



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
24/25 SEPTEMBER 2022
26TH SUNDAY IN ORDINARY TIME + YEAR C
SAMARITAN'S PURSE COLLECTION

THIS WEEK'S READINGS

The Church's Economic-Social Teachings

Most of us have been raised to believe that we have right to possess whatever comes to us honestly, either through our own work or through legitimate inheritance. No matter how large that wealth might be, it's ours as long as we didn't cheat anyone along the way. By and large, this belief has been enshrined in the laws of democratic countries and we generally believe that it is morally sanctioned by the Christianity.

Partly this is all true, but it needs a lot of qualification. The right to private ownership and private wealth—from scripture, through Jesus, through the social teachings of the churches, through papal encyclicals from Leo XIII through John Paul II—is mitigated by a number of moral principles. Here are a number of those principles (which are taught with the weight of Ordinary Magisterium within Roman Catholicism and the ecclesial equivalent of that in most Protestant churches). There is a list of the major references to Church documents:

- God intended the earth and everything in it for the sake of all human beings. Thus, in justice, created goods should flow fairly to all. All other rights are subordinated to this principle (*Gaudium et Spes* 69, *Populorum Progressio* 22). We do have a right to private ownership, and no one may ever deny us of this right (*Rerum Novarum* 3-5, 14, *Quadragesimo Anno* 44-56, *Mater et Magistra* 109) but that right is subordinated to the common good, to the fact that goods are intended for everyone (*Laborem Exercens* 14). Wealth and possessions must be understood as ours to steward rather than to possess absolutely. (*Rerum Novarum* 18-19).
- No person (or nation) may have a surplus if others do not have the basic necessities (*Rerum Novarum* 19, *Quadragesimo Anno* 50-51, *Mater et Magistra* 119-121 & 157-165, *Populorum Progressio* 230). Thus, no one may appropriate surplus goods solely for his own private use when others lack the bare necessities for life (*Populorum Progressio* 23). People are obliged to come to the relief of the poor and if a person is in extreme necessity, he has the right to take from the riches of others what he needs (*Gaudium et Spes* 69).
- The present economic situation in the world must be redressed (*Populorum Progressio* 6, 26, 32, *Gaudium et Spes* 66, *Octogesima Adveniens* 43, *Sollicitudo Rei Socialis* 43). Thus, the law of supply and demand, free enterprise, competition, the profit motive, and the private ownership of the means of production may not be given complete free reign. They are not absolute rights and are only good within certain limits (*Populorum Progressio* 26, *Quadragesimo Anno* 88, 110).
- In regards to the private ownership of industry and the means of production, two extremes are to be avoided: Unbridled capitalism on the one hand, and complete socialism on the other (*Quadragesimo Anno* 46, 55, 111-126).
- Governments must respect the principle of subsidiarity and intervene only when necessary (*Rerum Novarum* 28-29, *Quadragesimo Anno* 79-80, *Mater et Magistra* 117-152). However, when the common good demands it they not only may step in, they are obliged to do so (*Populorum Progressio* 24, 33, *Mater et Magistra* 53, *Gaudium et Spes* 71). As well certain forms of property should be reserved for the state since they carry with them an opportunity of domination too great to be left to private individuals (*Quadragesimo Anno* 114, *Mater et Magistra* 116).
- Governments may never sacrifice the individual to the collectivity because the individual is prior to civil society and society must be directed towards him or her (*Mater et Magistra* 109, *Quadragesimo Anno* 26).
- Employers must pay wages which allow the worker to live in a “reasonable and frugal comfort” (*Rerum Novarum* 34) and wages may not simply be a question of what contract a worker will accept. Conversely, workers may not claim that the produce and profits which are not required to repair and replace invested capital belong by right to them (*Quadragesimo Anno* 55, 114) and they must negotiate their wages with the common good in mind (*Quadragesimo Anno* 119, *Mater et Magistra* 112). As is the case with the employer, it is not just a question of what kind of contract can be extracted.
- Both the workers and the employers have an equal duty to be concerned for the common good (*Laborem Exercens* 20).
- And, the condemnation of injustice is part of the ministry of evangelization and is an integral aspect of the Church's prophetic role (*Sollicitudo Rei Socialis* 42).

