



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
10/11 SEPTEMBER 2022
24TH SUNDAY IN ORDINARY TIME + YEAR C
SAFEGUARDING SUNDAY

THIS WEEK'S READINGS

In the gospel reading, the Israelites, who have just been freed from slavery in Egypt by spectacular miracles that God did for them, those same Israelites have made molten metal into the statue of a calf and declared that the calf is their God who brought them out of Egypt.

God is very angry at the people in consequence. This people are hopeless, God says to Moses; I ought to destroy them and make a new Israelite people out of you, Moses. But God means to be merciful to the Israelites, and he is inviting Moses to be merciful by first showing Moses the evil of the people. If you don't see the evil in what others are doing, you aren't merciful. You are just a moral idiot.

In response to God's anger at the Israelites, Moses is merciful; and he wants God to be merciful too. And so, the reply of Moses to God's anger teaches us something about mercy.

Moses does not try to see what the Israelites are doing as not so bad, as somehow acceptable or excusable. If God did, then Moses really would be a moral idiot. But God doesn't. Rather, Moses entreats God to be merciful by reminding God of the past history of the Israelites. Don't you remember Abraham, Isaac, and Jacob, Moses asks God? They were your servants and so pleasing to you! For the sake of what the Israelite people were in the past, have mercy on them now!



The second reading is about mercy too. Paul explains that he once was a persecutor of God's people. He doesn't gloss over his own evil then or make himself a moral idiot, any more than Moses did. But Paul says that he obtained mercy from God anyway, because God could see the man that Paul could become. For the sake of the man Paul could be in the future, God had mercy on him.

Here is one moral of the readings then. You must not be a moral idiot. When you look at the conduct of your father, mother, friend, or your boss, if that person is being sinful, then you need to see that clearly. But what you see when that person is doing evil is not all there is to them. There is what they were in the past, the small boy or girl their parents loved. They weren't always doing wrong they are now. And then there is what they could become. Maybe like Paul, who once was the chief of sinners, your sinning friend could become glorious in the service of the Lord in the future. So, see clearly the evil in your neighbour now, but remember that what you see is not all there is to them. Like the Lord in the readings, have mercy on them, for the sake of all the rest of them, the person that they once were and the person that they can still be.

The generous attitude of Jesus to 'tax collectors and sinners' scandalised those who saw themselves as the guardians of Israel's true traditions. Luke gives us three parables with which Jesus responded directly to this criticism – he was, he said, giving expression to the merciful ways of his Father. The best known of the three, of course, is the story of the son who, after foolishly squandering his inheritance, is received back by his rejoicing father.

When we recognise how this elaborate story fits into the message that was central to Jesus' teaching, we understand that it conveys far more than the brief parables before it. The story hinges on the relationship between the lost son and his father. The real shortcoming of the son, as the story shows, was not his prodigality, but the fact that, though he has lived with his father all his years, he had not had the generosity of spirit that would bring him to understand the love his father had for him. Even when he comes to his senses, his attitude is that of a mercenary – though he has lost the rights of a son, his father is a good man, he will give him a place among his slaves. Jesus saw his immediate mission as calling the nation to identify with the ways of the God of the covenant. Their situation is like that of the prodigal; they have lived for centuries in covenant with God; and they have found themselves in exile for their infidelities; but even after their return they are far from appreciating the ways of the God of the covenant, and the loving designs God has for them. The elder brother in the story – whose relationship to his father, and his claim on his father, is established by his 'obeying the orders' he has received – also has the outlook of a mercenary. It is clear that he stands for the leaders who should have led God's people to an understanding of God's loving and generous ways, but have persuaded themselves that they show their faithfulness to the covenant by an exact observance of the requirements of the Law. Jesus is calling God's people to learn at last the clear message of the covenant experience, the loving, merciful and inclusive ways in the heart of his Father.

The words of the father in the story, to the sulking elder brother, are filled with the pathos of Jesus' appeal: 'My son, you are with me always and all I have is yours'. The 'best robe', the 'ring', the 'sandals' and the 'feast', all marks of special regard, point to a mercy and generosity that have no limits. We are left to imagine the aftermath. Surely, the son's life is transformed, as he comes, at last, to share in the love in the heart of his father. The future the Saviour promises to the world, in fact, will be a sharing in the love of his Father (cf. John 14:25 etc).

