, well, how do you read the law? Without hesitation, the lawyer gives Jesus the answer, which the lawyer already knew: love God wholly and your neighbour as yourself.

Right!, Jesus tells him. You do that, and you'll live.

But wait, the lawyer says, who is my neighbour?

Then Jesus tells him the story of the bad priest and Levite and the good Samaritan, and Jesus finishes with another question to the lawyer: which of these was the neighbour of the robbery victim?

The lawyer gives the answer he has to give: the good neighbour was the Samaritan.

Now notice the oddness of the lawyer's first question. He doesn't ask: what is the best way to soar in love of God? He asks: what must I do to inherit eternal life? He is looking for the minimum necessary to get in to heaven, isn't he?

But eternal life is a union, a marriage, with God. Who would want to get married to someone who said, "what's the minimum I can do for you and with you and still get you to marry me?"

So, Jesus gets the lawyer to answer his question, and the lawyer gives the right answer. What you have to do, the minimum necessary, is everything: love God wholly, and love your neighbour as yourself.

This is a disconcerting answer, of course, because in this life none of us is ever going to do everything. So, if everything is the minimum necessary, then none of us is getting in. And so, the lawyer tries on his original move again. He wants a definition of neighbour which gives him the minimum number of people to count as neighbours he has to love.

But Jesus upends the lawyer's continuing desire for a minimum by giving him another maximum: everyone you can love is your neighbour. If you can do good to him, he counts as your neighbour.

And that is what we must do to inherit eternal life: come to Christ. The lawyer's own answers to his questions are right. But giving everything in love for God is a holiness we can find only through Christ's unstinting outpouring of love for us.

In today's gospel reading, we hear again the parable of the Good Samaritan. A familiar story, but its lesson is just as telling today as it was when it was first told – in a world troubled by antagonisms in which religious differences play a big part. Jesus is instructing his disciples. He has not come to abolish the Law that was so important in the faith of old Israel, but to bring it to its fulfilment (Matthew 5:17). He uses this exchange with an unfriendly lawyer to illustrate what this means. 'Love your neighbour as yourself', the Law said; this text, however, identified the 'neighbour' as a 'member of your race' (Leviticus 19:18). Other Old Testament texts, on the other hand, express a more generous and inclusive attitude to the stranger; hence the lawyer's question. Jesus turns the question around. The question he has been asked is self-centred: 'Who should I accept as a neighbour?' The parable takes up a far more generous question: 'How can I be a true neighbour?'

It is not easy for us to appreciate how shocking for Jewish sensibilities was the place given to the Samaritan in the story. Recall the antagonism evidenced in last Sunday's gospel: the Samaritans refuse to receive in their village pilgrims on their way to Jerusalem; and in response, the disciples of Jesus call down God's vengeance. The violence we see so often these days on our television screens can help us to understand how bitter the antagonism between Jews and Samaritans was. Against this background, in the parable of Jesus, it is a Samaritan who is 'moved with compassion' for the battered traveller, and shows himself to be a true neighbour. Jesus gives the story an added edge for his interrogator, so well versed in the Law: the priest and the Levite – probably hurrying home to Jericho after completing their temple duties – pass on the other side, to avoid the possibility of ritual impurity.

Jesus does not scorn the Law; he is a faithful observer of the Law himself; but his story illustrates the fact that the Law was only a preparatory education for the fulfilment that is to take place in his own person – as he gathers all the peoples of the world into the one family of his heavenly Father. He fulfils all that the Law looks forward to; bringing the New Commandment that knows no exclusive limits: 'You must love one another just as I have loved you'. The parable challenges us to reflect upon our own attitudes. We all become indignant at the religious antagonisms that show their ugliness in today's world. But what is the quality of our good will to those who are different from us (ethnically, culturally, and socially); are we ready to show that good will in a practical way?

As we become more familiar with the Old Testament, we are probably dismayed by the spirit of vindictiveness that is sometimes evident. Today's gospel illustrates the way in which the Saviour leads God's people beyond the half-learned lessons of the Old Testament to a full sharing in the ways of God.

What Must I Do?



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Deuteronomy 30:10-14

- ✚ Moses refers to commandments in this reading. If every person is created in the image and likeness of God, is love God and your neighbour written into every person's very soul?
- ✚ Do you find yourself relying on codes and guidelines more than on the underlying commandment? What if that "love" guideline were the basis for all created laws? Because we have free will, would there still be evil in the world, but might there be fewer things like wars and school shootings?