The Church has history on its side in teaching these principles. The failure of Marxism in Eastern Europe highlights precisely that an attempt to create justice for everyone without sufficiently factoring in the place of private profit and private wealth (not to mention God or love) doesn't lead to prosperity and justice, just as our present economic crisis highlights that an unregulated profit motive doesn't lead to prosperity and justice either. There is a middle road, and the Church's social teachings are that roadmap.

Luke returns to the teaching of Jesus concerning poverty and wealth. In today's gospel reading, however, we are taken to a new level of understanding, as the issue is related to the very heart of the Good News brought by the Saviour. With the parable of Lazarus at the rich man's gate, Jesus shows his skills as a storyteller, able to enthrall his listeners, as he challenges their complacency.



QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Amos 6:1a,4-7

- ✚ Do self-indulgence and wealth necessarily go together? Are indulgences and related complacency related to your ability to hear the cry of the poor?
- ✚ Would you choose the people in this reading to be your best friends? Why? What's missing in a person's life if all possible time and effort is consumed with caring for his or her needs and desires? Put the people in this reading at one end of a self-indulgence spectrum and Mother Teresa at the other. Where do you fall?

Second Reading 1 Timothy 6:11-16

- ✚ Jesus said to Pilate, "the reason I have come into the world is to bear witness to the truth." What do you do that bears witness to the truth? Do you think, "Lay hold of eternal life" means that you should try to grab eternal life or that you should let God grab you?
- ✚ How do patience, gentleness, and love relate to your bearing witness to the truth? How is your gentleness? Your patience? Your love?

Gospel Luke 16:19-31

- ✚ Where would you find the poor person today? What would he or she look like? Do you recognize and care for him or her as God's beloved child, or do you want to roll up your window or shut your door when you see him/her coming? Are you somewhere in between these alternatives?
- ✚ Pope Francis says that "vast wealth and resources are in the hands of few." If it's not in your capability to change that unjust situation, what smaller things can you do to answer the "cry of the poor"?

This scene reminds us of the harsh words of the Son of man during the final last judgment: "I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was [...] naked and you did not clothe me" (Matthew 25: 42).

Lazarus represents the silent cry of the poor of all times and the contradictions of a world where vast wealth and resources are in the hands of few. ...

(Pope Francis concluded saying that) the Word of God can revive a withered heart and heal it of blindness, and that God's saving message overturns the situations of this world by the triumph of His justice and mercy.."

– 18 May 2016, General Audience, Poverty and Mercy.

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.**

✚✚ This story, we are told, is addressed 'to the Pharisees', many of whom were attached to their wealth, seeing it as a sign of God's favour. The rich man in the story is not condemned for evil behaviour. Reading between the lines, we may well conclude that he thought he had treated Lazarus well – he had allowed him to remain at the gate in his destitution; and he was happy for him to have the leftovers of his feasting. The Pharisees are told, however, that when he repeatedly addressed Abraham as his 'father' he was rejected. On the other hand, Lazarus – whose name means 'God helps' – is received by Abraham as the guest of honour – at the eschatological banquet looked forward to by the prophets ('in the bosom of Abraham' indicates his reclining at table next to Abraham). The rich man, and those like him, are not accepted as true children of Abraham, because, in their complacent insensitivity, they have disregarded the teaching of the Law of Moses and the exhortations of God's prophets – a teaching that Jesus makes his own.

Lazarus represents 'the poor', whose cry the Lord hears – the common people looked down upon by the Pharisees, people whose straitened circumstances made it next to impossible for them to carry out the many prescriptions seen by this well-to-do group as a true observance of the covenant. Because the power structures of their people left these 'anawim' disenfranchised, they must stand before God in a trust and hope that kept alive the genuine faith traditions of Israel's covenant with their God. Jesus himself comes from their midst; and his great mission will carry forward the ways of his Father, the God of the covenant – revealed from the first as the champion of the poor and oppressed. Those who follow him are from this background; and the communities they form will share their outlook (cf. 1 Corinthians 1:26-27: 'Consider, brothers, how you were called ... not many influential ... God chose those who are weak to shame the strong'). Jesus appeals, in his parable, to the prophets, so often defenders of the powerless and mouthpieces of their faith – as in the stinging rebuke of Amos in today's reading. It was the prophets who condemned the empty ritualism that was an escape from what the covenant really required – 'Is this not the fast that pleases me ... sharing your food with the hungry and sheltering the homeless poor' (Isaiah 58:6-7).

