



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

13/14 AUGUST 2022

20TH SUNDAY IN ORDINARY TIME + YEAR C

VINNIES WINTER APPEAL CONTINUES

THIS WEEK'S READINGS

On Fire

In the gospel reading, Jesus says that he has come to set the world on fire. This fire, he says, will destroy peace. It will produce divisions even within a family.

Is this nice? Is this loving? Aren't we supposed to live in peace with everybody? How can Jesus say he came on purpose to set things on fire?

Well, what is peace anyway?

Peace is a kind of order and unity, isn't it? We have peace with other people when we are at one with each other—and when our oneness unites us around goodness. That last condition matters. A mother who is at one with her toddler because she does everything he wants, does not have peace. She just has capitulation to his baby will, and her knuckling under to him might be very destructive to him. Peace results only when she and her toddler at one with each other in what is good for both of them, for her as mother and for him as baby.

And, of course, the same point applies to adults. If you hear your neighbour's wife screaming because he is beating her, then there is no peace in your trying to be at one with him. If you try to see things from the point of view of that wife-beater and just accept what he is doing, you are not at peace with him. You are just complicit in his crime. Even if you only try not to get involved, turning up the TV louder so you can't hear her cries, you are not at peace with him. You are only conniving at his evil and adding your own cowardice to the list of your sins.

So, there is no peace for you in your failure to confront a wrongdoer. And notice that your failure to confront him doesn't result in peace for him either. We have it on the authority of scripture that there is no peace for the wicked. (Isaiah 48:22, 57:21)

So, if you hear your neighbour beating his wife, call 000, and what it takes to stop him. If you love the Lord's goodness and your neighbour's, then you will hate the evil your neighbour is doing.

So, be on fire for goodness. Our God is a consuming fire of love, and there is peace for us only if we are at one with him in that fire.

No doubt Luke knows that his readers would be startled by today's reading: 'Do you suppose I bring peace. No, I tell you, but rather division'. But he sees these statements of Jesus as important for the Church community of his time, that was facing great difficulties: not only from persecution on the part of outsiders, but also from internal disputes and divisions that sometimes ended up in the civil court, disputes that divided the Christian community itself and even the families that belonged to it. Such a situation calls for stern measures.

The whole story of the Scriptures leaves us in no doubt that evil, or 'sin', is real. God's designs for the human family have been continually frustrated by selfishness and destructiveness – sometimes motivated by the evil in human hearts; sometimes more an expression of ignorance and foolishness, but destructive nonetheless. Jesus did not come to provoke dissent; but the decision to live by the ways of God, that was essential to the message he preached, inevitably led to disagreements. If selfishness and destructiveness are to have their way unchallenged, the peace Christ came to bring – as a foretaste of the final 'kingdom' – will never become a reality.

It is important – in a moment of history marked by an increase of violence that is often motivated by religious differences – to understand the paradox involved in these startling words of Jesus. Luke has already made it clear that Jesus came to bring peace – rebuking the brothers who called down vengeance on the unfriendly Samaritans (9:55); proclaiming the demands of his New Commandment: 'Love your enemies, do good to those who hate you' and you will be true children of the Father who 'is kind to the ungrateful and the wicked' (6:27-35). The very words Luke quotes invite us to understand the paradoxical truth of what he is saying. The 'fire' he brings can symbolise destruction or purification. When we recall Luke's account of the message preached by John the Baptist, that the one who came after him would 'baptise with the Holy Spirit and with fire' (3:16), and we link this with reference to the ordeal that awaits him in Jerusalem as a 'baptism', we can conclude that his is a purifying fire. His standing up to the forces of violence and destructiveness in opposition to him are to be a healing and reconciliation for a world unable to overcome its divisions and antagonisms. The true disciples of Jesus have understood the paradox: 'God was in Christ, reconciling the world to himself' (2 Corinthians 5:19); 'For he is the peace between us' (Ephesians 2:14); 'a peace the world cannot give, that is my gift to you' (John 14:27).

When we know the challenge of having to oppose the forces of destructiveness, we have the example of the Saviour's courage, as he pressed on to Jerusalem, and 'endured the cross, for the sake of the joy which was still in the future'.



