

## Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

14 / 15 JUNE 2025

THE MOST HOLY TRINITY • YEAR C

ORDINARY TIME RESUMES

### THIS WEEK'S READINGS

*"Closing the Circle"*

"Why do we have to hear all this stuff about the Trinity?"

This question had come forth from a person was listening to a presentation on this topic.

"Why can't we just go to church and be good to each other?"

Would the person allow the presenter to explain? They would.

The Triune God is not some kind of brainy speculation by scholars. It is the way we experience God in this world. To "go to church and be good to each other," is the Trinity in action!

How about you? Would you like to hear an attempt at an explanation?

First, long ago, human beings found that there is only one God, and that God "found delight in the human race." Think of the many stories in the First Testament about God's pursuit of us, labouring to make a loving and holy covenant with us. "I will be your God, and you will be my people." Like a marriage covenant.

And, as in the course of a marriage, God became by turns angry, hurt, delighted, glorified, spurned, ignored, praised and rejected. Yet God kept coming back and back to renew the covenant. God's love remained steadfast—even if ours, at least a lot of times, did not.

Then humans found out that God's nature had always consisted of at least one other component, if 'component' is the right word!

God's very nature had always been to relate to others; to "pour Godself forth," as the first reading puts it, and also to receive back. The "Second Person" was this outpouring, and had been present in God for all eternity. Therefore, this "person" had always been at one with the "First Person." Get it?

Then this Second Person became flesh – became human. We named it "the Word." Jesus laughed and cried and preached and turned over tables and cured people – and was loyal to his friends even unto the end. He said, "everything the Father has is mine" (Gospel). That's how we knew he was the Word, and that the Word was God. Somehow, two persons in one God.

Then came a third revelation, giving us the Trinity. Jesus hints about it in the Gospel: "I have much more to tell you, but you cannot bear it now." In other words, our small souls would burst with the greatness of God—unless God gentled himself down and actually explained to us, guiding our understanding.

Jesus tells us that this Spirit is God's presence. "Everything that the Father has is mine; for this reason, I told you that God the Spirit will take from what is mine and declare it to you."

Do you get the logic? All that the Father has belongs to the Word. All that the Word (Jesus) has belongs to the Spirit. Thus, the Spirit is the third 'part' of God, so to speak, and it bestows us and the whole earth back upon the Father, thus closing the circle.

So, there is aliveness and movement in God: speaking, reaching out, flowing forth, receiving back. God is liquid motion, a dynamism in which everything is changing always, yet always remaining the same, because it is love.

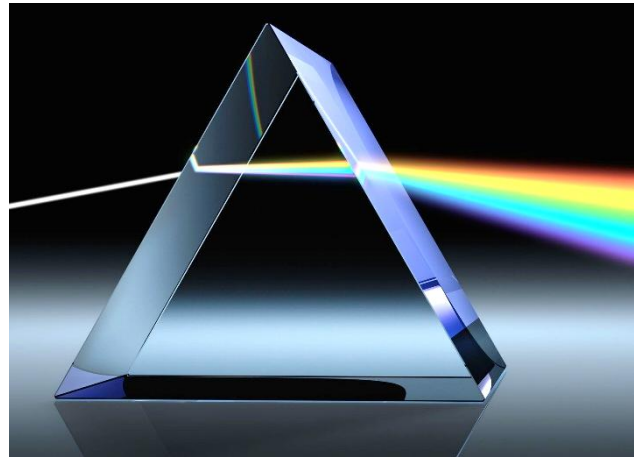
We are invited into that circle of love. Even in today's difficult world.

And that is why we hear "all this stuff about the Trinity"!

The Easter season – the principal festival of the Church's year – has ended. The celebrations of the Sundays immediately following are like an afterglow. Today the liturgy invites us to renew our faith in the Trinity of Persons made know to us in what God has done for the world in Jesus Christ.

