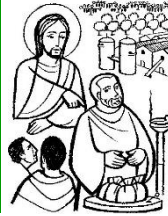




Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
30/31 JULY 2022
18TH SUNDAY IN ORDINARY TIME + YEAR C
A NEW LOOK AT THE LITURGY CTD.

THIS WEEK'S READINGS

All is vanity, the first reading, from Ecclesiastes, says. You toil in the day; you're anxious in the night. And it's all just vanity. Who cares?

No wonder many people think Ecclesiastes is a depressing book!

But notice that Jesus says something similar in the Gospel reading. The rich man was thinking about building bigger barns. But, in the parable, God says to him, "You fool! This night your soul will be required of you, and somebody else will get all your stuff." What will the rich man care about his barns then?

And that's the problem with many of the things we care about in this life, barns or material goods of any kind: you lose them when you die.

The same thing is true of a lot of what we spend our lives on. Those things don't amount to anything in the long run; and, like the rich man, we waste the part of our lives used up on them. There is time spent struggling for the next honour or the next accomplishment. There is time consumed on sorrowing over not getting the next honour or accomplishment. For that matter, there is time frittered away watching TV or doing nothing in any other way. Picture yourself as you come before God at your death, returning to God the talents he entrusted to you. Will you care about any of those things then? That's why Ecclesiastes says they are vanity. Whatever good is in them is transient; they die when you do. In the long run, then, who cares about them? You can't take any of them with you when you die, any more than the rich man could take his barns with him. When you come before the face of God, you won't care about them then either.

So, Ecclesiastes is a consoling book, not a depressing one. The transience of earthly goods should be comforting to us. Barns may be good; but, in the long run, getting them—or losing them—is not of overwhelming importance. We can do our work in quiet, and we can suffer our reverses in quiet too, because none of these things last.

Love lasts. Work done in love for love of the Lord lasts. And the Lord is everlasting. What is worth caring about is what lasts.

All three readings of today's liturgy make reference to material possessions. Finances, property, possessions are indispensable for the living of our human lives. But a wrong attitude to these things can have disastrous consequences. The question from the 'man in the crowd', in the gospel reading, reminds us that disputes about inheritance can destroy families. The disastrous consequences of greed – the obsession to have more – in the lives of people – both the rich and the poor – are so subtle that they can easily be overlooked.

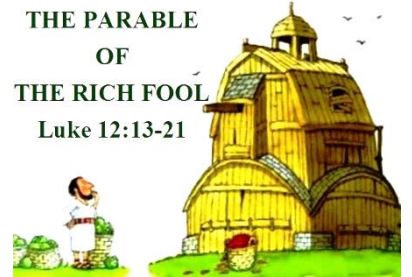
Ecclesiastes, from which the first reading comes, is one of the most unusual books of the bible. Its writer is not lacking in all that makes a good life in the eyes of the world; but for him, looking at things from a merely human point of view, life seems futile. His is the voice of humanity waiting for the truth Christ brings. He speaks, too, for those today who can find no meaning in life because they do not know Christ. This fullness of life and truth that Christ brings is enthusiastically expressed in the reading from Colossians. Human fulfilment will not be found in 'the things that are on the earth' alone, but in 'the life we have with Christ in God', in the 'glory' of a new heaven and a new earth.

The attitude the Christian should have to possessions is one of Luke's favourite themes. It is he who gives us the first beatitude in the challenging form, 'How blessed are you who are poor'. He is not praising material poverty; but declaring that those who know material poverty are those who are most likely to learn to rely upon their relationship with God, rather than upon the specious security that wealth brings. Today's gospel reading is the first part of a long passage that takes up this theme. The parable of Jesus, with which Luke begins, underlines the false sense of security brought by possessions. The wealthy farmer is not portrayed as being wicked. In fact, worldly wisdom would be inclined to say that he should be commended for his foresight. But in God's eyes, Jesus bluntly tells us, he is a 'fool'. The emptiness of his life is clear in the end – when God's call comes, he has nothing that he can call his own. It is not what we have, but what we are that matters!

Because possessions are so important for our welfare and that of our families, this is not an easy lesson to learn. Paul's warning in today's reading from Colossians reinforces the lesson of the parable. In listing the kinds of conduct that are incompatible with our new life in Christ, he warns especially against 'greed, which is the same thing as worshipping a false god'. The comparison is a forceful one. The unbalanced pursuit of material things, he says, can take possession of a person, so that their life is built on a lie. Jesus concludes his parable with the same thought: 'make yourselves rich in the sight of God' – set your heart on what really matters; recognise what it is that you will take with you into eternal life. Luke's strong convictions in this matter lead him to conclude the continuation of this passage with these challenging words: 'Sell your possessions and give to those in need. Get yourself treasure that will not fail you'.

