

Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
16/17 JULY 2022
16TH SUNDAY IN ORDINARY TIME + YEAR C
A NEW LOOK AT THE LITURGY

THIS WEEK'S READINGS

Love, Justice, and Housework

In the gospel reading, Martha is trying to feed Jesus and his disciples. Even if Jesus came with only his twelve apostles, that still makes lunch for 13. With a modern kitchen, lunch for so many is not easy to prepare. I have no idea how Martha could manage it with whatever kitchen she had. And it's worse for her because she is stuck doing it by herself. Her sister Mary is sitting on the floor by Jesus listening to him. How unjust to Martha is that?

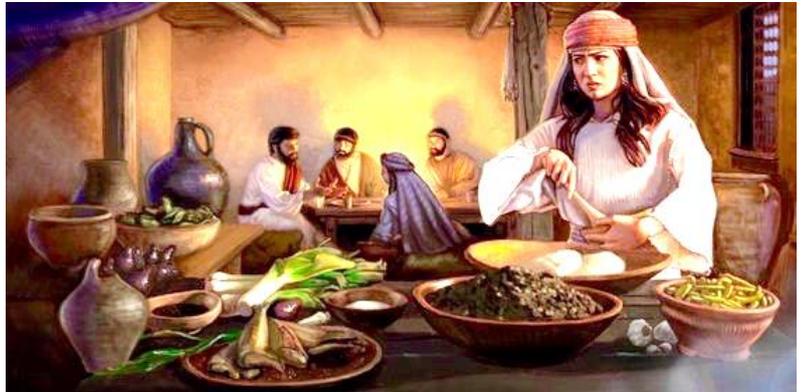
So, no wonder Martha nudges Jesus and insists that he tell Mary to get a move on into the kitchen, helping with housework. Fair is fair! Jesus is supposed to be the greatest upholder of justice. Fairness to women should be part of his concern, too, shouldn't it? Where is the fairness to Martha in Jesus' being an enabler of Mary's failure to help in the kitchen?

But fairness to Mary is precisely what Jesus is protecting by refusing to send her into the kitchen, isn't it? The best thing in the world is to be by Jesus, to love him, to learn from him, to give yourself to him. And Jesus will not let lunch take that best thing away from Mary. What justice would there be if he did? Does the need for housework trump a person's desire to be by the Lord and learn from him?

But, you might say, what about Martha? Where is the fairness for Martha here? And what if Martha has wanted to sit by the Lord, too. Then what have happened to lunch?

But think about it. Is there really no other way that lunch could have got on the table, without forcing Mary (or Mary and Martha) away from the Lord? Couldn't some of those male disciples have made lunch, for example? For that matter, couldn't the Lord who fed the five thousand miraculously have managed to feed a mere dozen or so in the same way? As far as that goes, what's wrong with their all fasting on this occasion? In protecting Mary as he does in this story, Jesus protects all women. The need for somebody to do manual labour is not a reason to make a woman give up her heart's desire for learning and service in the Lord.

We know from John's gospel that Martha and Mary were friends of Jesus, and that he was frequently in their home. Luke tells us nothing of this; perhaps it was not in the material available to him. However, he immortalises this incident that took place during one of Jesus' visits, because he sees it as having a lesson for us all. Busy preparing special dishes for their guest, Martha feels left out. Jesus tells her not to go to so much trouble: one dish will be plenty. He then goes beyond this homely advice to remind Martha and those present that the 'one thing necessary' in life is finding the truth he is bringing them. Mary does not need to be reminded of this; she shows herself to be a true 'disciple'.



In the gospel accounts, 'disciples' are mentioned hundreds of times. For many centuries, however, the idea of 'discipleship' has had little place in our Christian awareness. Today, we are being told that our lives will be enriched if we see ourselves as disciples of the Lord. 'Disciples' are learners. All inspiring leaders gather around them a group who want to share in their vision. Those who followed Jesus and were inspired by his message were called 'disciples'; even those who had not known Jesus during his earthly life called themselves his 'disciples' – as we know from the Acts of the Apostles. By including this incident in his gospel, Luke is inviting us to become disciples of the Lord by identifying with Mary as she sat at his feet – finding the truth that gives meaning to our lives.

If we develop the outlook of disciples it will become second nature to us to recognise that we are never alone in our moments of faith awareness and prayer – 'Come to me', the Lord tells us, 'I am with you always'. He encourages us as we seek the way, to share our lives with him with honesty and courage, to look honestly, in his presence, at the quality of our relationships, at the responsibilities life has brought us, at our hopes and ambitions – comparing our outlook with that of the guest who told Martha that one dish was enough. The light and encouragement this attitude of discipleship brings will surprise us. It will make our personal prayer more meaningful. The strength and inspiration we find will make us more aware of the workings of the Holy Spirit.