Mercy and Moral Idiocy

QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Exodus 32:7-11, 13-14

- ✚ What does this reading tell you about God's mercy? What is it about the covenant that lets Moses convince God not to destroy the Israelites with wrath? In a covenant do both parties have a say? Do you try to talk God into doing things?
- ✚ God was faithful to the covenant even though the Israelites were not. How does that relate to you? Could anything change your understanding that God loved you into being and loves you more than you could ever ask or imagine?

Second Reading 1 Timothy 1:12-17

- ✚ Paul goes from foremost sinner to foremost preacher. How does his conversion demonstrate God's forgiveness and mercy? Is God patient today with whole countries? With the Church? With you?
- ✚ In your struggle to live in relationship with God and others do you have to be patient with yourself? If so, why?

Gospel Luke 15:1-32

- ✚ In the story of the prodigal son we hear that "While he was still a long way off, his father caught sight of him and was filled with compassion. He ran to his son, embraced him and kissed him." Was the father thinking about the son everyday and waiting for him to come home? Was the son thinking "warm bed and food" or sorrow, having hurt his father? Does the father's forgiveness depend on the son's repentance? Why would Jesus tell us this parable?

- ✚ In his book, *The Church of Mercy*, Pope Francis discusses the parable of the Prodigal Son. What can you do as part of the church of mercy to show all people that they are the closest thing to God's heart?

Maybe someone among us here is thinking, My sin is so great, I am as far from God as the younger son in the parable; my unbelief is like that of Thomas. I don't have the courage to go back, to believe that God can welcome me and that he is waiting for me, of all people.

But God is indeed waiting for you; he asks of you only the courage to go to him. How many times in my pastoral ministry have I heard it said, "Father, I have many sins"? And I have always pleaded, "Don't be afraid, go to him, he is waiting for you, he will take care of everything." We hear many offers from the world around us; but let us take up God's offer instead: his is a caress of love. For God we are not numbers, we are important; indeed, we are the most important thing to him. Even if we are sinners, we are what is closest to his heart.

– Excerpted from *The Church of Mercy* by Pope Francis, 2014.

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

Always needed are: cuppa noodles; toothpaste; tooth brushes; soap; shampoo; conditioner; toilet paper.

YOUR PARISH PASTORAL COUNCIL NEEDS YOU.

The Parish Pastoral Council is seeking new members. Our Council works closely with Fr Ken to grow our community of faith. The Council meets every two months in our Parish Meeting Room. Our current members are Anne Clarke, Kerrie Hennessey, Marie Grace and Natalie Shelley. **It would be good to have at least six members on the Pastoral Council.**

If you are interested, **or if you would like to recommend a parishioner to be on the Pastoral Council**, every parishioner is invited to recommend (not nominate) as many parish members as you wish, for possible membership of the Parish Pastoral Council. There is no need to ask the person beforehand if they wish to be recommended. Every person recommended is contacted by one of the current members of the Pastoral Council, told the good things said about them (but not who recommended them), and invited to an Information Meeting. At the Information Meeting, those recommended receive current information about what a Pastoral Council does and what the previous Council has achieved. To recommend someone, or if you are interested in finding out more, please speak with Fr Ken, or with any of the current members or call Anne Clarke ☎ 0439 665 010.

2022 ROAD WORLD CHAMPIONSHIPS BIKE RACE: 18-25 SEPTEMBER

Check out <https://www.uci.org/> for forthcoming road closures that will affect your travel arrangements.

CROCHETED BLANKETS FOR WOLLONGONG PERINATAL WARDS

Bulli Corner Quilters have been asked to provide crocheted baby blankets for Wollongong Public and Private Hospital perinatal wards. The blankets are 50cm square (20") can be crocheted in any stitch in 2 colours (preferably not lemon) with a simple or narrow fluted border. They are given to the premature babies whilst in hospital. Not all the bubs make it home and the parents may choose to use the blankets to wrap the baby in. If any parishioners are interested in contributing, please contact Wendie Milazzo ☎ 0417 215 716 for further details. Please contact Wendie by **20 September**. **Thanks to those who help out.**