The lesson of the parable, of course, extends far beyond the need for material assistance. Our neighbours have also emotional and spiritual needs, to which true followers of Jesus will respond in friendship and concern.

YOUR PARISH PASTORAL COUNCIL

Our current members are Anne Clarke, Greg Constable, Pat Hazel, Kerrie Hennessey, Marie Grace Natalie Shelley and John Tuckerman. **Thank you to our new members, Greg Constable, Pat Hazell and John Tuckerman.**

OPERATIONS CHRISTMAS CHILD – SAMARITAN'S PURSE



Operation Christmas Child is a hands-on way for Australians and New Zealanders to bless children in need around the world by filling shoeboxes with toys, hygiene items, school supplies and other fun gifts. We collect the gift-filled shoeboxes and distribute them to children in over 100 countries in the Name of Jesus Christ. After receiving a shoebox gift, many children have the opportunity to enrol in The Greatest Journey – our dynamic, 12-lesson Bible study course that guides children through what it means to faithfully follow Jesus Christ. The mission of Operation Christmas Child is to provide God's love in a tangible way to children in need around the world, and together with the local church worldwide, to share the Good News of Jesus Christ.

The Catholic Women's League, Thirroul Branch, is combining with Austinmer Uniting Fellowship to fill shoeboxes to help build a future for needy children. We are asking please, for the support of parishioners for gifts and donations to fill boxes for boys and girls – ages 2 years to 14 years. All items must be **NEW** and able to fit into shoe boxes.

Required are: **Jumbo Chalk '15' per bucket, coloured pencils (box sets), small notebooks, small 'matchbox' cars, small combs, hair clips, soap, face washers.** No toothpaste or liquids.

On the weekends **THIS WEEKEND AND NEXT WEEKEND** there will be a tub for the collection in the porch of St Michael Church. Thank you in anticipation of your generosity.

FORTHCOMING PARISH EVENTS

- ✦ **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 to Friday, 25 to 30 September:** Andrew and Ken at meeting of the friars.
- ✦ **Tuesday to Friday, 27 to 30 September: Liturgy of the Word with Communion** [not Mass] **at the usual times.**
- ✦ **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.]

60. It is the celebration itself that educates the priest to this level and quality of presiding. It is not, I repeat, a mental adhesion, even if our whole mind as well as all our sensitivity must be engaged in it. So, the priest is formed by presiding over the words and by the gestures that the Liturgy places on his lips and in his hands. He is not seated on a throne [18] because the Lord reigns with the humility of one who serves. He does not rob attention from the centrality of the altar, *a sign of Christ, from whose pierced side flowed blood and water, by which were established the Sacraments of the Church and the centre of our praise and thanksgiving.* Approaching the altar for the offering, the priest is educated in humility and contrition by the words, "With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God." He cannot rely on himself for the ministry confided to him because the Liturgy invites him to pray to be purified through the sign of water, when he says, "Wash me, O Lord, from my iniquity and cleanse me from my sin." The words which the Liturgy places on his lips have different contents which require specific tonalities. A true *ars dicendi* is required of the priest by the importance of such words. These give shape and form to his interior feelings, in one moment in supplication of the Father in the name of the assembly, in another in an exhortation addressed to the assembly, in another by acclamation in one voice with the entire assembly. In the Eucharistic prayer — in which also all of the baptized participate by listening *with reverence and in silence* and intervening with the acclamations (IGMR 78-79) — the one presiding has the strength, *in the name of the whole holy people*, to remember before the Father the offering of his Son in the Last Supper, so that that immense gift might be rendered newly present on the altar. In that offering he participates with the offering of himself. The priest cannot recount the Last Supper to the Father without himself becoming a participant in it. He cannot say, "Take this, all of you and eat of it, for this is my Body which will be given up for you," and not live the same desire to offer his own body, his own life, for the people entrusted to him. This is what happens in the exercise of his ministry. From all this and from many other things the priest is continually formed by the action of the celebration.