As Jesus awakened the beginnings of faith in his disciples, filling them with wonder at the mysterious depths they recognised in him, he directed their faith beyond himself, to the One with whom he was in continual communion – their prayer and their trust, he told them, should be addressed to their 'Father in heaven'. Later, as the full impact of what had happened in the world's first Easter galvanised them into action, and they found new strength on the day of Pentecost, they remembered that Jesus had promised them the help of his own Spirit to face what lay ahead of them (Matthew 10:20 etc). Faith in their Risen Lord gave the themes of the Old Testament a new depth of meaning for them.

Our first reading from Proverbs recalls one of these themes. For the Old Testament, the 'wisdom' of God, like the 'word' of God' was understood as God's self-expression in creation and the shaping of human affairs. Now, as his disciples recognised the ultimate identity of their Risen Lord, they knew him as the 'Word' of the Father



✠✠ (John 1) and the ‘wisdom’ of God (1 Corinthians 1:24), through whom ‘all things came into being’ (John 1:1). For the Old Testament, the ‘spirit of God’ was another self-expression of God in creation. God’s ‘spirit’ worked interiorly – giving the breath of life, and bringing the call of God to human hearts. After the Resurrection, as today’s reading from St Paul to the Romans shows, the disciples were vividly aware of the Holy Spirit as a divine agent carrying forward the work of Christ. And they remembered Jesus speaking of the Spirit as Someone other than himself, sharing as he does in the life of the Father. And in our second reading from Paul to the Romans, what Jesus has achieved for the world is clearly expressed as a work of the Father, Son and Spirit together – the ‘Lord Jesus Christ’ gives us God’s ‘grace’, an entitlement to our sharing in the divine ‘glory’; and at the same time the Spirit brings us the life-giving power expressed in the love the Father has shown us through the life, death and resurrection of his Son.



The ultimate mystery of God’s life is – not surprisingly – far beyond our complete comprehension. It would be tragic, however, if it remained for us no more than a daunting abstraction. Christian faith should bring us the joy of recognising that – in the overflowing tumult of the divine life that we call the **Blessed Trinity** – we find three friends who invite us to share in their common life as the **one true God**. Today’s gospel from John expresses this sharing in simple terms, and it brings us this astounding invitation: the Spirit ‘will lead us to the complete truth’, since the Spirit shares all with the Son, who in turn shares in ‘everything the Father has’.

The psalm that the Church offers us for our reflection is the beautiful Psalm 8. Gazing at the night sky, the psalmist longs for the wonder, simplicity and innocence of a child so that he might give expression to his overwhelming desire to praise God for what he calls “God’s handiwork” – ‘the work of God’s fingers’. We think of God’s finger in Michelangelo’s painting of creation. The intricacy and delicacy of the created world causes the Psalmist to be caught up in admiration of God the artist.

We are then invited to ask, ‘What does it mean to be a human being?’ In the light of the vastness of the cosmos, who am I? It is interesting and most instructive that he does not attempt to answer this fundamental question by looking at us, and at what we do. Rather he looks at what God has done and is doing for us. We are all too aware of what we do and fail to do. But the only way to find out who we really are is to look at our relationships, and primarily at our relationship with God. How God treats us will give us the clue as to who we are.

## QUESTIONS ABOUT THIS SUNDAY’S SCRIPTURE READINGS

### First Reading Proverbs 8:22-31

- ✠ Who is talking when the first reading says, “Then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the children of Adam?” Is there a similarity between this ancient reading and the opening of John’s Gospel, “In the beginning was the Word and the Word was with God ...”?
- ✠ This reading says in God’s voice, “I found delight in the human race.” Did God create the human race with some wisdom? What responsibility does the human race have to use the gift of wisdom to keep the earth “from transgressing God’s commands” in the climate crisis?

### Second Reading Romans 5:1-5

- ✠ “God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” If God’s love is the source, what has been poured into your own heart? Can you sense the presence of the Holy Spirit there?
- ✠ Why would God include us intimately in the divine love of the Trinity? Does that give reason to hope? What would the world look like without hope?

