



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
17/18 SEPTEMBER 2022
25TH SUNDAY IN ORDINARY TIME + YEAR C
BISHOP'S ANNUAL APPEAL

THIS WEEK'S READINGS

What God Wants

In the second reading, Paul says it is the will of God that every human being be saved.

But it is part of Christian doctrine that not all human beings are saved. Not all human beings go to heaven when they die. How could it be that an omnipotent God wills something, and yet it doesn't happen?

Here we need to remember that heaven is more like a marriage than it is like a place.

For a human person to be in heaven is for him/her to be united in love to God. Now, union between God and a human person requires that each have a mind and a will, in order for there to be two to unite together. If God's mind and will are the only ones present, then whatever there may be, it isn't union between God and another person.

In consequence, God cannot bring about union all by Godself. God can do all the work needed for union. God can offer the grace necessary for it as a gift. But if the will of a human person rejects that grace and refuses God, then even an omnipotent God can't get union with that person. God cannot succeed in giving grace if a human person chooses to reject it. Humans have free will.

We have to see therefore that there are some things that God wants and does not get. The will of God is that every human being be saved, but not all human beings are saved, because a human being can reject God's grace.

But there is no frustration of God's will as a result.

God wills to let a person's salvation depend entirely on themselves—not, of course, that we can save ourselves without God's grace—but in the sense required by the first reading: it is up to us alone whether or not we refuse the saving grace of God. And if we refuse it, then because God willed to create us as a person with a will of our own, God cannot give us the grace that we will not have.

God wants lovers, not slaves. And that is why, although it is God's will that all human beings be saved, when some are not saved, God's will is still fulfilled, only in a different way.

All three readings of today's liturgy point to issues of social justice. In an age in which self-interest and individualism often call the tune, we Christians must not neglect these issues. Our world is far more complex than that of Amos the prophet. Corruption has different forms these days – carefully concealed but just as sinful, because of the damage it does to the life of the community. The inequitable sharing of the world's resources, often artificially maintained, that contributes significantly to world tensions, should be a matter of concern for all Christians.

The situation described in the letter to Timothy is very different from ours – but at the same time so similar. The Christians of that community had no possibility of manipulating the levers of power in the politics of the Roman Empire. The Church should not endeavour to manipulate the political processes of today's democratic state. In both situations, however, Christians still have great responsibility, as citizens. We must make an honourable contribution to the common welfare (good), at whatever level we are involved. We must have no part in the corruption that can be very tempting, in the complex processes of today's social order. We must support legitimate authority; and have good will towards our fellow citizens, respecting their different points of view, and seeking to work together with them to make a just society. Our great contribution is the Christian values we live by – the vitality of a human community comes from the values its citizens are committed to.

In today's gospel, we meet again Luke's concern to bring home to his fellow Christians the responsibilities and dangers brought by this world's possessions. All will be well in this area of our social responsibility, if our real concerns look beyond the material things that are a necessary part of our lives. If the Church today, as St Pope John Paul II had said, renounces any desire 'to be a participant or competitor in the game of politics', it is called to contribute to the wellbeing of the human community by the witness and example it gives. Our lives, and the quality of our relationships as a Christian community, should demonstrate to our troubled world that living according to the ways Christ has given us is not a bondage, but a fulfilment.

The parable of the unjust steward is puzzling. Scholars are not agreed whether the 'astuteness' praised by his master was making fraudulent changes to his debtors' promissory notes, or his forgoing claims for the commission customary in such transactions. In either case the lesson is clear: those dedicated to worldly pursuits are often more wholehearted in their projects than believers are in promoting the things of God. We certainly have a long way to go, if the effective witness held up to us by John Paul II as a goal is to become a reality.

Are our public policies as they should be, namely, more conducive to the welfare of all citizens, especially to those who are most disadvantaged. "Development is not to be reduced simply to economic growth. For development to be authentic it must be integral, that is to say, it must have regard to the promotion of each and every person, and of the whole person." – Pope Paul VI, *Progression of Peoples*, 1967.