How do we know the mind of Jesus, what he stands for? The Scriptures should play an important part in our life of discipleship. Listening to the gospel story, we must be prepared to meet the real Jesus and be challenged by the example of his attitudes. Knowing the Scriptures will help us to situate our lives in the great plan of God – spoken of in today's readings. We are the beneficiaries of all that is foreshadowed in the promises made to Abraham. We should learn to share Paul's amazement and gratitude at the generous plan, hidden from all eternity and now revealed in Christ.

QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Genesis 18:1-10a

- ✚ What does this story of Abraham's hospitality signify? Why is hospitality important? How would you compare it to Martha's hospitality in the gospel reading?
- ✚ Was God present in the guests? Abraham begat Isaac as a reward for his hospitality. Who needs your hospitality today? If you show hospitality to immigrants or the unhoused, you probably won't get an "Isaac," but what kind of reward might you experience?

Second Reading Colossians 1:24-28

- ✚ Paul said, "the riches of God's glory" were a "mystery among the Gentiles." What do you think helped Paul spread the good news about the riches of God, to people everywhere, changing much of the world from Gentile to Christian?
- ✚ If you had a task today like Paul's, to take God's love places where it is not known well, what would you use? How might you employ the hospitality of Abraham in the first reading and Martha's in the Gospel?

Gospel Luke 10:38-42

- ✚ Are you Martha or Mary? Are you a little of each? Would you be agitated with Mary for not pitching in? If you were Martha what would you have done differently? Is it possible to be contemplative and active in ministry at the same time? How?
- ✚ Was Martha wrong and Mary right? Which one is an example of ministry to others? Which is the example of the root of ministry?

Thus, today's Gospel passage reminds us that the wisdom of the heart lies precisely in knowing how to combine these two elements: contemplation and action. Martha and Mary indicate the path to us. If we want to savour life with joy, we must associate these two approaches: on the one hand, 'being at the feet' of Jesus, in order to listen to him as he reveals to us the secret of everything. On the other, being attentive and ready in hospitality when he passes and knocks at our door, with the face of a friend who needs a moment of rest and fraternity. This hospitality is needed. – Pope Francis, Angelus, 21 July 2019

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

BAPTISM THIS SUNDAY – CONGRATULATIONS AND WELCOME

WELCOME to INDIGO HATCH baptised in our Parish this Sunday during the 8am Mass: thank you to Indigo's parents, godparents, families and friends for bringing Indigo to our Parish community for Baptism.

Baptism is the first Sacrament of Christian Initiation. If you would like Baptism for your infant daughter or son – age younger than seven years – then you need to contact the Parish Office to obtain the Enrolment Form and other materials, and to book a time for the Baptism. Baptisms are held on the **third weekend** of the month, during either the 5:30pm Saturday Mass or the 8:00am Sunday Mass. At least one parent will need to attend a Baptism Preparation Meeting which is *usually* held on the last Thursdays of each month at 7:15pm in the presbytery. The next Baptisms to be held in our Parish will be on either Saturday or Sunday, **20/21 August 2022** and the preparation meeting will be on **Thursday, 28 July at 7:15pm**.



THE APOSTOLIC LETTER OF POPE FRANCIS, *DESIDERIO DESIDERAVI*

Pope Francis has written an Apostolic Letter on the liturgy, to encourage a "serious and dynamic liturgical formation" of the people of God, urging the Church as a whole to focus more intently on the beauty and power of the reformed liturgy.

Published on 29 June 2022, the Feast of Saints Peter and Paul, *Desiderio Desideravi* recalls the importance of Vatican II's constitution *Sacrosanctum Concilium*, which led to the rediscovery of the theological understanding of the liturgy. The Letter reaffirms the importance of ecclesial communion around the rite that emerged from the post-conciliar liturgical reform.

In the 15-page apostolic letter, *Desiderio Desideravi*, the pope said he wanted "to invite the whole Church to rediscover, to safeguard, and to live the truth and power of the Christian celebration. "I want the beauty of the Christian celebration and its necessary consequences for the life of the Church not to be spoiled by a superficial and foreshortened understanding of its value or, worse yet, by its being exploited in service of some ideological vision, no matter what the hue," he said in the document.

It concludes with an appeal: "Let us abandon our polemics to listen together to what the Spirit is saying to the Church. Let us safeguard our Communion. Let us continue to be astonished at the beauty of the liturgy. The Paschal Mystery has been given to us. Let us allow ourselves to be embraced by the desire that the Lord continues to have to eat His Passover with us." Over the coming weeks, this Letter will be published on page 3 of our Bulletin.