Second Reading Colossians 1:15-20

- ✚ He was "Christ Jesus, the one who is before all things, the firstborn of all creation." With whom did he spend time? With whom do you want to spend time? Do you make an effort to give your time to God and the people you love, or are you always in a hurry to do more important things?
- ✚ The reading says Christ reconciled all things, making peace by the blood of his cross. What still needs reconciling today? Can we help Christ with that?

Gospel Luke 10:25-37

- ✚ Think of the Good Samaritan story in terms of today's world. What groups need the Samaritan? Ecojustice? The Trafficked? Gun control groups? Homeless and hungry? Jesus said, "go and do the same." Whether it is large or small, is there anything you can do to help any of these?
- ✚ In his encyclical, *Fratelli Tutti*, Pope Francis says that "each day we have to decide whether to be Good Samaritans or indifferent bystanders." Should we do the former in the abstract? Do it just sometimes? Or every time we confront a stranger in need?

69. ... And if we extend our gaze to the history of our own lives and that of the entire world, all of us are or have been like each of the characters in the parable. All of us have in ourselves something of the wounded person, something of the robber, something of the passers-by, and something of the Good Samaritan.

70. It is remarkable how the various characters in the story change, once confronted by the painful sight of the poor man on the roadside. The distinctions between Judean and Samaritan, priest and merchant, fade into insignificance. Now there are only two kinds of people: those who care for someone who is hurting and those who pass by; those who bend down to help and those who look the other way and hurry off. Here, all our distinctions, labels and masks fall away: it is the moment of truth ...? Will we bend down and help another to get up? This is today's challenge, and we should not be afraid to face it. In moments of crisis, decisions become urgent.

– Pope Francis, *Fratelli Tutti*, 3 October 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

THE PARABLE OF "THE GOOD SAMARITAN" – by Fr Michael Fallon MSC

"Who is my neighbour?" One's neighbour is a devout and observant Jew. Jesus' behaviour regularly cut across this and the lawyer is still trying to expose Jesus as a person who does not follow the Law. Jesus tells the story of a man who is robbed, stripped, beaten and left half dead by the side of the road. It is important to note that all we ever find out about him is that he is a 'man'. Here is our first lesson: to be a 'neighbour' it is enough to be a person. We are introduced to a priest who is travelling down the same road. Because of his social position we are to assume that he is riding. He sees the man but passes by on the other side. He feels under no obligation to assist the man, because it is not at all clear that he is a neighbour towards whom he has obligations. Furthermore, it is possible that the man is dead and a priest was forbidden to pass within two metres of a corpse, under pain of being considered ritually unclean. To investigate would mean running this risk. He might have to return to Jerusalem to buy and sacrifice a heifer. We are not surprised that he avoids this risk and continues on his way. He can always claim to be scrupulously obeying God's injunction.

Next comes a Levite. He, too, is on his way from Jerusalem having completed his cult obligations. These included pouring oil and wine on the offerings to prepare them for sacrifice. He sees the man. If the priest did nothing, why should he? Besides there is not much that he can do (we are to assume that he is walking). However, he had oil and wine with him, and so he could have brought some ease and comfort to the man. It is easier to pour these on a sacrifice than to care for a neighbour!

Anyone listening to Jesus would have expected the next character to be a Jewish layman, but here the story takes a sudden twist. He is a Samaritan. Travelling in Judean territory, he is in more danger than either the priest or the Levite. He also has more reason not to act, since it is more likely that the man by the side of the road was a Jew, and so an enemy, rather than a 'neighbour'. Let us observe carefully what he does. The priest 'saw' the man by the roadside. The Levite 'came to the place'. The Samaritan 'came near him'. The personal note is not accidental. Furthermore, while all three saw the man, the Samaritan, like Jesus at Nain (7:13), 'was moved with pity'. The key to the story lies here. Because he is moved with pity, he does what the Levite could have and should have done, but failed to do. Without any concern as to who the man might be, 'he bandaged his wounds, having poured oil and wine on them'. There is no place for prejudice or sectarianism, and there is no place for avoiding the demands of love.