FORTHCOMING PARISH EVENTS

- ✦ **Tuesday, 13 September: Enrolments for First Penance and First Communion** close.
- ✦ **Wednesday, 14 September, 11:00am: Catholic Women's League** meeting in the McCarthy Centre to welcome and encourage new members. Judy McLeod will give a presentation on gloves and scarves – bring your own along to learn about them. BYO lunch. **All are welcome** – come along and enjoy the company.
- ✦ **Saturday, 17 September, after 5:30pm Mass: Dinner at Club Thirroul.** Usually held on the second Saturday of the month, for September it will be held on 17 September, as the club is closed on Saturday, 10 September.
- ✦ **Last two weekends of September: Samaritan's Purse** – collection of Christmas presents to be put in shoe boxes for needy children in Oceania and Asia ... time now to collect items such as Jumbo Chalk '15' per bucket, coloured pencils (box sets), small notebooks, small 'matchbox' cars, small combs, hair clips, soap, face washers.
- ✦ **Monday, 3 October, 9:30am: Blessing of Animals** – all animals under 800kg are welcome.
- ✦ **Friday, 4 November, 6:30pm: Dance Through The Decades Trivia** to support our Parish School. Venue – Thirroul SLSC. BYO drinks and nibbles, silent auction, tickets \$40 each ☎ 4267 2560.

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

46. Above all we must reacquire confidence about creation. I mean to say that things — the sacraments “are made” of things — come from God. To Him they are oriented, and by Him they have been assumed, and assumed in a particular way in the Incarnation, so that they can become instruments of salvation, vehicles of the Spirit, channels of grace. In this it is clear how vast is the distance between this vision and either a materialistic or spiritualistic vision. If created things are such a fundamental, essential part of the sacramental action that brings about our salvation, then we must arrange ourselves in their presence with a fresh, non-superficial regard, respectful and grateful. From the very beginning, created things contain the seed of the sanctifying grace of the sacraments.

47. Still thinking about how the Liturgy forms us, another decisive question is the education necessary to be able to acquire the interior attitude that will let us use and understand liturgical symbols. Let me express it in a simple way. I have in mind parents, or even more perhaps, grandparents, but also our pastors and catechists. Many of us learned the power of the gestures of the liturgy from them, as, for example, the sign of the cross, kneeling, the formulas of our faith. Perhaps we do not have an actual memory of such learning, but we can easily imagine the gesture of a larger hand taking the little hand of a child and accompanying it slowly in tracing across the body for the first time the sign of our salvation. Words accompany the movement, these also said slowly, almost as if wanting to take possession of every instant of the gesture, to take possession of the whole body: “In the name of the Father... and of the Son... and of the Holy Spirit.... Amen.” And then the hand of the child is left alone, and it is watched repeating it all alone, with help ready nearby if need be. But that gesture is now consigned, like a habit that will grow with Him, imparting to it a meaning that only the Spirit knows how. From that moment forward that gesture, its symbolic force, is ours, it belongs to us; or better said, we belong to it. It gives us form. We are formed by it. Not many discourses are needed here. It is not necessary to have understood everything in that gesture. What is needed is being small, both in consigning it and in receiving it. The rest is the work of the Spirit. In this way we are initiated into symbolic language. We cannot let ourselves be robbed of such richness. Growing up we will have more ways of being able to understand, but always on the condition of remaining little ones.

Ars celebrandi

48. One way of caring for and growing in a vital understanding of the symbols of the Liturgy is certainly the *ars celebrandi*, the art of celebrating. This expression also is subject to different interpretations. Its sense becomes clear if we refer to the theological sense of the Liturgy described in *Sacrosanctum Concilium* n. 7, to which I have already referred several times. The *ars celebrandi* cannot be reduced to only a rubrical mechanism, much less should it be thought of as imaginative — sometimes wild — creativity without rules. The rite is in itself a norm, and the norm is never an end in itself, but it is always at the service of a higher reality that it means to protect.

49. As in any art, the *ars celebrandi* requires different kinds of knowledge. First of all, it requires an understanding of the dynamism that unfolds through the Liturgy. The action of the celebration is the place in which, by means of memorial, the Paschal Mystery is made present so that the baptized, through their participation, can experience it in their own lives. Without this understanding, the celebration easily falls into a preoccupation with the exterior (more or less refined) or into a concern only for rubrics (more or less rigid).