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Amos 8:4-7

- ↳ Throughout Hebrew scriptures the orphans and widows were the responsibility of those in right relationship with God. What are some things people can do when they feel responsible for people in need? What can you do to help correct an unjust situation?
- ↳ Israel's covenant mandated love of the neighbour. Was it on a collision course with the people's behaviour in this reading? What drives people to be oppressive and exploitive? Is money evil, or is it the love of money that is—to the exclusion of everything else, including love of neighbour? What are some examples from today?

Second Reading 1 Timothy 2:1-8

- ↳ Paul was appointed preacher and apostle to take the Good News to the Gentiles. Can you take such a message beyond the sphere of the Church?
- ↳ Paul asks prayers for kings and for those with authority. Do you think the Church should address political, economic and social problems, or just stick to "religion"?

Gospel Luke 16:1-13

- ↳ Was the unjust steward dishonest or just clever? How would the kingdom of God benefit if you were more resourceful on its behalf here on earth? Can you think of a way you can be more resourceful or more clever in your spiritual life?
- ↳ Several years ago in his morning homily, Pope Francis spoke on the parable of the crafty steward. What would you use the grace of Christian cleverness for if you received it? If you ask for it, will you receive it?

The Holy Father said, there is another road. It is the path of "Christian cleverness." This path, he said, "allows us to be cunning but not according to the spirit of the world. Jesus himself said it: be wise as serpents, innocent as doves." Uniting these two realities is a grace and a gift of the Holy Spirit, the Pope said. "This Christian cleverness is a gift; it is a grace that the Lord gives to us. But we need to ask for it."

— Morning Meditation in the Chapel of the *Domus Sanctae Marthae*, Friday, 8 November 2013.

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

Our Parish Pastoral 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, Pat Hazel, Kerrie Hennessey, Marie Grace Natalie Shelley and John Tuckerman. **Thank you to our new members, Pat Hazel and John Tuckerman.**

If you would like the Pastoral Council to consider any matter, please contact 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. Please note the **road closure of Lawrence Hargrave Drive and southbound on Bulli Pass:**

✦ **Saturday, 24 September:** closed 11am to 2pm ... clearway 1:00am to 2:00pm;

✦ **Sunday, 25 September:** closed 8:45am to 11:30am ... clearway 1:00am to 11:30am.

Because of the road closures, you might not be able to get to the Sunday morning Mass. You might need to plan ahead to make it to the Saturday, 5:30pm Mass.

BAPTISMS THIS WEEKEND – CONGRATULATIONS AND WELCOME.

WELCOME to **KALEB TURK** baptised in our Parish this Saturday during the 5:30pm Mass and **THEO MCFARLANE** baptised on Sunday during the 8am Mass: thank you to their parents, godparents, families and friends for bringing the children to our Parish community for Baptism.

Baptism is the first Sacrament of Christian Initiation. If you would like Baptism for your infant daughter or son – age younger than seven years – then you need to contact the Parish Office to obtain the Enrolment Form and other materials, and to book a time for the Baptism. Baptisms are held on the **third weekend** of the month, during either the 5:30pm Saturday Mass or the 8:00am Sunday Mass. At least one parent will need to attend a Baptism Preparation Meeting which is *usually* held on the last Thursdays of each month at 7:15pm in the presbytery. The next Baptisms to be held in our Parish will be on either Saturday or Sunday, **15/16 October 2022** and the Baptism preparation meeting will be in the presbytery on **Thursday, 22 September** at 7:15pm.



FORTHCOMING PARISH EVENTS

- ✦ Thursday, 22 September: Special Public Holiday, 9:00am Mass, Memorial for Queen Elizabeth.
- ✦ Thursday, 22 September: 7:15pm, Baptism Information Meeting.
- ✦ Friday, 23 September at 11:04am: Spring Equinox ... the spring equinox occurs when the sun switches sides from the northern hemisphere of the earth to the southern hemisphere – summer is definitely on the way!
- ✦ 24/25 September and 1/2 October – 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.**
- ✦ Sunday, 2 October – daylight saving begins ... **Spring 1 hour forward.**
- ✦ Monday, 3 October, 9:30am: **Blessing of Animals** – all animals under 800kg are welcome.