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Jeremiah 38:4-6, 8-10

- ↪ Jeremiah was a prophet thrown into a cistern to die for speaking out against the waging of war. Can you think of people in the present time that were/are treated the same way for speaking out against injustice? Are people listening now to those holding out against racism and climate change?
- ↪ Besides Jeremiah, who else in this reading do you think you could count on if you were in trouble? Why? Do you have friends who will help you when you are in need? Are you such a friend to anyone else?

Second Reading Hebrews 12:1-4

- ↪ What is the “cloud of witnesses” Paul refers to? What does everyone in the “cloud” have in common with the others? Do you have favourites in this cloud? Did everyone in the “cloud” keep his/her eyes on Jesus?
- ↪ If someone follows Jesus’ plan of spreading God’s love and unity to the earth, is there a chance of running into opposition—and being thrown into the cistern like Jeremiah or in jail like the Berrigans? Were many of the cloud of witnesses treated this way?

Gospel Luke 12:49-53

- ↪ According to this gospel reading, what did Jesus come to earth to do? What is the “fire” he wants the earth consumed by? Will part of that fire consume you?
- ↪ God seems to have a radical, unconditional love for us. According to Pope Francis can this love, like a fire, obliterate all obstacles in its way?

Jesus confides his most ardent desire to his friends and also to us: to spread the fire of God’s love on earth that enlightens life and through which mankind is saved. ... The fire of love, lit by Christ in the world through the Holy Spirit, is a boundless fire. It is a universal fire. This was so ever since the early days of Christianity: bearing witness to the Gospel spread like a beneficial fire, overcoming all division among individuals, social categories, peoples and nations. Bearing witness to the Gospel does burn. It overcomes all forms of particularism and keeps charity wide open to all, with a preferential option for the poorest and the excluded. ...

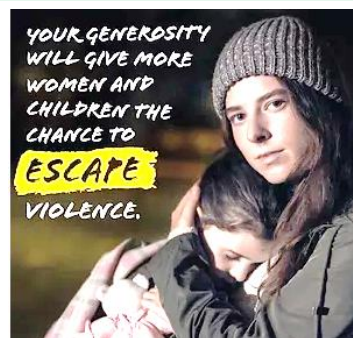
Adoring God and serving others—the Gospel truly manifests itself as a fire that saves, that changes the world beginning with a change in the heart of each one. Pope Francis, *Angelus*, 18 August 2019

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 – concludes this weekend

“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 conclude this weekend **13-14 August**.



A special collection will be taken up after the homily this weekend – 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>**

THE COMING WEEKS

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.

Monday, 15 August is the feast of the **Assumption of the Blessed Virgin Mary**. Masses in the northern Illawarra are at **Bulli at 9:30am ... Corrimal at 11:30am ... Thirroul at 7:00pm**.

The International Bike Race in Wollongong which was to be held 18 to 25 September has been cancelled.

Humanity has moral obligation to fight climate change. The worsening climate crisis can no longer be ignored, and it is up to all human beings, who were entrusted by God as “stewards of his gift of his creation” to act, the Pope said in a message to participants at a Vatican conference on climate change. “Care for our common home, even apart from considerations of the effects of climate change, is not simply a utilitarian endeavor but a moral obligation for all men and women as children of God. With this in mind, each of us must ask: ‘What kind of world do we want for ourselves and for those who will come after us?’ Climate change negatively affects the global human family, especially the poor and those living on the economic peripheries of our world.”

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

The need for a serious and vital liturgical formation

27. Therefore, the fundamental question is this: how do we recover the capacity to live completely the liturgical action? This was the objective of the Council's reform. The challenge is extremely demanding because modern people — not in all cultures to the same degree — have lost the capacity to engage with symbolic action, which is an essential trait of the liturgical act.

28. With post-modernity people feel themselves even more lost, without references of any sort, lacking in values because they have become indifferent, completely orphaned, living a fragmentation in which an horizon of meaning seems impossible. And so, it is even more weighed down by the burdensome inheritance that the previous epoch left us, consisting in individualism and subjectivism (which evokes once again the Pelagian and gnostic problems). It consists also in an abstract spiritualism which contradicts human nature itself, for a human person is an incarnate spirit and therefore as such capable of symbolic action and of symbolic understanding.