### Gospel John 16:12-15

- ✠ Does the Spirit change your understanding of revelation? What is the source of your own sympathies? Can understanding of divine love be exhausted? Have you ever reached a place where “you could not bear” more knowledge of love?
- ✠ According to Pope Francis, what does the Trinity teach us about not being an island?”

To understand this better, let us think of the names of the divine Persons, which we pronounce every time we make the sign of the cross: each name contains the presence of the other. The Father, for example, would not be such without the Son; likewise, the Son cannot be considered alone, but always as the Son of the Father. And the Holy Spirit, in turn, is the Spirit of the Father and the Son. In short, the Trinity teaches us that one can never be without the other.

We are not islands; we are in the world to live in God’s image: open, in need of others and in need of helping others. And so, let us ask ourselves this last question: in everyday life, am I too a reflection of the Trinity? The sign of the cross I make every day the Father and the Son and the Holy Spirit—is that sign of the cross we make every day a gesture for its own sake, or does it inspire your way of speaking, of encountering, of responding, of judging, of forgiving?

– Pope Francis, Angelus, Holy Trinity, 1 June 2022

## PAUL TUCKERMAN – MEDAL OF THE ORDER OF AUSTRALIA (OAM)

On Monday, 9 June 2025, the Governor General announced that **Paul Tuckerman** has been awarded the Medal of the Order of Australia for services to the community of Thirroul. Paul's involvement in the Thirroul community has been with: Thirroul Railway Institute Preservation Society (1991 to the present); Thirroul Branch, New South Wales Branch, Australian Labor Party (President 1980 to 2007); The Order of the Knights of the Southern Cross (1974 to the present); Coledale Hospital (1973-1983); Community – our Parish, Thirroul Village Committee, Wollongong Diocese Adult Development, and other community organizations. Paul was also awarded the Centenary Medal on 1 January 2001. **Congratulations, Paul – well deserved!**

Other recipients Australian Honour have been **Judy Bull** (2006), **Claudia Smith** (2009), **John Kosten** (2010), **Anne Clarke** (2011), **Graham Tobin** (2017), **Ron Buchan** (2018). If you know of any other parishioners who have received Australian Awards, please let the Parish Office know so a full list can be drawn up for historical records.

## PENTECOST AND PENTECOST SEQUENCE

Pentecost (Ancient Greek: πεντηκοστή [ἡμέρα], *pentekostē* [hēmera], “the fiftieth [day]”) is one of the prominent feasts in the Christian liturgical year commemorating the descent of the Holy Spirit upon the disciples of Christ. The feast is also called Whitsun, Whitsunday, Whit Sunday, or Whitsuntide, especially in the United Kingdom [White Sunday as the newly baptized would wear white garments on this Sunday]. Pentecost is celebrated seven weeks (50 days) after Easter Sunday, hence its name. Pentecost falls on the tenth day after Ascension Thursday.

Pentecost is historically and symbolically related to the Jewish harvest festival of Shavuot, which commemorates God giving the Ten Commandments at Mount Sinai fifty days after the Exodus. Among Christians, Pentecost commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus as described in the Acts of the Apostles 2:31 during these Jewish “fiftieth day” celebrations in Jerusalem. For this reason, Pentecost is sometimes described as the “Birthday of the Church.”

Shavuot commemorates the anniversary of the day God gave the Torah to the entire Israelite nation assembled at Mount Sinai, although the association between the giving of the Torah (Matan Torah) and Shavuot is not explicit in the Biblical text. The holiday is one of the Shalosh Regalim, the three Biblical pilgrimage festivals. The date of Shavuot is directly linked to that of Passover. The Torah mandates the seven-week Counting of the Omer, beginning on the second day of Passover and immediately followed by Shavuot. This counting of days and weeks is understood to express anticipation and desire for the Giving of the Torah. On Passover, the Jewish people were freed from their enslavement to Pharaoh; on Shavuot they were given the Torah and became a nation committed to serving God.