Apostolic Letter of Pope Francis – 29 June 2022

1. My dearest brothers and sisters, with this letter I desire to reach you all – after having written already only to the bishops after the publication of the *Motu Proprio Traditionis custodes* – and I write to share with you some reflections on the liturgy, a dimension fundamental for the life of the Church. The theme is vast and always deserves an attentive consideration in every one of its aspects. Even so, with this letter I do not intend to treat the question in an exhaustive way. I simply desire to offer some prompts or cues for reflections that can aid in the contemplation of the beauty and truth of Christian celebration.

2. “*I have earnestly desired to eat this Passover with you before I suffer.*” (Luke 22:15) These words of Jesus, with which the account of the Last Supper opens, are the crevice through which we are given the surprising possibility of intuiting the depth of the love of the persons of the Most Holy Trinity for us.

3. Peter and John were sent to make preparations to eat that Passover, but in actual fact, all of creation, all of history — which at last was on the verge of revealing itself as the history of salvation — was a huge preparation for that Supper. Peter and the others are present at that table, unaware and yet necessary. Necessary because every gift, to be gift, must have someone disposed to receive it. In this case, the disproportion between the immensity of the gift and the smallness of the one who receives it is infinite, and it cannot fail to surprise us. Nonetheless, through the mercy of the Lord, the gift is entrusted to the Apostles so that it might be carried to every man and woman.

4. No one had earned a place at that Supper. All had been invited. Or better said: all had been drawn there by the burning desire that Jesus had to eat that Passover with them. He knows that he is the Lamb of that Passover meal; he knows that he is the Passover. This is the absolute newness, the absolute originality, of that Supper, the only truly new thing in history, which renders that Supper unique and for this reason “the Last Supper,” unrepeatable. Nonetheless, his infinite desire to re-establish that communion with us that was and remains his original design, will not be satisfied until every man and woman, *from every tribe, tongue, people and nation* (Revelation 5:9), shall have eaten his Body and drunk his Blood. And for this reason that same Supper will be made present in the celebration of the Eucharist until he returns again.

5. The world still does not know it, but everyone is *invited to the supper of the wedding of the Lamb* (Revelation 19:9). To be admitted to the feast all that is required is the wedding garment of faith which comes from the hearing of his Word (cf. Romans 10:17). The Church tailors such a garment to fit each one with the whiteness of a garment *bathed in the blood of the Lamb*. (Revelation 7:14). We must not allow ourselves even a moment of rest, knowing that still not everyone has received an invitation to this Supper or knowing that others have forgotten it or have got lost along the way in the twists and turns of human living. This is what I spoke of when I said, “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today’s world rather than for her self-preservation.” (*Evangelii gaudium*, n. 27). I want this so that all can be seated at the Supper of the sacrifice of the Lamb and live from Him.

6. Before our response to his invitation — well before! — there is his desire for us. We may not even be aware of it, but every time we go to Mass, the first reason is that we are drawn there by his desire for us. For our part, the possible response — which is also the most demanding asceticism — is, as always, that surrender to this love, that letting ourselves be drawn by him. Indeed, every reception of communion of the Body and Blood of Christ was already desired by him in the Last Supper.

7. The content of the bread broken is the cross of Jesus, his sacrifice of obedience out of love for the Father. If we had not had the Last Supper, that is to say, if we had not had the ritual anticipation of his death, we would have never been able to grasp how the carrying out of his being condemned to death could have been in fact the act of perfect worship, pleasing to the Father, the only true act of worship, the only true liturgy. Only a few hours after the Supper, the apostles could have seen in the cross of Jesus, if they could have borne the weight of it, what it meant for Jesus to say, “body offered,” “blood poured out.” It is this of which we make memorial in every Eucharist. When the Risen One returns from the dead to break the bread for the disciples at Emmaus, and for his disciples who had gone back to fishing for fish and not for people on the Sea of Galilee, that gesture of breaking the bread opens their eyes. It heals them from the blindness inflicted by the horror of the cross, and it renders them capable of “seeing” the Risen One, of believing in the Resurrection.