Who Cares?

THE PARABLE
OF
THE RICH FOOL
Luke 12:13-21



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Ecclesiastes 1:2; 2:21-23

- ✚ Is there more of “toil and anxiety” than you want in your life? Would an increase in faith serve the same purpose as a pill for curing anxiety?
- ✚ This reading is about priorities. Do yours occasionally need to be checked and rearranged? Louisa Mae Alcott, toward the end of chapter 40 in her book, *Little Women*, says, “Love is the only thing that we can carry with us when we go, and it makes the end so easy.” What do you think?

Second Reading Colossians 3:1-5, 9-11

- ✚ Not that there is anything wrong with some of our practices in the Church, but might we discover through synodality discussions that taking off the “old self with its practices and putting on the new self” is helpful in “seeking what is above”?
- ✚ “Here there is no Greek and Jew, circumcision and uncircumcision. ... ” Could Saint Paul give the same speech today? How would acting as if “Christ is all and in all” solve today’s problems like racism?

Gospel Luke 12:13-21

- ✚ Many would determine their worth as a person by the greatness of their house or portfolio or the make of their car. What about you? How do you estimate a person’s worth? Is it possible for a person to have much and still give much?
- ✚ What are some qualities that “matter to God”? On the other hand, what might be the source of anxiety, adversity, abuse of power, and war? What, according to Pope Francis is the source of true happiness?

It is understood that this does not mean estranging oneself from reality, but rather seeking the things that have true value: justice, solidarity, welcome, fraternity, peace, all things that make up the true dignity of humankind. It is a case of leading a life that is fulfilled not according to a worldly manner, but rather according to the style of the Gospel: to love God with all one’s being, and love one’s neighbor as Jesus loved him, that is, in service and in giving oneself. Covetousness of goods, the desire to have goods, does not satisfy the heart, but rather causes more hunger! Covetousness is like those tasty candies: you take one and say: “Ah! It is so good,” and then you take another; and one follows the other. Such is covetousness: it never satisfies. Be careful! Love that is understood and lived in [the style of the Gospel] is the source of true happiness, whereas the exaggerated search for material goods and wealth is often a source of anxiety, adversity, abuse of power, war. Many wars begin from covetousness. Pope Francis, *Angelus*, 4 August 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

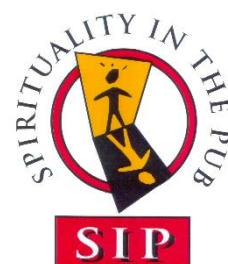
VINNIES WINTER APPEAL 2022

“Give more women and children the chance to escape violence” – Domestic violence is the leading cause of homelessness for women and children. For two frightening years Leah and Charlotte lived in their car and spent their days in parks because they had nowhere else to go. Thankfully they connected with Vinnies volunteers who were able to get them into a refuge and eventually their own home. Your support this winter will help provide accommodation, financial support and material assistance to help families like Leah and Charlotte to start again. We realise that you have already contributed generously to the Vinnies Flood Appeal and the Ukraine Fundraiser earlier this year, but if you are able to make a contribution no matter how small, it would be gratefully accepted. The Appeal will be run over the weekends of **6-7 and 13-14 August**.



SPIRITUALITY IN THE PUB – SPIRITUALITY ON THE SOFA

7:30pm, Wednesday, 3 August 2022. This year’s theme is “Being Heard”, and the topic for Wednesday evening is “**A Post-Plenary Council Reflection – what comes next?**” Join us from home via Zoom; listen to the wisdom of our two Plenary Council experts **Geraldine Doogue** and **Paul Collins**; and engage with them in conversation - what do you think comes next? Susan Eichorn will be our Moderator. www.catalystforrenewal.org.au
<https://us02web.zoom.us/j/82765489344?pwd=c1Q5dCtHUzc0OEFJ6ZFcxUGtkSDJNUT09>
Meeting ID: 827 6548 9344 Passcode: 416853



THE COMING WEEKS – PLANNING AHEAD

From 7 to 12 August, and from 15 to 19 August, Ken will be at Baulkham Hills teaching canon law for some 24 students in the Institute of Tribunal Practice. While Ken is away, Andrew, of course, will be here, and he will be joined during the weekdays by **Peter Clifford ofm**, one of our friars from Waverley. On a practical note, plan ahead for the feast of the Assumption, **Monday, 15 August**: Masses are at **Bulli, 9:30am ... Corrimal, 11:30am ... Thirroul at 7:00pm.**

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

The Liturgy: antidote for the poison of spiritual worldliness

17. On different occasions I have warned against a dangerous temptation for the life of the Church, which I called “spiritual worldliness.” I spoke about this at length in the exhortation *Evangelii gaudium* (nn. 93-97), pinpointing Gnosticism and neo-Pelagianism as two versions connected between themselves that feed this spiritual worldliness.