Come, Spirit who is our Light. Shine among the shadows within. Warm and transform our hearts. Come, Spirit who makes a home in us. Draw us to the treasures of your dwelling. Reveal to us the inner journey of love. Come, Spirit, Comforter and Consoler. Be consolation for all who grieve and ache. Heal the wounded. Soothe the anxious. Come, Spirit who energizes our being. Keep us from the tangles of toil and troubles. Lead us to moments of prayer and play. Come, Spirit, consuming Fire of Love. Fill us with enthusiasm for your vision. May the desire for truth be vibrant within us. Come, Spirit, joy of our souls. Dance amid life's hills and valleys. Encircle us with the delights of your dance. Come, Spirit of wisdom and insight. Draw us into your goodness and light. Direct our growth and guide our ways. Come, Spirit, strength of wounded ones. Be warmth in hearts of those grown cold. Empower the powerless. Rekindle the weary. Come, Spirit, source of our Peace. Deepen in us the action of peacemakers. Heal the divisions that ravage the earth. Amen! Alleluia!

## WORDS OF POPE FRANCIS ON EDUCATION

“How do we help our young people not to see a university degree as synonymous with higher status, with more money or social prestige? It is not synonymous with that. How can we help make their education a mark of greater responsibility in the face of today's problems, the needs of the poor, concern for the environment?”

“Solidarity, as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation.”

“Dialogue, in fact, educates when the person relates with respect, esteem and sincere listening, and is expressed with authenticity without obscuring or softening one's own identity nourished by evangelical inspiration.”

“Education is not about knowing things or taking lessons but about being able to use three lingos: those of the head, the heart, and the hands... learning so that you can think about what you feel and do, can feel what you think and do, and can do what you feel and think. Unity within a person.”

“This old man now speaking to you [university students] also dreams that yours will become a generation of teachers! Teachers of humanity. Teachers of compassion....Teachers of hope.”

“Perhaps the mission of the university is to train social poets, men and women who, upon learning the grammar and vocabulary of humanity, have a spark, a brilliance that allows them to imagine the unknown”.

## WHAT'S ON AROUND THE DIOCESE?

Check out upcoming formation courses, youth events, walks, camping and jubilee events – too many to list in one place. Subscribe here and we will keep you in the loop [dow.sh/stayingconnected](http://dow.sh/stayingconnected) or visit [dow.sh/weeklybulletin](http://dow.sh/weeklybulletin) to see everything that is on around our Diocese.



## SCRIPTURE READINGS THIS WEEK

Sundays Year C • Weekdays Year I

Monday	16 Jun	Monday of Ordinary Week 11	2 Corinthians 6:1-10	Matthew 5:38-42
Tuesday	17 Jun	Tuesday of Ordinary Week 11	2 Corinthians 8:1-9	Matthew 5:43-48
Wednesday	18 Jun	Wednesday of Ordinary Week 11	2 Corinthians 9:11-16	Matthew 6:1-6,16-18
Thursday	19 Jun	Thursday of Ordinary Week 11	2 Corinthians 11:1-11	Matthew 6:7-15
Friday	20 Jun	Friday of Ordinary Week 11	2 Corinthians 11:18,21-30	Matthew 6:19-23
Saturday	21 Jun	St Aloysius Gonzaga, religious	2 Corinthians 12:1-10	Matthew 6:24-34
Sunday	22 Jun	THE BODY AND BLOOD OF CHRIST • YEAR C – <i>Scripture Readings are listed below.</i>		

## FORTHCOMING PARISH EVENTS

✦ Saturday, 14 June	18:30	Dinner at Club Thirroul
✦ Sunday, 15 June	09:00	Morning Tea after Mass
✦ Saturday, 21 June	17:30	FOUR Baptisms during Mass
✦ Sunday, 22 June	08:00	THREE Baptisms during Mass
✦ Tuesday, 24 June	15:45	Class #1 for the Sacrament of Confirmation
✦ Thursday, 26 June	19:15	Baptism Preparation Meeting for July Baptisms

