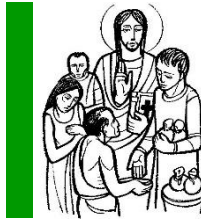




Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
6/7 AUGUST 2022
19TH SUNDAY IN ORDINARY TIME + YEAR C
VINNIES WINTER APPEAL BEGINS

THIS WEEK'S READINGS

In the gospel reading, Jesus tells two parables, one about servants and one about stewards. In the parable about the servants, he mentions a reward for the good ones. In the parable about the stewards, he adds a punishment for the bad ones. The bad steward will be assigned a place with the unfaithful.

The unfaithful are those who don't have what faith alone will get you: union with the Lord. So, when the Lord says to some people, "Go away!"—the bad steward will be in that group.

This is truly a dreadful punishment.

So, what is a steward, and what does it take to be a bad one?

Well, a steward is a person who has servants under him. In the parable, these are the Lord's servants. Since every human being is the Lord's servant in one way or another, then every person who has any human beings in his power is a steward of the Lord's, in virtue of having some kind of charge of the Lord's servants. If you are the president of a company or if you are a mother or father of small children, you are one of the Lord's stewards, because there are human beings who are in your power.

It doesn't take much to meet this condition for being a steward. If you sit at the dinner table with other people who can't easily get away from you, you are the Lord's steward as far as those people are concerned. To some small extent, they are in your power until you leave the table and them.

Two things mark out the bad stewards. First, they consider their own needs and desires solely, not the needs and desires of those who are in their power. Second, when he deals with those in his power, he treats them unjustly. A mother who watches TV instead of caring for her children or who lets the older child tyrannize the younger one is a bad steward. A president of a company who assigns raises not to reward merit but to get revenge on his political enemies in the company is a bad steward too.

So, having other people in your power is a fearsome responsibility. Do it badly, and you get a place among the faithless, outside, looking in at the dinner the Lord has made for the faithful, who served him well.

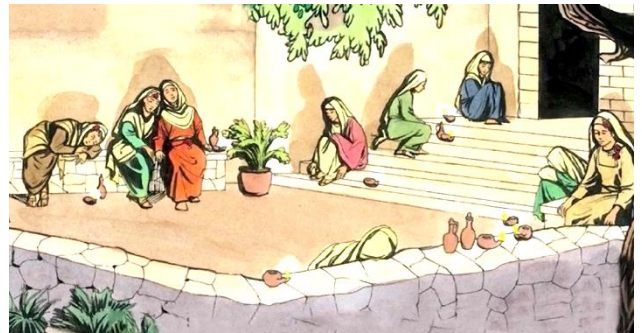
The central chapters of Luke's gospel, as we have seen, present the instructions of Jesus to his disciples, as he makes his final journey to Jerusalem. Luke preserves this teaching as a legacy for disciples of all ages. Our readings will be from this section until the Church's year has almost ended.

Today's gospel passage follows on from teaching concerning a right attitude to this world's possessions: 'Get yourself treasure that will not fail you'. What has gone before serves as an introduction to the theme of hope. Christian hope is very fundamental in the lives of those who are true followers of Jesus. Hope – one of the 'three theological virtues' (fundamental to our relationship with God; cf. 1 Corinthians 13:13) – is little appreciated by many of our people, whose faith is often too individualistic. Because they are not familiar with the great story unfolding in the Scriptures, their faith awareness does not include an eager longing for the final achievement of God in the divine plan for the whole of creation. Christian hope is the certainty that, despite all appearance to the contrary, God's final reign will come: 'Fear not, little flock, it has pleased your Father to give you the kingdom'. This certainty is essential to a vital faith, the second reading tells us: 'only faith can guarantee the blessings we hope for, or prove the existence of the realities that at present remain unseen'.