The first shrinks Christian faith into a subjectivism that “ultimately keeps one imprisoned in his or her own thoughts and feelings.” (EG 94) The second cancels out the role of grace and “leads instead to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyses and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying.” (EG 94)

These distorted forms of Christianity can have disastrous consequences for the life of the Church.

18. From what I have recalled above it is clear that the Liturgy is, by its very nature, the most effective antidote against these poisons. Obviously, I am speaking of the Liturgy in its theological sense and certainly not, as Pius XII already affirmed, Liturgy as decorative ceremonies or a mere sum total of laws and precepts that govern the cult.

19. If Gnosticism intoxicates us with the poison of subjectivism, the liturgical celebration frees us from the prison of a self-referencing nourished by one’s own reasoning and one’s own feeling. The action of the celebration does not belong to the individual but to the Christ-Church, to the totality of the faithful united in Christ. The liturgy does not say “I” but “we,” and any limitation on the breadth of this “we” is always demonic. The Liturgy does not leave us alone to search out an individual supposed knowledge of the mystery of God. Rather, it takes us by the hand, together, as an assembly, to lead us deep within the mystery that the Word and the sacramental signs reveal to us. And it does this, consistent with all action of God, following the way of the Incarnation, that is, by means of the symbolic language of the body, which extends to things in space and time.

20. If neo-Pelagianism intoxicates us with the presumption of a salvation earned through our own efforts, the liturgical celebration purifies us, proclaiming the gratuity of the gift of salvation received in faith. Participating in the Eucharistic sacrifice is not our own achievement, as if because of it we could boast before God or before our brothers and sisters. The beginning of every celebration reminds me who I am, asking me to confess my sin and inviting me to implore the Blessed Mary ever virgin, the angels and saints and all my brothers and sisters to pray for me to the Lord our God. Certainly, we are not worthy to enter his house; we need a word of his to be saved. We have no other boast but the cross of our Lord Jesus Christ. The Liturgy has nothing to do with an ascetical moralism. It is the gift of the Paschal Mystery of the Lord which, received with docility, makes our life new. The cenacle is not entered except through the power of attraction of his desire to eat the Passover with us: I have eagerly desired to eat this Passover with you before I suffer (Luke 22:15).

Rediscovering daily the beauty of the truth of the Christian celebration

21. But we must be careful: for the antidote of the Liturgy to be effective, we are required every day to rediscover the beauty of the truth of the Christian celebration. I refer once again to the theological sense, as n. 7 of *Sacrosanctum Concilium* so beautifully describes it: the Liturgy is the priesthood of Christ, revealed to us and given in his Paschal Mystery, rendered present and active by means of signs addressed to the senses (water, oil, bread, wine, gestures, words), so that the Spirit, plunging us into the paschal mystery, might transform every dimension of our life, conforming us more and more to Christ. [continued next week]

WORLD DAY FOR GRANDPARENTS AND THE ELDERLY 2022 [CTD.]

Yet that same psalm (71) – which meditates on how the Lord has been present at every stage of our lives – urges us to persevere in hope. Along with old age and white hairs, God continues to give us the gift of life and to keep us from being overcome by evil. If we trust in him, we will find the strength to praise him still. We will come to see that growing old is more than the natural decline of the body or the inevitable passage of time, but the gift of a long life. Aging is not a condemnation, but a blessing!

For this reason, we ought to take care of ourselves and remain active in our later years. This is also true from a spiritual standpoint: we ought to cultivate our interior life through the assiduous reading of the word of God, daily prayer, reception of the sacraments and participation in the liturgy. In addition to our relationship with God, we should also cultivate our relationships with others: first of all, by showing affectionate concern for our families, our children and grandchildren, but also for the poor and those who suffer, by drawing near to them with practical assistance and our prayers. These things will help us not to feel like mere bystanders, sitting on our porches or looking out from our windows, as life goes on all around us. Instead, we should learn to discern everywhere the presence of the Lord. Like “green olive trees in the house of God” (cf. Psalm 52:10), we can become a blessing for those who live next to us.