HUMAN RIGHTS: EUROPEAN CONVENTION; UNIVERSAL DECLARATION

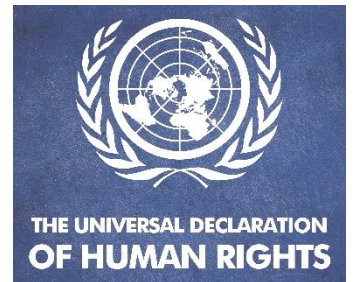
The **European Convention on Human Rights** (formally the Convention for the Protection of Human Rights and Fundamental Freedoms) is an international convention to protect human rights and political freedoms in Europe. Drafted in 1950 by the then newly formed Council of Europe, the convention entered into force on 3 September 1953. All Council of Europe member states are party to the Convention and new members are expected to ratify the convention at the earliest opportunity.

The Convention was signed in Rome on 4 November 1950 and became effective on 3 September 1953. There were 46 Council of Europe member states.

The Convention established the European Court of Human Rights. Any person who feels their rights have been violated under the Convention by a state party can take a case to the Court. Judgments finding violations are binding on the States concerned and they are obliged to execute them. The Committee of Ministers of the Council of Europe monitors the execution of judgments, particularly to ensure payments awarded by the Court appropriately compensate applicants for the damage they have sustained. The Convention has had a significant influence on the law in Council of Europe member countries and is widely considered the most effective international treaty for human rights protection. “Our fathers and forefathers, our young men and women went to war and made sacrifices that led to the convention that secures the very rights created to protect us. Never forget, without their bravery and sacrifice, we may never have had the protection of these rights.” – *Drawn up by Churchill’s lawyers at Churchill’s request, lest we forget.*

Among the rights obligated in the Convention are:

- ✦ the right to life [Article 2]
- ✦ freedom from torture [Article 3]
- ✦ freedom from slavery [Article 4]
- ✦ the right to liberty [Article 5]
- ✦ the right to a fair trial [Article 6]
- ✦ the right not to be punished for something that wasn’t against the law at the time [Article 7]
- ✦ the right to respect for family and private life [Article 8]
- ✦ freedom of thought, conscience and religion [Article 9]
- ✦ freedom of expression [Article 10]
- ✦ freedom of assembly [Article 11]
- ✦ the right to marry and start a family [Article 12]
- ✦ the right not to be discriminated against in respect of these rights [Article 14]
- ✦ the right to protection of property [Protocol 1, Article 1]
- ✦ the right to education [Protocol 1, Article 2]
- ✦ the right to participate in free elections [Protocol 1, Article 3]
- ✦ the abolition of the death penalty [Protocol 13]



The **Universal Declaration of Human Rights** is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages. The Declaration is widely recognized as having inspired, and paved the way for, the adoption of more than seventy human rights treaties, applied today on a permanent basis at global and regional levels (all containing references to it in their preambles).

30 Basic Human Rights are listed in the Declaration:

- ⊕ all human beings are free and equal;
- ⊕ no discrimination;
- ⊕ right to life, liberty and security;
- ⊕ no slavery;
- ⊕ no torture and inhuman treatment;
- ⊕ same right to use the law;
- ⊕ equal before the law;
- ⊕ right to be treated fairly by courts;
- ⊕ no unfair detainment;
- ⊕ right to a fair and public trial;
- ⊕ innocent until proved guilty;
- ⊕ right to privacy;
- ⊕ freedom of movement and residence;
- ⊕ right to asylum;
- ⊕ right to nationality;
- ⊕ right to marry and have family;
- ⊕ right to own things;
- ⊕ freedom of thought and religion;
- ⊕ freedom of opinion and expression;
- ⊕ right to assembly;
- ⊕ right to democracy;
- ⊕ right to social security;
- ⊕ right to work;
- ⊕ right to rest and holiday;
- ⊕ right to a standard of living;
- ⊕ right to education;
- ⊕ right of culture and art;
- ⊕ freedom around the world;
- ⊕ subject to the law;
- ⊕ human rights cannot be taken away.

