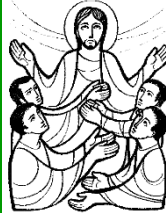




## Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

23/24 JULY 2022

17<sup>TH</sup> SUNDAY IN ORDINARY TIME + YEAR C

A NEW LOOK AT THE LITURGY *CTD.*

### THIS WEEK'S READINGS

*Ask, Ask, Ask, Ask, Ask ...*

In the gospel reading, Jesus teaches his disciples how to pray; he gives us the Lord's prayer.

The first thing to notice about the Lord's prayer is that it is full of petitions.

The first petition is that God's name would be hallowed. The second is that God's kingdom would come. The third is that God would give us our daily bread. And so on.

The Lord's prayer isn't just a litany of praise to God, then. It isn't just an expression of a pious wish that God's will be done. It isn't only a surrender of one's own will to God. Just look at the request for daily bread. It presents to God what we want God to give us. Having desires and presenting them to God are required by the Lord's prayer.

The second thing to notice is that people don't generally get what they ask for.

Ask and you will receive, the Lord says. But how many people around the world pray the Lord's prayer and go without food that day? And food is only the beginning. In every mass we ask God for healing: "Only say the word and my soul shall be healed." Then we lug our sinful, sick, and sorrowful souls around another day.

So here is the third thing to notice. Jesus doesn't promise that we will get the very thing we ask for. He says that if we ask, we will receive; but he doesn't happen to mention what we will receive.

If you think about it, you can see the point. If a sick person could heal himself, he would be the doctor, not the patient. The patient's job is to want to get well. It is the doctor's job to figure out how to get him well.

In the same way, the Lord's prayer requires us to trust God enough to tell him what we want—over and over and over. Our job is to ask continually. God's job is to figure out what to give us that will really fill us and heal us.

So, we might not get what we ask for. But as long as we keep asking, the Lord promises that we will receive—grace, pressed down, shaken together, running over, and gently given, from the God who loves us.

Luke presents the teaching of Jesus concerning prayer having in mind converts like himself. Christians coming from a Jewish background were accustomed to a tradition of daily prayer; Gentile converts, on the other hand, had to acquire a habit of regular prayer; Luke, therefore, stresses perseverance. This gospel may have something to say to us – as the pressures of daily life make regular prayer more difficult. "Teach us to pray". The disciples are not merely asking how to pray; they want to know what should be the content of the prayer that makes them true followers of Jesus. The Lord's Prayer, as it came to be called, soon had a central place in the Church's life. It was a badge of membership, a measure of the true Christian spirit. In the early Church, those preparing for Baptism learned the Lord's Prayer, but they did not join in public recitation until they shared in the celebration of the Eucharist.

In constant use in the Church's life, this prayer has evolved. We are more familiar with the form it has in Matthew's gospel (6:9-13). Luke's succinct wording, however, makes clear the essentials of the prayer of Jesus. God is addressed as 'Father'. In a sense this says all. Jesus came that we may know the mercy and generosity of his Father – the Father who is ready to give nothing less than the Holy Spirit to those who ask him. God will be given all honour, and God's 'kingdom', or reign, will certainly come – whether we pray for these things or not. In making these petitions, we are really asking that we – and all who share our world – may play our part in this fulfilment. (One of the Prefaces of the weekday liturgies expresses well the spirit of these petitions: 'Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace'.) We are encouraged to pray for 'our daily bread' – in the ups and downs of life, we can place all our trust in the Father who watches over us. And the prayer ends on a realistic note. We acknowledge our sinfulness, confident that we shall be forgiven – because we have learned the Father's ways, and are ready ourselves to forgive. Finally, whatever lies ahead, we put ourselves in God's care.

The insistence of Jesus on perseverance may puzzle us. Clearly, he does not mean that the Father has to be cajoled into granting the favours we ask. He has himself warned against thinking our prayer will be heard because we 'use many words' (Matthew 6:7). If, as we plead for what seems important to us, we bring our needs before God in simplicity and faith, and our relationship with the Father will grow and mature. Our prayer will certainly be heard, we have God's word for it – especially prayer made 'in the name of Jesus' (John 15:16) – though it may not be answered in the way we first expected.

Jesus tells us that our first prayer should be made to the Father – with whom, of course, he shares all things. It has often been pointed out that, for many Catholics, prayer made directly to the Father is not the familiar practice it should be.



# QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

## First Reading Genesis 18:20-32a

- ↪ What do you learn about God in this story? How does God respond to Abraham's persistence? If God has entered into a covenant with humankind, does God grant them power over God's heart??
- ↪ What do you learn about Abraham in the story? What behaviour of his would you like to imitate? How important were persistence and candour to him? God and Abraham: what is each one willing to do because of this covenant?