Old age is no time to give up and lower the sails, but a season of enduring fruitfulness: a new mission awaits us and bids us look to the future. “The special sensibility that those of us who are elderly have for the concerns, thoughts and the affections that make us human should once again become the vocation of many. It would be a sign of our love for the younger generations”. This would be our own contribution to the *revolution of tenderness*, a spiritual and non-violent revolution in which I encourage you, dear grandparents and elderly persons, to take an active role.

Our world is passing through a time of trial and testing, beginning with the sudden, violent outbreak of the pandemic, and then by a war that is harming peace and development on a global scale. [continued next week]

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

| | | | | |
|------------------|--------------|--|-----------------------------|------------------|
| Monday | 1 Aug | St Alphonsus Liguori , bishop, doctor | Jeremiah 28:1-17 | Matthew 14:13-21 |
| Tuesday 📧 | 2 Aug | Tuesday of Ordinary Time Week 18 | Jeremiah 30:1-2,12-15,18-22 | Matthew 14:22-36 |
| Wednesday | 3 Aug | St Dominic , priest | Jeremiah 31:1-7 | Matthew 15:21-28 |
| Thursday | 4 Aug | St John Vianney , priest | Jeremiah 31:31-34 | Matthew 16:13-23 |
| Friday | 5 Aug | Friday of Ordinary Time Week 18 | Nahum 2:1,3; 3:1-3,6-7 | Matthew 16:24-28 |
| | | Anointing of the Sick during 9:30am Mass | | |
| Saturday | 6 Aug | The Transfiguration of the Lord | 2 Peter 1:16-19 | Luke 9:28-36 |
| Sunday | 7 Aug | 18TH SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below Ken is at Baulkham Hills teaching 7 to 12 August; Welcome to Peter Clifford ofm | | |

Monday 15 Aug Feast of the Assumption

Masses: **Bulli 9:30am; Corrimal 11:30am; Thirroul 7:00pm.**

THIS WEEK'S RECIPE: Choc chip and almond slice from Chef Raymond

The almond meal makes this choc chip slice moist and gives it a delicious nutty taste. Melted butter, to grease; 150g butter, at room temperature; 100g (½ cup) caster sugar; 1tsp vanilla extract; 2 eggs; 250g pkt dark choc bits; 110g pkt almond meal; 75g (½ cup) plain flour; 75g (½ cup) self-raising flour; 1tbsp milk; 80g white chocolate, finely chopped. Preheat oven to 160°C. Brush a 16 x 26cm (base measurement) slice pan with melted butter to grease. Line the base and 2 long sides with non-stick baking paper, allowing sides to overhang. Use an electric beater to beat the butter and sugar in a bowl until pale and creamy. Beat in the vanilla. Add the eggs, one at a time, beating well after each addition until combined. Add the choc bits, almond meal, combined flour and milk, and stir until well combined. Spread the mixture into the lined pan. Bake for 30 minutes or until a skewer inserted into the centre comes out clean. Set aside in the pan to cool completely. Meanwhile, place the white chocolate in a heatproof bowl over a saucepan of simmering water (make sure the bowl doesn't touch the water) and stir until the chocolate melts and is smooth. Use a fork to drizzle the melted white chocolate over the slice. Set aside to set. Cut into squares to serve. *Do you have a favourite recipe to share from around the world? Please email the Parish Office.*

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.

Motion 4.2: That the Plenary Council commits the Church in Australia to ensuring:

- through formal policies and intentional practice, the experiences and perspectives of women, including women who exercise ministry, are heard, considered and valued at local, diocesan and national levels. This is particularly important for matters which affect them distinctively;
- that women are appropriately represented in decision-making structures of Church governance at the parish, diocese or eparchy, and national level, and in Church agencies, entities, and organisations;
- that dioceses and eparchies recognise and value publicly, and properly remunerate, women who lead and serve in the Church in various ways.

Those who had a consultative vote (i.e., non-bishops) voted **188 in favour**, 8 modified support, 11 against. The bishops had a definitive vote and voted **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 |
|--|---|--|
| 17TH SUNDAY IN ORDINARY TIME • Year C | 18TH SUNDAY IN ORDINARY TIME • Year C | MASS TIMES |
| 1st Reading Ecclesiastes 1:2, 2:21-23 | 1st Reading Wisdom 18:6-9 | Saturday 5:30pm |
| 2nd Reading Colossians 3:1-5,9-11 | 2nd Reading Hebrews 11:1-2,8-19 | Sunday 8:00am |
| Gospel Luke 12:13-21 | Gospel Luke 12:32-48 | 📧 Saturday Mass recorded |
| Parish of St Michael – Thirroul <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 • 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 <i>Anointing of the Sick 1st Friday</i> |