WHAT'S ON THIS WEEK

Monday	11 Jul St Benedict , abbot School holidays continue until 17 July	Isaiah 1:10-17	Weekday readings are from Year II Matthew 10:34–11.1
Tuesday ☞	12 Jul Tuesday of Ordinary Time Week 15	Isaiah 7:1-9	Matthew 11:20-24
Wednesday	13 Jul Wednesday of Ordinary Time Week 15	Isaiah 10:5-7,13-16	Matthew 11:25-27
Thursday	14 Jul Thursday of Ordinary Time Week 15	Isaiah 26:7-9,12,16-19	Matthew 11:28-30
Friday	15 Jul St Bonaventure , friar bishop, doctor	Isaiah 38:1-6,21-22,7-8	Matthew 12:1-8
Saturday	16 Jul Saturday of Ordinary Time Week 15	Micah 2:1-5	Matthew 12:14-21
Sunday	17 Jul 16TH SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below		

THIS WEEK'S RECIPE ... Passionfruit Custard Cake

225g butter, at room temperature; 150g (2/3 cup) caster sugar; 2 tsp vanilla extract; 3 eggs; 300g (2 cups) self-raising flour; 160ml (2/3 cup) milk; whipped cream, to serve.

Passionfruit Custard: 500ml (2 cups) milk; 100g (1/2 cup) caster sugar; 35g (1/4 cup) cornflour; 3 egg yolks; 2 tbsp passionfruit pulp; 140g (1/2 cup) bought passionfruit curd.

Passionfruit Icing: 150g (1 cup) icing sugar; 2-3 tbsp passionfruit pulp.

To make the custard, heat the milk in a medium saucepan over medium heat until simmering. Meanwhile, whisk the sugar, cornflour and egg yolks in a bowl until smooth. Whisk the warm milk into the sugar mixture. Pour the mixture into the pan. Cook, stirring, for 2 minutes or until mixture boils and thickens. Transfer to a bowl. Stir in passionfruit pulp and curd until well combined. Set aside, stirring occasionally, until cooled. Preheat oven to 180°C/160°C fan forced. Lightly grease a 20cm round springform pan and line the base and side with baking paper, extending the paper 4cm over the top. Use electric beaters to beat the butter, sugar and vanilla in a bowl until pale and creamy. Add the eggs, one at a time, beating well after each addition. Beat in the flour and milk, in alternating batches, until well combined. Spoon half of the cake mixture into the prepared pan. Use the back of a spoon to smooth the surface. Spoon the cooled custard over the top and smooth the surface. Top with dollops of remaining cake mixture. Smooth the surface. Bake, covering loosely with foil if the cake browns too quickly, for 50 minutes or until firm to the touch. Set aside for 10 minutes to cool slightly before transferring, upright, to a wire rack to cool completely. To make the icing, combine the sugar and enough of the passionfruit pulp in a bowl to form a drizzling icing consistency. Spread icing over the cake, letting it drip down the side. Serve warm or at room temperature, with whipped cream.

PARISH OF SAINT MICHAEL, THIRROUL – PARISH PASTORAL COUNCIL

Lyn Woodley, Henry Idziak and Judy Bull (Chairperson) have completed their terms on the Parish Pastoral Council. Members of the Parish Pastoral Council serve for three years, and ideally, there are nine members of the Parish Pastoral Council. Thanks to Lyn, Henry and Judy for their service to our Parish. Other current members of the Parish Pastoral Council are: Anne Clark; Marie Grace; Kerrie Hennessy. Welcome to new member Natalie Shelley. The Pastoral Councillors will be seeking other new members.

CENTENARY OF THE PARISH OF SAINT MICHAEL, THIRROUL, IN 2023

On **31 October 1923** the parish of Thirroul was established, separating it from Bulli. The new parish covered the area from Bulli Pass to Bald Hill. A Centenary Committee is being formed, under the auspices of the Parish Pastoral Council, to organize celebration activities. Anyone knowing some of the significant or memorable history over the last 100 years – anyone interested in joining this committee or with suggestions for the celebrations **please contact Judy Bull** on ☎ 0407 672 417 or judy.bull@bigpond.com

THIS Sunday's Readings – on website

15TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Deuteronomy 30:10-14

2nd Reading Colossians 1:15-20

Gospel Luke 10:25-37

NEXT Sunday's Readings – on website

16TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Genesis 18:1-10

2nd Reading Colossians 1:24-28

Gospel Luke 10:38-42

SUNDAY

MASS TIMES

Saturday 5:30pm

Sunday 8:00am

☞ Saturday Mass recorded

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

🌐 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

WEEKDAY MASSES

Monday ———

Tuesday 5:30pm

Wednesday 9:00am

Thursday 9:00am

Friday 9:30am

Anointing of the Sick 1st Friday