Believing that God's final achievement had been realised in the Saviour's resurrection, the first Christians looked forward to his imminent return. With the passing of time, their faith had to adjust to an indefinite time of waiting. Luke's presentation of Christ's teaching reflects this. Faithful disciples will prepare for their final meeting with the Lord by giving themselves to the things of daily life. They will be judged according to their faithfulness and generosity in doing this. At the same time, however long the period of waiting may be, they must have an attitude of readiness and hope – in the 'third watch' the night is almost over and the dawn is coming. When the Lord does come, the fulfilment of their hope will exceed all their expectations and imaginings: the Lord himself 'will put on an apron, sit them down at table and wait on them' – a magnificent image, combining the eschatological banquet looked forward to by the prophets, and the 'Servant' theme of the late Isaian writings with which Jesus identified: 'the Son of Man came not to be served but to serve, and to give his life as a ransom for many' (Matthew 20:28).

Today, we begin a series of reading from the concluding section of the letter to the Hebrews. The theme of hope is strong in this letter, written to encourage converts from Judaism who are nostalgic for their old ways. They are reminded of the great plan of God, and of faith's 'guarantee of realities that at present remain unseen' – reminded that Abraham himself lived as 'a stranger and nomad – longing for a better homeland, a heavenly homeland'.

What Does It Take To Be Faithless?



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Wisdom 18:6-9

- ✚ Are you certain enough of God's covenant with us that you could carry out what scripture calls a "leap of faith"? What gave the Israelites courage to begin their journey into the unknown? Do you make smaller leaps of faith, maybe of hope, in your everyday life?
- ✚ Does your faith in Jesus' promises give you the courage like an "inexhaustible treasure," promises like the one he makes in the Gospel to stand up against injustices—such as the inhuman treatment of immigrant children, human trafficking, the climate crisis or gun control? Do you need trust as well as courage?

Second Reading Hebrews 11:1-2, 8-12

- ✚ Abraham was called to an unknown country. Do you sometimes feel you are on uncharted faith territory? Who helps you with certainty and responsibility in these unmapped areas of faith? What tests your faith? Would God ever call you to unknown places?
- ✚ "God promised Abraham that he would have many descendants. What allowed Abraham to offer up his and Sarah's child? Can you relate to this story in any way? How is your trust? Does it remind you of God's offering up his only son?"

Gospel Luke 12:32-48

- ✚ Jesus says to be "vigilant" and "like servants who await their master's return, be ready to open immediately when he comes and knocks"? Do you "watch" for God in your everyday life? Where do you find him?
- ✚ How does Pope Francis describe pure joy in heaven through his analogy of the servant story?

We cannot truly understand in what this supreme joy consists. However, Jesus lets us sense it with the analogy of the master who, finding his servants still awake on his return: "will gird himself and have them sit at table, and he will come and serve them" (Luke 12:37ff). The eternal joy in heaven is manifested this way: the situation will be reversed and it will no longer be the servants, it will be us, who will serve God—but God himself will place himself at our service. And Jesus does this as of now: Jesus prays for us, Jesus looks at us and prays to the Father for us. Jesus serves us now. He is our servant. And this will be the definitive joy. The thought of the final encounter with the Father, abundant in mercy, fills us with hope and stirs us to constant commitment, for our sanctification and for the building of a more just and fraternal world.

Pope Francis, *Angelus*, 11 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 – this weekend and next

"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**.



A special collection will be taken up after the homily this weekend and next – you can donate using cash or using your credit card (on the special Vinnies envelopes provided). If you are unable to get to our church, you can donate online: <https://my.fundraise.vinniesnsw.org.au/fundraise-your-way/vinnies-thirroul-winter-appeal-2022>

CONFIRMATION – CONGRATULATIONS TO MARGARET MUKASHEMA

Congratulations to **Margaret Mukashema**, who was baptised at Uganda Martyrs Church, Buyoga, Masaka, Uganda. Margaret now lives in Austinmer, and she receives the Sacrament of Confirmation during the 5:30pm Mass, Saturday, 6 August. **Congratulations, Margaret.**



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 23 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 **Thursday, 11 August**, we celebrate the feast of Saint Claire of Assisi. All are welcome to the usual Thursday Mass at **9:00am**. 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.]