## Second Reading Colossians 2:12-14

- ↪ "God made you alive together with Christ, when God forgave us all our trespasses, erasing the record that stood against us with its legal demands." Why would this action of Christ (the complete demolition or razing of the wall between God and humankind) allow the children of God to ask the Father for all they need, or allow us to ask—and know we will receive, as in today's Gospel?
- ↪ "God made you alive together with Christ, when God forgave us all our trespasses, erasing the record that stood against us with its legal demands." Does this make it easier for you to appreciate what Jesus did for us?

## Gospel Luke 11:1-13

- ↪ How is the sleepy father in the parable similar to God? How are they different? Do you have confidence that God will hear you knock on his door? What do the readings this week do for your confidence? Do you think God already knows all your prayers of petition? Are your prayers of thanksgiving and praise spontaneous or studied?

- ↪ In giving us the "Lord's Prayer," does Jesus include us with him as brothers and sisters with God as our father? Why does Pope Francis say that this might be the most precious gift Jesus gave us during his earthly mission?

He delivers the "Lord's Prayer" to them, perhaps the most precious gift left to us by the Divine Master during his earthly mission. After revealing to us his mystery as Son and brother, with that prayer Jesus allows us to enter into God's paternity. I want to underscore this: when Jesus teaches us the "Our Father," he allows us to enter into God's paternity and he points the way to enter into a prayerful and direct dialogue with him, through the path of filial intimacy. It is a dialogue between a father and his son, of a son with his father.

What we ask in the "Our Father" is already fulfilled for us in his only Son: the sanctification of the Name, the advent of the Kingdom, the gift of bread, of forgiveness and of delivery from evil. As we ask, we open our hand to receive. To receive the gifts that the Father has shown us in his Son, ... always in communion with our brothers and sisters. ... We often feel the need to stop at the first word, "Father," and feel that paternity in our heart.

— Pope Francis, Angelus for the 17<sup>th</sup> Sunday, 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**

## WORLD DAY FOR GRANDPARENTS AND THE ELDERLY 2022

"In old age they will still bear fruit" (Psalm 92:15). These words of the Psalmist are glad tidings, a true "gospel" that we can proclaim to all on this second World Day for Grandparents and the Elderly. They run counter to what the world thinks about this stage of life, but also to the attitude of grim resignation shown by some of us elderly people, who harbour few expectations for the future.

Many people are afraid of old age. They consider it a sort of disease with which any contact is best avoided. The elderly, they think, are none of their concern and should be set apart, perhaps in homes or places where they can be cared for, lest we have to deal with their problems. This is the mindset of the "throw-away culture", which leads us to think that we are somehow different from the poor and vulnerable in our midst, untouched by their frailties and separated from "them" and their troubles. The Scriptures see things differently. A long life – so the Bible teaches – is a blessing, and the elderly are not outcasts to be shunned but living signs of the goodness of God who bestows life in abundance. Blessed is the house where an older person lives! Blessed is the family that honours the elderly!

Old age is not a time of life easily understood even by those of us who are already experiencing it. Even though it eventually comes with the passage of time, no one prepares us for old age, and at times it seems to take us by surprise. The more developed societies expend large sums on this stage of life without really helping people to understand and appreciate it; they offer healthcare plans to the elderly but not plans for living this age to the full. This makes it hard to look to the future and discern what direction to take. On the one hand, we are tempted to ward off old age by hiding our wrinkles and pretending to be forever young, while on the other, we imagine that the only thing we can do is bide our time, thinking glumly that we cannot "still bring forth fruit".

Retirement and grown children make many of the things that used to occupy our time and energy no longer so pressing. The recognition that our strength is ebbing or the onset of sickness can undermine our certainties. The fast pace of the world – with which we struggle to keep up – seems to leave us no alternative but to implicitly accept the idea that we are useless. We can resonate with the heartfelt prayer of the Psalmist: "Do not cast me off in the time of old age; forsake me not when my strength is spent" (71:9). – *Message of Pope Francis* [continued next week]

## Apostolic Letter of Pope Francis – 29 June 2022 [ctd.]

### *The Liturgy: place of encounter with Christ*

10. Here lies all the powerful beauty of the liturgy. If the resurrection were for us a concept, an idea, a thought; if the Risen One were for us the recollection of the recollection of others, however authoritative, as, for example, of the Apostles; if there were not given also to us the possibility of a true encounter with Him, that would be to declare the newness of the Word made flesh to have been all used up. Instead, the Incarnation, in addition to being the only always new event that history knows, is also the very method that the Holy Trinity has chosen to open to us the way of communion. Christian faith is either an encounter with Him alive, or it does not exist.