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

50. From these brief indications it should be clear that the art of celebration is not something that can be improvised. Like every art, it requires consistent application. For an artisan, technique is enough. But for an artist, in addition to technical knowledge, there has also to be inspiration, which is a positive form of possession. The true artist does not possess an art but rather is possessed by it. One does not learn the art of celebrating by frequenting a course in public speaking or in persuasive techniques of communication. (I am not judging intentions, just observing effects.) Every tool can be useful, but it must be at the service of the nature of the Liturgy and the action of the Holy Spirit. A diligent dedication to the celebration is required, allowing the celebration itself to convey to us its art. Guardini writes: “We must understand how deeply we remain entrenched in individualism and subjectivism, how unaccustomed we have become to the demands of the ‘great’, and how small the parameters of our religious living are. We must regain the sense for the ‘great’ style of praying, the will towards the existential in prayer too. The way to achieve this, though, is through discipline, through giving up weak sentimentality; through serious work, carried out in obedience to the Church, on our religious being and acting.” This is how the art of celebrating is learned.

51. Speaking of this theme we are inclined to think of it only in regards to ordained ministers carrying out the service of presiding. But in fact this is an attitude that all the baptized are called to live. I think of all the gestures and words that belong to the assembly: gathering, careful walking in procession, being seated, standing, kneeling, singing, being in silence, acclamations, looking, listening. There are many ways in which the assembly, *as one body*, participates in the celebration. Everybody doing together the same gesture, everyone speaking together in one voice — this transmits to each individual the energy of the entire assembly. It is a uniformity that not only does not deaden but, on the contrary, educates individual believers to discover the authentic uniqueness of their personalities not in individualistic attitudes but in the awareness of being one body. It is not a question of following a book of liturgical etiquette. It is, rather, a “discipline,” — in the way that Guardini referred to — which, if observed authentically forms us. These are gestures and words that place order within our interior world making us live certain feelings, attitudes, behaviours. They are not the explanation of an ideal that we seek to let inspire us, but they are instead an action that engages the body in its entirety, that is to say, in its being a unity of body and soul.

52. Among the ritual acts that belong to the whole assembly, silence occupies a place of absolute importance. Many times it is expressly prescribed in the rubrics. The entire Eucharistic celebration is immersed in the silence which precedes its beginning and which marks every moment of its ritual unfolding. In fact, it is present in the penitential act, after the invitation “Let us pray,” in the Liturgy of the Word (before the readings, between the readings and after the homily), in the Eucharistic prayer, after communion. Such silence is not an inner haven in which to hide oneself in some sort of intimate isolation, as if leaving the ritual form behind as a distraction. That kind of silence would contradict the essence itself of the celebration. Liturgical silence is something much more grand: it is a symbol of the presence and action of the Holy Spirit who animates the entire action of the celebration. For this reason it constitutes a point of arrival within a liturgical sequence. Precisely because it is a symbol of the Spirit, it has the power to express the Spirit’s multifaceted action. In this way, going over again the moments I just mentioned, silence moves to sorrow for sin and the desire for conversion. It awakens a readiness to hear the Word and awakens prayer. It disposes us to adore the Body and Blood of Christ. It suggests to each one, in the intimacy of communion, what the Spirit would effect in our lives to conform us to the Bread broken. For all these reasons we are called to enact with extreme care the symbolic gesture of silence. Through it the Spirit gives us shape, gives us form.