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.

22. The continual rediscovery of the beauty of the Liturgy is not the search for a ritual aesthetic which is content by only a careful exterior observance of a rite or is satisfied by a scrupulous observance of the rubrics. Obviously, what I am saying here does not wish in any way to approve the opposite attitude, which confuses simplicity with a careless banality, or what is essential with an ignorant superficiality, or the concreteness of ritual action with an exasperating practical functionalism.

23. Let us be clear here: every aspect of the celebration must be carefully tended to (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed. Such attention would be enough to prevent robbing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual that the Church sets down. But even if the quality and the proper action of the celebration were guaranteed, that would not be enough to make our participation full.

Amazement before the Paschal Mystery: an essential part of the liturgical act

24. If there were lacking our astonishment at the fact that the paschal mystery is rendered present in the concreteness of sacramental signs, we would truly risk being impermeable to the ocean of grace that floods every celebration. Efforts to favour a greater quality to the celebration, even if praiseworthy, are not enough; nor is the call for a greater interiority. Interiority can run the risk of reducing itself to an empty subjectivity if it has not taken on board the revelation of the Christian mystery. The encounter with God is not the fruit of an individual interior searching for Him, but it is an event given. We can encounter God through the new fact of the Incarnation that reaches in the Last Supper the extreme point of his desiring to be eaten by us. How can the misfortune of distancing ourselves from the allure of the beauty of this gift happen to us?

25. When I speak of astonishment at the paschal mystery, I do not at all intend to refer to what at times seems to me to be meant by the vague expression “sense of mystery.” Sometimes this is among the presumed chief accusations against the liturgical reform. It is said that the sense of mystery has been removed from the celebration. The astonishment or wonder of which I speak is not some sort of being overcome in the face of an obscure reality or a mysterious rite. It is, on the contrary, marvelling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus (cf. Ephesians 1:3-14), and the power of this paschal deed continues to reach us in the celebration of the “mysteries,” of the sacraments. It is still true that the fullness of revelation has, in respect to our human finitude, an abundance that transcends us and will find its fulfilment at the end of time when the Lord will return. But if the astonishment is of the right kind, then there is no risk that the otherness of God’s presence will not be perceived, even within the closeness that the Incarnation intends. If the reform has eliminated that vague “sense of mystery,” then more than a cause for accusations, it is to its credit. Beauty, just like truth, always engenders wonder, and when these are referred to the mystery of God, they lead to adoration.

26. Wonder is an essential part of the liturgical act because it is the way that those who know they are engaged in the particularity of symbolic gestures look at things. It is the marvelling of those who experience the power of symbol, which does not consist in referring to some abstract concept but rather in containing and expressing in its very concreteness what it signifies.

[continued next week]

OUR PARISH IS GOING GREENER

Your Parish Finance Council has contracted Unlimited Solar Solutions to instal Solar Panels to service the church and the presbytery. There are 47 panels placed on the presbytery roof at a cost of \$24,067 less government subsidies of \$9,438, for a nett cost to the parish of **\$14,629**. It is expected that our annual electricity costs of \$3,500 will drop to near zero after selling back our surplus electricity to our provider, once the installation is complete – which was achieved on Thursday, 4 August. Our expected payback period is 4 years.

The Parish Finance Council is appointed by the Parish Priest, **Patrick Vaughan**, and comprises **Ray Mirabito** (chair), **Rodney Bolton**, **Elaine Chamberlain**, **Gary Grace**, **Nicole Grantham** and **Brian Hazell**. Please talk with any members of the Finance Council if you have ideas for our Parish.



CATHOLIC WOMEN'S LEAGUE – 10AM TUESDAY, 9 AUGUST

We will be meeting in the McCarthy Centre at 10:00am. All are very welcome to join us for morning tea.