11. The Liturgy guarantees for us the possibility of such an encounter. For us a vague memory of the Last Supper would do no good. We need to be present at that Supper, to be able to hear his voice, to eat his Body and to drink his Blood. We need Him. In the Eucharist and in all the sacraments we are guaranteed the possibility of encountering the Lord Jesus and of having the power of his Paschal Mystery reach us. The salvific power of the sacrifice of Jesus, his every word, his every gesture, glance, and feeling reaches us through the celebration of the sacraments. I am Nicodemus, the Samaritan woman at the well, the man possessed by demons at Capernaum, the paralytic in the house of Peter, the sinful woman pardoned, the woman afflicted by haemorrhages, the daughter of Jairus, the blind man of Jericho, Zacchaeus, Lazarus, the thief and Peter both pardoned. The Lord Jesus who dies no more, who lives forever with the signs of his Passion continues to pardon us, to heal us, to save us with the power of the sacraments. It is the concrete way, by means of his incarnation, that he loves us. It is the way in which he satisfies his own thirst for us that he had declared from the cross. (John 19:28)

12. Our first encounter with his paschal deed is the event that marks the life of all believers: our Baptism. This is not a mental adhesion to his thought or the agreeing to a code of conduct imposed by Him. Rather, it is a being plunged into his passion, death, resurrection, and ascension, a being plunged into his paschal deed. It is not magic. Magic is the opposite of the logic of the sacraments because magic pretends to have a power over God, and for this reason it comes from the Tempter. In perfect continuity with the Incarnation, there is given to us, in virtue of the presence and action of the Spirit, the possibility of dying and rising in Christ.

13. How moving, the way in which this comes about. The prayer for the blessing of baptismal water reveals to us that God created water precisely with Baptism in mind. This means that when God created water, he was thinking of the Baptism of each one of us, and this same thought accompanied him all throughout his acting in the history of salvation every time that, with precise intention, he used water for his saving work. It is as if after having created water in the first place, he had wanted to perfect it by making it eventually to be the water of Baptism. It was thus that he wanted to fill it with the movement of his Spirit hovering over the face of the waters so that it could contain hidden within the power to sanctify. He used water to regenerate humanity through the flood. He controlled it, separating it to open the way of freedom through the Red Sea (cf. Exodus 14). He consecrated it in the Jordan, plunging into it the flesh of the Word soaked in the Spirit. At the end he blended it with the blood of his Son, the gift of the Spirit inseparably united with the gift of the life and death of the Lamb slain for us, and from his pierced side he poured it out over us. (John 19:34) And it is into this water that we have been immersed so that through its power we can be inserted into the Body of Christ and with him rise to immortal life. (cf. Romans 6:1-11).

### *The Church: Sacrament of the Body of Christ*

14. As Vatican Council II reminded us (cf. *Sacrosanctum Concilium*, n. 5), citing the scriptures, the Fathers, and the Liturgy — the pillars of authentic Tradition — it was from the side of Christ as He slept the sleep of death upon the cross that there came forth “the wondrous sacrament of the whole Church.” The parallel between the first Adam and the new Adam is striking: as from the side of the first Adam, after having cast him into a deep sleep, God draws forth Eve, so also from the side of the new Adam, sleeping the sleep of death on the cross, there is born the new Eve, the Church. The astonishment for us lies in the words that we can imagine the new Adam made his own in gazing at the Church: “*Here at last is bone of my bones and flesh of my flesh.*” (Genesis 2:23) For our having believed in His Word and descended into the waters of Baptism, we have become bone of his bone and flesh of his flesh.

15. Without this incorporation there is no possibility of living the fullness of the worship of God. In fact, there is only one act of worship, perfect and pleasing to the Father; namely, the obedience of the Son, the measure of which is his death on the cross. The only possibility of being able to participate in his offering is by becoming “sons in the Son.” This is the gift that we have received. The subject acting in the Liturgy is always and only Christ-Church, the mystical Body of Christ.

### *The theological sense of the Liturgy*

16. We owe to the Council — and to the liturgical movement that preceded it — the rediscovery of a theological understanding of the Liturgy and of its importance in the life of the Church. As the general principles spelled out in *Sacrosanctum Concilium* have been fundamental for the reform of the liturgy, they continue to be fundamental for the promotion of that full, conscious, active, and fruitful celebration, in the liturgy “the primary and indispensable source from which the faithful are to derive the true Christian spirit”. With this letter I simply want 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. The priestly prayer of Jesus at the Last Supper that all may be one judges every one of our divisions around the Bread broken, around the sacrament of mercy, the sign of unity, the bond of charity. [ctd. ...]

## WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

<b>Monday</b>	<b>25 Jul</b>	<b>St James</b> , apostle	2 Corinthians 4:7-15	Matthew 20:20-28
<b>Tuesday</b> 📖	<b>26 Jul</b>	<b>Sts Joachim &amp; Anne</b> , parents of Mary	Jeremiah 14:17-22	Matthew 13:36-43
<b>Wednesday</b>	<b>27 Jul</b>	Wednesday of Ordinary Time Week 17	Jeremiah 15:10,16-21	Matthew 13:44-46
<b>Thursday</b>	<b>28 Jul</b>	Thursday of Ordinary Time Week 17	Jeremiah 18:1-6	Matthew 13:47-53
<b>Friday</b>	<b>29 Jul</b>	<b>Sts Martha, Mary and Lazarus</b>	1 John 4:7-16	John 11:19-27
<b>Saturday</b>	<b>30 Jul</b>	Saturday of Ordinary Time Week 17	Jeremiah 26:11-16,24	Matthew 14:1-12
<b>Sunday</b>	<b>31 Jul</b>	<b>18<sup>TH</sup> SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below</b>		

### THIS WEEK'S RECIPE: Mulled Wine – proven and tried, guaranteed to please

750ml red wine [your choice!]; 150g caster sugar; ½ cup orange juice; peel of one lemon; peel of one orange; 1 star anise; 1 cinnamon stick; 5 cloves; 1 teaspoon fresh nutmeg; pinch of fresh ginger.

Place all the ingredients, except the wine, into a large saucepan and place on medium heat. Add just a small glug of red wine to the saucepan to ensure the sugar is covered. Let it cook for 4 to 5 mins until it becomes thick and sticky. This should let all the spices infuse well. Once the mixture has become sticky enough, add the rest of the wine and turn down the heat. You don't want the wine to boil otherwise all the alcohol will evaporate! Let cook for 5 minutes and serve hot with slices of fresh orange. It is best strained for serving to obtain a clear liquid – but always to be served hot to keep away the winter cold.



### THE PLENARY COUNCIL – Witnessing to the Equal Dignity of Women and Men [ctd.]

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

The Plenary Council has heard from women of varied experiences in the Church today. Sometimes women are joyful, happy, and thriving in their service to Christ and the Church. Other times women experience barriers and a lack of support in seeking to offer their gifts in service of the Gospel, which has caused frustration and disappointment. Authentic witness to the equal dignity of women and men requires addressing issues of power, authority, and the freedom of persons to decide and act on their decisions with informed consciences. We need to deepen our understanding of the human person, to appreciate more fully the gifts that women and men together bring to the life of the Church. This will require scriptural and theological formation and catechesis at the parish, diocesan, eparchial, and national levels. Here too, there is much work to be done.

In light of the above and aware of the extent of the ongoing challenges, this Plenary Council commits the Church in Australia to acting in ways that witness clearly to the equal dignity of women and men, with their diverse gifts and experiences. It commits the Church to enhancing the role of women in the Church, and to overcoming assumptions, culture, practices and language that lead to inequality.

*Those who had a consultative vote (i.e., non-bishops) voted 192 in favour, 7 modified support, 7 against. The bishop had a definitive vote and votes 43 in favour and 1 against. [Two-thirds majority is required]*

There were three other motions on this Section [Witnessing to the Equal Dignity of Women and Men], and those three motions and voting results will be published next week. *[continued next week]*

THIS Sunday's Readings – on website	NEXT Sunday's Readings – on website	SUNDAY
<b>17<sup>TH</sup> SUNDAY IN ORDINARY TIME • Year C</b>	<b>18<sup>TH</sup> SUNDAY IN ORDINARY TIME • Year C</b>	<b>MASS TIMES</b>
1 <sup>st</sup> Reading Genesis 18: 20-32	1 <sup>st</sup> Reading Ecclesiastes 1:2, 2:21-23	Saturday 5:30pm
2 <sup>nd</sup> Reading Colossians 2:12-14	2 <sup>nd</sup> Reading Colossians 3:1-5,9-11	Sunday 8:00am
Gospel Luke 11:1-13	Gospel Luke 12:13-21	📖 Saturday Mass recorded
<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> Lauren Faulks • <i>Parish Secretary</i> Tues, Wed 9am-3:30pm; Fri 9:30am-2:30pm	🌐 <a href="http://www.thirroulcatholic.org.au">www.thirroulcatholic.org.au</a> 🏠 325 Lawrence Hargrave Drive 📧 PO Box 44 • Thirroul 2515 ☎ 4268 1910 📠 4268 1976 💻 <a href="mailto:thirroul@dow.org.au">thirroul@dow.org.au</a> Parish School of St Michael ☎ 4267 2560	<b>WEEKDAY MASSES</b> Monday ——— Tuesday 📖 5:30pm Wednesday 9:00am Thursday 9:00am Friday 9:30am <i>Anointing of the Sick 1<sup>st</sup> Friday</i>