53. Every gesture and every word contains a precise action that is always new because it meets with an always new moment in our own lives. I will explain what I mean with a simple example. We kneel to ask pardon, to bend our pride, to hand over to God our tears, to beg his intervention, to thank Him for a gift received. It is always the same gesture which in essence declares our own being small in the presence of God. Nevertheless, done in different moments of our lives, it moulds our inner depths and then thereafter shows itself externally in our relation with God and with our brothers and sisters. Also kneeling should be done with art, that is to say, with a full awareness of its symbolic sense and the need that we have of this gesture to express our way of being in the presence of the Lord. And if all this is true for this simple gesture, how much more will it be for the celebration of the Word? Ah, what art are we summoned to learn for the proclamation of the Word, for the hearing of it, for letting it inspire our prayer, for making it become our very life? All of this is worthy of utmost attention — not formal or merely exterior, but living and interior — so that every gesture and every word of the celebration, expressed with “art,” forms the Christian personality of each individual and of the community.

[continued next week ...]

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	19 Sep	Monday of Ordinary Time Week 25	Proverbs 3:27-34	Luke 8:16-18
Tuesday	20 Sep	St Andrew Kim Tae-gon, priest, martyr, and companions, martyrs	Proverbs 21:1-6,10-13	Luke 8:19-21
Wednesday	21 Sep	St Matthew, apostle	Ephesians 4:1-7,11-13	Matthew 9:9-13
Thursday	22 Sep	Thursday of Ordinary Time Week 25 9:00am Memorial Mass for Queen Elizabeth	Ecclesiastes 1:2-11	Luke 9:7-9
Friday	23 Sep	St Pius of Pietrelcina, priest 11:04am Spring Equinox	Ecclesiastes 3:1-11	Luke 9:19-22
Saturday	24 Sep	Saturday of Ordinary Time Week 25 Road Closures and Clearways, Lawrence Hargrave Drive, Saturday and Sunday	Ecclesiastes 11:9-12:8	Luke 9:43-45
Sunday	25 Sep	26TH SUNDAY IN ORDINARY TIME, YEAR C ... SAMARITAN'S PURSE COLLECTION	<i>Scripture Readings are listed below</i>	

THIS WEEK'S RECIPE: The Egyptian Pudding

Howard Carter, an amateur archaeologist, broke down the well-hidden of Tutankhamun's burial chamber in October 1925. Almost immediately his team of Egyptologists began deciphering the hieroglyphics on its walls. The inscriptions on the east wall were a surprise! They read: *Know that this is a recipe for a special pudding which King Tut's grandmother used to make for him when he spent his summer holidays at her pyramid. It is to be known forever as The Egyptian Pudding.*

Heat oven to 160°C (an upturned bucket in the sun may be used rather than the oven). Lightly grease a round baking dish. In a bucket beat 3 eggs, 500ml milk, 125ml caster sugar, 5ml vanilla, 2ml nutmeg or cinnamon. Stir in 50ml dried raisins or currants. Stir in 625ml cooked rice. Bake in oven (or hot sun) for 45 to 50 minutes. Let stand for 20 minutes while slaves fan it.

The bottom row of hieroglyphics baffled scholars until 1950. That year a brilliant Harvard graduate cracked them. They said: "If cooked SLOWLY the end product will be creamier. You may prefer NOT to cook the rice, but to sprinkle it in the EMPTY dish, and pour contents of bucket on top. All my love, Grandma Tut."

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

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.



BISHOP'S ANNUAL APPEAL THIS WEEKEND

"Our faith calls us to help one another through prayer and action. Offering dignified support and care for our retired and retiring clergy, who have always cared for us, and a sound and holistic formation for our young seminarians, our future priests is my responsibility as your Bishop. I seek your prayers and practical support to help me ensure that I can do this. I would be very grateful if you would consider giving generously to this appeal." –Bishop Brian Mascord. ☎ and to donate online: www.dow.org.au/giving

THIS 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

NEXT Sunday's Readings – on website

25TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Habbakuk 1:2-3, 2:2-4

2nd Reading 2 Timothy 1:6-8, 13-14

Gospel Luke 17:5-9

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