61. In this letter I have wanted simply to share some reflections which most certainly do not exhaust the immense treasure of the celebration of the holy mysteries. I ask all the bishops, priests, and deacons, the formators in seminaries, the instructors in theological faculties and schools of theology, and all catechists to help the holy people of God to draw from what is the first wellspring of Christian spirituality. We are called continually to rediscover the richness of the general principles exposed in the first numbers of *Sacrosanctum Concilium*, grasping the intimate bond between this first of the Council's constitutions and all the others. For this reason we cannot go back to that ritual form which the Council fathers, *cum Petro et sub Petro*, felt the need to reform, approving, under the guidance of the Holy Spirit and following their conscience as pastors, the principles from which was born the reform. The holy pontiffs St. Paul VI and St. John Paul II, approving the reformed liturgical books *ex decreto Sacrosancti Oecumenici Concilii Vaticani II*, have guaranteed the fidelity of the reform of the Council. For this reason I wrote *Traditionis custodes*, so that the Church may lift up, in the variety of so many languages, one and the same prayer capable of expressing her unity. As I have already written, I intend that this unity be re-established in the whole Church of the Roman Rite. [continued next week ...]

WHAT'S ON THIS WEEK

Weekday readings are from **Year II**

Monday	26 Sep	Monday of Ordinary Time Week 26	Job 1:6-22	Luke 9:46-50
Tuesday ✕	27 Sep	St Vincent de Paul , priest <i>Liturgy of the Word will not be televised.</i>	Job 3:1-3,11-17,20-23	Luke 9:51-56
Wednesday	28 Sep	Wednesday of Ordinary Time Week 26	Job 9:1-13,14-16	Luke 9:57-62
Thursday	29 Sep	Sts Michael, Gabriel, Raphael , archangels	Daniel 7:9-10,13-14	John 1:47-51
Friday	30 Sep	St Jerome , priest, doctor	Job 38:1,12-21, 40:3-5	Luke 10:13-16
Saturday	1 Oct	St Thérèse of the Child Jesus , virgin, doctor	Job 42:1-3,5-6,12-17	Luke 10:17-24
Daylight Saving begins				
Sunday	2 Oct	27TH SUNDAY IN ORDINARY TIME, YEAR C ... Scripture Readings are listed below		
SAMARITAN'S PURSE COLLECTION				

THIS WEEK'S RECIPE: Mary Berry's Cheesy Muffins

Mary Berry's quick savoury muffins are superb with soup, salads or for eating on the go. The cheese is lovely and oozy if you serve them warm. Eaten cold, they are still fragrant, with a nice saltiness from the cheese and olives.

275g self-raising flour; 1tsp baking powder; ½tsp salt; 50g butter, melted; 1 large free-range egg, beaten; 250ml milk; 75g Gruyère cheese, grated; bunch of basil, leaves only, chopped; 75g pitted black olives, chopped; 2tbsp sun-dried tomato paste.

Preheat the oven to 200°C/180°C Fan, and line a 12-hole muffin tin with muffin cases. Measure the flour, baking powder and salt into a large bowl. Mix the butter, egg and milk together in a jug. Add the cheese, basil and olives to the bowl of dry ingredients and mix well. Pour in the wet ingredients and gently stir everything together using a fork. Loosely swirl in the sun-dried tomato paste to give a rippled effect through the batter. Divide the mixture between the cases and bake in the oven for 18–20 minutes, or until well risen and lightly golden brown. Remove from the oven and allow to cool slightly. Serve warm or cold.

If you can't find muffin cases, you could use cupcake cases; they are larger than fairy cake cases, but not quite as deep as muffin cases, so the mixture may stretch to a few extra muffins. Gently swirl in the sun-dried tomato paste, without stirring it in completely, as this gives a lovely hit of tomato when you eat the muffin, as well as a nice rippled effect.

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. Blessed are you, Lord God, maker of all living creatures. May we always praise you for all your beauty in creation.



108TH WORLD DAY OF MIGRANTS AND REFUGEES

Pope Francis' theme for the day is "*Building the Future with Migrants and Refugees*". Read the Pope's message here: <https://migrants-refugees.va/it/wp-content/uploads/sites/3/2022/05/EN-world-migrants-day-2022.pdf>

THIS Sunday's Readings – on website

26TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Amos 6:1,4-7

2nd Reading 1 Timothy 6:11-16

Gospel Luke 16:19-31

NEXT Sunday's Readings – on website

27TH SUNDAY IN ORDINARY TIME • Year C

1st Reading Habakkuk 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 LITURGY OF THE WORD

Monday —

Tuesday ✕ **5:30pm**

Wednesday 9:00am

Thursday 9:00am

Friday 9:30am

Anointing of the Sick 1st Friday