8. If we had somehow arrived in Jerusalem after Pentecost and had felt the desire not only to have information about Jesus of Nazareth but rather the desire still to be able to meet him, we would have had no other possibility than that of searching out his disciples so that we could hear his words and see his gestures, more alive than ever. We would have had no other possibility of a true encounter with him other than that of the community that celebrates. For this reason, the Church has always protected as its most precious treasure the command of the Lord, “*Do this in memory of me.*”

9. From the very beginning the Church was aware that this was not a question of a representation, however sacred it be, of the Supper of the Lord. It would have made no sense, and no one would have been able to think of “staging” — especially before the eyes of Mary, the Mother of the Lord — that highest moment of the life of the Master. From the very beginning the Church had grasped, enlightened by the Holy Spirit, that that which was visible in Jesus, that which could be seen with the eyes and touched with the hands, his words and his gestures, the concreteness of the incarnate Word — everything of Him had passed into the celebration of the sacraments. [continued next week]

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	18 Jul	Monday of Ordinary Time Week 16 School resumes	Micah 6:1-4,6-8	Matthew 12:38-42
Tuesday ☞	19 Jul	Tuesday of Ordinary Time Week 16	Micah 7:14-15,18-20	Matthew 12:46-50
Wednesday	20 Jul	Wednesday of Ordinary Time Week 16	Jeremiah 1:1,4-10	Matthew 13:1-9
Thursday	21 Jul	Thursday of Ordinary Time Week 16	Jeremiah 2:1-3,7-8,12-13	Matthew 13:10-17
Friday	22 Jul	St Mary Magdalene	Song of Songs 3:1-4	John 20:1-2,11-18
Saturday	23 Jul	Saturday of Ordinary Time Week 16	Jeremiah 7:1-11	Matthew 13:24-30
Sunday	24 Jul	17TH SUNDAY IN ORDINARY TIME, YEAR C ... WORLD DAY FOR GRANDPARENTS AND THE ELDERLY	<i>Scripture Readings are listed below</i>	

THIS WEEK'S RECIPE #1: Snowdrops – Easiest Recipe Ever – Delicious!

3 cups desiccated coconut; 1 tin sweetened condensed milk.

Mix ingredients in a bowl. Place small unshaped drops on to a greased ovenproof tray. Cook in moderate oven until light golden brown (approximately 10-15 minutes). Remove from oven and cool on tray.

THIS WEEK'S RECIPE #2: Succulent Casseroled Lamb

5 to 6 forequarter lamb chops *or* 4 lamb shanks; 1 red onion, cut into wedges; 1 red capsicum, diced; 2 medium carrots, diced; ½ cup marmalade jam; ¼ cup bbq sauce; ¼ cup sweet chilli sauce; ¼ cup soya sauce; 2 tsp fresh ginger, grated; 2 cloves fresh garlic, finely chopped; ½ cup gravy mix; 1 cup water; 1 large oven bag; 2 tbs plain flour (rice flour). Preheat oven to 160°C fan forced. Prepare the vegetables and place on a plate. In a separate plastic bag place the meat and flour and shake well to coat. Add total contents to the oven bag that is laying in a baking dish. Add the veggies to cover the meat. Combine all remaining ingredients in a jug and mix well. Pour the sauce over the meat and veg in the oven bag. Tie off the end of bag with enclosed tie. Place in oven and cook for 2 hours. If cooking shanks allow ½ to ¾ hour longer.

THE PLENARY COUNCIL— Witnessing to the Equal Dignity of Women and Men

There has been publicity about the Plenary Council's decisions about the equal dignity of women and men. Commencing this weekend, our Bulletin will publish the document the Plenary Council adopted.

God's word speaks clearly of the equal dignity of women and men: "So God created humankind in his image...male and female he created them" (Genesis 1:27). For Christians specifically, "there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28). In the Church, all people receive the gifts of the Holy Spirit that are mediated through our baptism: "There is one faith, one baptism, one God and father of all" (Ephesians 4: 4-6).

Scripture calls the Church to recognize the equal dignity of women and men and to esteem their contributions. Throughout history, the Church has looked to Mary the Mother of God as a model for every human person and the model for Christian discipleship. At the close of the Second Vatican Council, Pope Saint Paul VI spoke of the "hour of woman," recognizing the unique contribution that women make in the life of society and the Church. This has been true in the history of the Catholic Church in Australia. Mary of the Cross MacKillop, Eileen O'Connor, Mary Glowrey, and Caroline Chisholm are examples of faith-filled women who have made outstanding contributions to society and to Catholic life, often against significant odds.

[continued next week]

THIS 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

NEXT Sunday's Readings – on website

17TH SUNDAY IN ORDINARY TIME • Year C	
1st Reading	Genesis 20-32
2nd Reading	Colossians 2:12-14
Gospel	Luke 11:1-13

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

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WEEKDAY MASSES

Monday	_____
Tuesday ☞	5:30pm
Wednesday	9:00am
Thursday	9:00am
Friday	9:30am
<i>Anointing of the Sick 1st Friday</i>	