Then, it is necessary to know how the Holy Spirit acts in every celebration. The art of celebrating must be in harmony with the action of the Spirit. Only in this way will it be free from the subjectivisms that are the fruit of individual tastes dominating. Only in this way will it be free from the invasion of cultural elements that are taken on without discernment and that have nothing to do with a correct understanding of inculturation.

Finally, it is necessary to understand the dynamics of symbolic language, its particular nature, its efficacy. [ctd. ...]

CHILD PROTECTION SUNDAY THIS WEEKEND

Our Parish and Diocese are committed to the care, wellbeing and protection of children, young people and people at risk in our community. Mindful of the theme for National Child Protection Week, may we work together to ensure all people feel safe and supported. ⓘ You can find out more about the Church's work in this area at: www.catholic.org.au/safeguardingsunday

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	12 Sep	Monday of Ordinary Time Week 24	1 Corinthians 11:17-26,33	Luke 7:1-10
Tuesday	13 Sep	St John Chrysostom , bishop, doctor	1 Corinthians 12:12-14,27-31	Luke 7:11-17
Wednesday	14 Sep	The Exaltation of the Cross	Philippians 2:6-11	John 3:13-17
Thursday	15 Sep	Our Lady of Sorrows	Hebrews 5:7-9	John 19:25-27
Friday	16 Sep	St Cornelius , pope, martyr St Cyprian , bishop, martyr	1 Corinthians 15:12-10	Luke 8:1-3
Saturday	17 Sep	Saturday of Ordinary Time Week 24	1 Corinthians 15:35-37,42-49	Luke 8:4-15
Sunday	18 Sep	25TH SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below BISHOP'S ANNUAL APPEAL		

THIS WEEK'S RECIPE: Yum Yum Cake

2 cups self-raising flour; 2 eggs; 2 cups sugar; 2 teaspoons baking soda; 2 cups crushed pineapple (drained); **Icing**: 1 cup sugar; 120g butter; 150ml evaporated milk; 1 cup coconut; 1 teaspoon vanilla; 1 cup chopped pecans.

Mix all ingredients and pour into a greased pan (~25cm x 30cm). Bake for 25 minutes or until it tests done in a 180°C oven. Ice while still warm. **Icing**: Boil sugar, butter and milk for two minutes (stir constantly). Remove from heat. Add coconut, vanilla and pecans. Pour over cake while still warm.

Do you have a favourite recipe to share from around the world? Please email the Parish Office.

CONGRATULATIONS TO ELIZABETH AND PHIL, 50 YEARS MARRIED, 2 SEPTEMBER

On Sunday, 2 September 1972, **ELIZABETH CASWELL** and **PHIL HATTON** were married at the Church of Saint Michael, Thirroul. They celebrated **Fifty Years** of married life last week, on Friday, 2 September.

Congratulations to Elizabeth and Phil.



CELEBRATE THE SEASON OF CREATION

God of the poor, so precious are they in your eyes, help us to rescue the abandoned and forgotten. Bring healing to our lives, that we may protect the world and not prey on it. Teach us to discover the worth of all you made, to be filled with awe and contemplation, to recognise that we are profoundly united with every creature as we journey towards your light. Encourage us, in our striving for justice, love and peace. May our prayers be a source of light and motivation for our concerns for the environment, directing us to care for all creation.

USED STAMPS ARE ALWAYS NEEDED

If you do receive mail nowadays, or if you know of companies who receive mail, the used stamps can be put to good use for charity. Please place them in the "Used Stamps" box in the sacristy. *Thanks for your generosity.*



BLESSING OF ANIMALS, MONDAY, 3 OCTOBER AT 9:30AM

As usual, the Blessing of Animals will take place on the **Monday** of the long weekend, **3 October at 9:30am**. The blessing takes place in the courtyard next to the church. All animals under 800kg and their carers are welcome, though please keep the larger boa constrictors on a tight leash. The **feast of St Francis of Assisi** is on **Tuesday, 4 October**, with **Mass at 5:30pm** – animals are welcome at that Mass. May we always praise God for all the beauty in God's creation, our sisters and brothers.

THIS Sunday's Readings – on website

24TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Exodus 32:7-11,13-14

2nd Reading 1 Timothy 1:12-17

Gospel Luke 15:1-32

NEXT Sunday's Readings – on website

25TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Amos 8:4-7

2nd Reading 1 Timothy 2:1-8

Gospel Luke 16:1-13

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

Anointing of the Sick 1st Friday