29. It is with this reality of the modern world that the Church, united in Council, wanted to enter into contact, reaffirming her awareness of being the sacrament of Christ, the Light of the nations (*Lumen gentium*), putting herself in a devout listening to the Word of God (*Verbum Dei*), and recognizing as her own the joys and the hopes (*Gaudium et spes*) of the people of our times. The great Constitutions of the Council cannot be separated one from the other, and it is not an accident that this single huge effort at reflection by the Ecumenical Council — which is the highest expression of synodality in the Church and whose richness I, together with all of you, am called to be the custodian — began with reflection on the Liturgy. (*Sacrosanctum Concilium*)

30. Closing the second session of the Council (December 4, 1963) Saint Paul VI expressed himself in this way: “The difficult, complex debates have had rich results. They have brought one topic to a conclusion, the sacred liturgy. Treated before all others, in a sense it has priority over all others for its intrinsic dignity and importance to the life of the Church and today we will solemnly promulgate the document on the liturgy. Our spirit, therefore, exults with true joy, for in the way things have gone we note respect for a right scale of values and duties. God must hold first place; prayer to him is our first duty. The liturgy is the first source of divine communion in which God shares his own life with us. It is also the first school of the spiritual life. The liturgy is the first gift we must make to the Christian people united to us by faith and the fervour of their prayers. It is also a primary invitation to the human race, so that all may now lift their mute voices in blessed and genuine prayer and thus may experience that indescribable, regenerative power to be found when they join us in proclaiming the praises of God and the hopes of the human heart through Jesus Christ and in the Holy Spirit”.

31. In this letter I cannot dwell with you on the richness of this passage's various expressions, which I recommend to your own meditation. If the liturgy is “the summit toward which the activity of the Church is directed, and at the same time the font from which all her power flows,” (*Sacrosanctum Concilium*, n. 10), well then, we can understand what is at stake in the liturgical question. It would be trivial to read the tensions, unfortunately present around the celebration, as a simple divergence between different tastes concerning a particular ritual form. The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognizes the validity of the Council — though it amazes me that a Catholic might presume not to do so — and at the same time not accept the liturgical reform born out of *Sacrosanctum Concilium*, a document that expresses the reality of the Liturgy intimately joined to the vision of Church so admirably described in *Lumen gentium*. For this reason, as I already expressed in my letter to all the bishops, I have felt it my duty to affirm that “The liturgical books promulgated by Saint Paul VI and Saint John Paul II, in conformity with the decrees of Vatican Council II, are the unique expression of the *lex orandi* [the way of praying] of the Roman Rite.” (*Motu Proprio Traditionis custodes*, art 1) The non-acceptance of the liturgical reform, as also a superficial understanding of it, distracts us from the obligation of finding responses to the question that I come back to repeating: how can we grow in our capacity to live in full the liturgical action? How do we continue to let ourselves be amazed at what happens in the celebration under our very eyes? We are in need of a serious and dynamic liturgical formation.

32. Let us return to the cenacle in Jerusalem. On the morning of Pentecost, the Church is born, the initial cell of the new humanity. Only the community of men and women — reconciled because pardoned, alive because He is alive, true because dwelt in by the Spirit of truth — can open the cramped space of spiritual individualism.

33. It is the community of Pentecost that is able to break the Bread in the certain knowledge that the Lord is alive, risen from the dead, present with his word, with his gestures, with the offering of His Body and His Blood. From that moment on the celebration became the privileged place — though not the only one — of an encounter with Him. We know that only thanks to the grace of this encounter does a human being become fully human. Only the Church of Pentecost can conceive of the human being as a person, open to a full relationship with God, with creation, and with one's brothers and sisters.

34. In this is posed the decisive question of liturgical formation. Romano Guardini says, “Here too the first practical task is indicated: carried along by this inner transformation of our time, we must learn anew how to relate religiously as fully human beings.” This is what the Liturgy makes possible. For this we must be formed. Guardini does not hesitate to declare that without liturgical formation “then ritual and textual reforms won't help much.” I do not intend to treat here in an exhaustive way the very rich theme of liturgical formation. I only want to offer some starting points for reflection. I think two aspects can be distinguished: formation for the Liturgy and formation by the Liturgy. The first depends upon the second which is essential. [continued next week]