**PLEASE BRING IN ... ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA – THANK YOU FOR YOUR GENEROSITY**

## RECIPE: CRISPY GREEK-SEASONED CHICKEN GLAZED IN HOT HONEY

2 boneless, skinless chicken breasts, cut into bite-sized pieces; ½ cup plain flour; 1 tsp garlic powder; 1 tsp dried oregano; ½ tsp dried thyme; salt & freshly cracked black pepper to taste; 2 tbsp olive oil; ¼ cup hot honey (or regular honey with red pepper flakes to taste); 1 tbsp lemon juice.

Garlic-Roasted Crispy Potatoes: 2 medium Yukon Gold potatoes, cut into 2.5cm cubes; 2 tbsp olive oil; 3 cloves garlic, minced; ½ tsp dried oregano; salt & freshly cracked black pepper to taste.

Creamy Twist – Luxurious Avocado-Tahini Alfredo Cream Sauce with Spicy Drizzle: 1 ripe avocado; 2 tbsp tahini; 1 clove garlic, minced; ½ cup heavy cream; ¼ cup grated Parmesan cheese; 1 tbsp lemon juice; 1-2 tsp hot sauce (such as sriracha or your preferred brand), or more to taste for spicy drizzle; 1 tbsp olive oil (optional, for thinning sauce); salt & freshly cracked black pepper to taste.

Prepare Preheat oven to 200°C. In a bowl, toss potato cubes with olive oil, minced garlic, oregano, salt, and pepper. Spread potatoes in a single layer on a baking sheet and roast for 20-25 minutes, or until golden brown and crispy, flipping halfway through. Prepare the Crispy Greek Chicken: in a shallow dish, mix flour, garlic powder, oregano, thyme, salt, and pepper. Dredge chicken pieces in the flour mixture. Heat olive oil in a large skillet over medium-high heat. Sauté chicken until golden brown and cooked through. Remove chicken from the skillet and set aside. Glaze the Chicken in Hot Honey: in the same skillet, whisk together the hot honey and lemon juice. Return the cooked chicken to the skillet and toss to coat evenly with the spicy-sweet glaze. Prepare the Luxurious Avocado-Tahini Alfredo Cream Sauce: in a food processor or blender, combine avocado, tahini, minced garlic, heavy cream, Parmesan cheese, and lemon juice. Blend until smooth and creamy. Add a tablespoon of olive oil if the sauce is too thick. Season with salt and pepper to taste. Assemble and Serve: arrange the garlic-roasted crispy potatoes on plates or in bowls. Top with the crispy Greek hot honey chicken. Drizzle generously with the luxurious avocado-tahini Alfredo cream sauce. Finish with an extra drizzle of your favourite hot sauce for an added layer of spice. *A truly unique and exciting dish that balances crispy textures, sweet and spicy flavours, and creamy richness with a Mediterranean twist.*

### THIS Sunday's Readings – on website

#### THE MOST HOLY TRINITY ♦ YEAR C

1st Reading	Proverbs 8:22-31
2nd Reading	Romans 5:1-5
Gospel	John 16:12-15

### NEXT Sunday's Readings – on website

#### THE BODY AND BLOOD OF CHRIST ♦ YEAR C

1st Reading	Genesis 14:18-20
2nd Reading	1 Corinthians 11:23-26
Gospel	Luke 9:11-17

### SUNDAY

#### MASS TIMES

Saturday	17:30
Sunday	08:00
Saturday Mass is 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

Kerry Fabon • Parish Secretary

Tues, Wed 09:00-15:00; Fri 08:30-15:00

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Parish School of St Michael

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### THIS WEEK'S LITURGIES

Monday	
Tuesday	17:30
Wednesday	09:00
Thursday	09:00
Friday	09:30
Anointing of the Sick 1 <sup>st</sup> Friday	