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	8 Aug	St Mary MacKillop , virgin	1 Kings 17:8-16	Colossians 3:12-17	Matthew 6:35-34
			Ken is at Baulkham Hills teaching 7 to 12 August; Welcome to Peter Clifford ofm		
Tuesday ✕	9 Aug	Tuesday of Ordinary Time Week 19	Ezekiel 2:8-3:4	Matthew 28:2-5,10,12-14	
		10:00am Catholic Women's League meeting in McCarthy Centre			
Wednesday	10 Aug	St Lawrence , deacon, martyr	2 Corinthians 9:6-10	John 12:24-26	
Thursday	11 Aug	St Clare , virgin, Poor Clare	Hosea 2:14,15,19-20	2 Corinthians 4:6-10,16-18	John 15:4-10
Friday	12 Aug	Friday of Ordinary Time Week 19	Ezekiel 16:1-15,60,63	Matthew 19:3-12	
Saturday	13 Aug	Saturday of Ordinary Time Week 19	Ezekiel 18:1-10,13,30-32	Matthew 19:13-15	
		Dinner at Club Thirroul after 5:30pm Mass Saturday			
Sunday	14 Aug	20TH SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below			
		Ken is at Baulkham Hills teaching 15 to 19 August; Welcome back Peter Clifford ofm			
Monday	15 Aug	Feast of the Assumption			
		Masses: Bulli 9:30am; Corrimal 11:30am; Thirroul 7:00pm.			

THIS WEEK'S RECIPE: Coconut and Date Slice

1 cup chopped dates; ½ cup boiling water; 125g butter; ½ cup caster sugar; 1 egg; ⅔ cup self-raising flour; ¼ cup coconut. Grease a 14cm x 21cm loaf pan, line with baking paper. Cream butter and sugar, add egg. Stir in sifted flour, coconut and dates. Bake in a moderate oven about 40 minutes. Stand on a wire rack before turning out for 5 minutes to cool.

Some people think they cannot cook, or they need a recipe book to boil water ... but if you can read, then you can cook. *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. Concluding this weekend, our Bulletin will publish the document the Plenary Council adopted.

Motion 4.3: That each Australian diocese and eparchy commits to supporting, with appropriate formation and recognition, new opportunities for women to participate in ministries that engage with the most important aspects of diocesan and parish life.

Those who had a consultative vote (i.e., non-bishops) voted **183 in favour**, 9 modified support, 17 against. The bishops had a definitive vote and voted **43 in favour** and 1 against. [Two-thirds majority is required]

Motion 4.4: That the Plenary Council commits the Church in Australia to implementing more fully the undertakings made by the Australian Catholic Bishops Conference in their Social Justice Statement, *Woman and Man: The Bishops Respond* (2000), in response to the research report *Woman and Man: One in Christ Jesus* (1999).

Those who had a consultative vote (i.e., non-bishops) voted **173 in favour**, 6 modified support, 28 against. The bishops voted **38 in favour**, 3 modified support and 3 against. [Two-thirds majority is required]

Motion 4.5: That, should the universal law of the Church be modified to authorise the diaconate for women, the Plenary Council recommends that the Australian Bishops receive this possibility with openness and examine how best to implement it in the context of the Church in Australia..

Those who had a consultative vote (i.e., non-bishops) voted **163 in favour**, 7 modified support, 41 against. The bishops voted **38 in favour**, 1 modified support and 5 against. [Two-thirds majority is required]

THIS Sunday's Readings – on website	NEXT Sunday's Readings – on website	SUNDAY MASS TIMES
19TH SUNDAY IN ORDINARY TIME • Year C	20TH SUNDAY IN ORDINARY TIME • Year C	Saturday 5:30pm
1st Reading Wisdom 18:6-9	1st Reading Jeremiah 38:4-6,8-10	Sunday 8:00am
2nd Reading Hebrews 11:1-2,8-19	2nd Reading Hebrews 12:1-4	☑ Saturday Mass recorded
Gospel Luke 12:32-48	Gospel Luke 12:49-53	
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>