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	15 Aug	Assumption of Mary	Revelation 11:19,12:1-6	1 Corinthians 15:20-26	Luke 1:39-56
			Masses: Bulli 9:30am; Corrimal 11:30am; Thirroul 7:00pm.		
			Ken is at Baulkham Hills teaching 15 to 19 August; Welcome back Peter Clifford ofm		
Tuesday	16 Aug	Tuesday of Ordinary Time Week 20	Ezekiel 28:1-10		Matthew 19:23-30
			5:30pm Mass will not be "televised"		
Wednesday	17 Aug	Wednesday of Ordinary Time Week 20	Ezekiel 34:1-11		Matthew 20:1-16
Thursday	18 Aug	Thursday of Ordinary Time Week 20	Ezekiel 36:23-28		Matthew 22:1-14
Friday	19 Aug	Friday of Ordinary Time Week 20	Ezekiel 37:1-14		Matthew 22:23-40
Saturday	20 Aug	St Bernard, abbot, doctor	Ezekiel 43:1-7		Matthew 23:1-12
Sunday	21 Aug	21ST SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below			
		Baptisms: one on Saturday evening; four on Sunday morning + Morning Tea!			

THIS WEEK'S RECIPE: Choc chip banana muffins

2 cups self-raising flour; ½ cup caster sugar; ½ cup milk; 2 eggs; 60g butter; 2 ripe bananas, mashed; 1 cup (200g) Dark Choc Bits.

Preheat oven to 200°C or 180°C fan-forced. Sift flour into a mixing bowl. Stir in sugar. Make a well in the centre of dry ingredients. Melt butter in a small saucepan or heat-proof bowl in the microwave. Set aside to cool slightly. Add milk, eggs and butter into the dry ingredients, along with mashed banana. Using a wooden spoon, gently mix ingredients until just combined. Stir in choc bits. Don't beat the mixture or the muffins will be tough. Line a muffin tray with paper cases. Spoon the mixture evenly into the muffin cases. Bake for 20 minutes or until firm on top when lightly touched. Leave in the tray for 3 minutes. Transfer the muffins to a rack to cool. **Do you have a favourite recipe to share from around the world? Please email the Parish Office.**

PILGRIMAGE – IN THE FOOTSTEPS OF SAINT MARY MACKILLOP

You are invited to join Fr David Catterall (Parish Priest, St Mary MacKillop Parish, Oran Park) and parishioners from across our diocese and beyond on a 2022 pilgrimage in the footsteps of St Mary MacKillop. This pilgrimage (departs Melbourne Thursday, 13 October 2022 and returns Adelaide Sunday, 23 October 2022) is a graced opportunity to set out together on a true Australian Pilgrimage through the life and times of Mary MacKillop, as we rekindle the story, landscapes, and spirit of our nation's first canonized saint. If you would like more information you can contact the Oran Park Parish Office – oranpark@dow.org.au or 02 4648 2226 and a brochure can be emailed or posted to you). As places are limited, you are encouraged to book soon to avoid disappointment. You can download the pilgrimage brochure: www.harvestjourneys.com/tour/footsteps-of-st-mary-mackillop

SHOULD BEATING THE HEAT BY SAYING MASS AT THE BEACH (IN THE WATER) BE A CRIME?

In the southern Italian region of Calabria, a Catholic priest is under police investigation for the crime of "offence against a religious confession" after celebrating a Mass in the water off a popular local beach, using an inflatable mattress as his altar. Should he be convicted, 36-year-old Fr Mattia Bernasconi could face a fine between \$2,000 and \$6,000. In July, the priest escorted a group of roughly 20 Catholic youth to the southern Italian region of Calabria, to take part in an anti-mafia effort of cataloguing and cleaning seized property. On the last day of the trip, which happened to be Sunday, Bernasconi had promised to take the youth to the beach and celebrate Mass. Unfortunately, it turned out that the shaded area at the beach they hoped to use was occupied by another group and a nearby forest was also not available. The sand at Alfieri del Crotonese in Calabria was burning hot (the temperature that day was in excess of 40°C), so he felt he couldn't ask the young people to stand on it during the liturgy. There are no plans for anything similar at Thirroul!

THIS Sunday's Readings – on website

20TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Jeremiah 38:4-6,8-10

2nd Reading Hebrews 12:1-4

Gospel Luke 12:49-53

NEXT Sunday's Readings – on website

21ST SUNDAY IN ORDINARY TIME • Year C

1st Reading Isaiah 66:18-21

2nd Reading Hebrews 12:5-7,11-13

Gospel Luke 13:22-30

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

Anointing of the Sick 1st Friday