

Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

22 / 23 NOVEMBER 2025

JESUS CHRIST KING OF THE UNIVERSE • YEAR C

VINNIES CHRISTMAS APPEAL – NEXT WEEKEND

THIS WEEK'S READINGS

A King?

The Church's year is closing; and we look towards the glorious consummation of God's plan for creation – when the Saviour will 'hand over the kingdom to God the Father' (1 Corinthians 15:24), having triumphed over all evil, and (as our second reading puts it) 'made peace by the blood of his cross'.

Let us not be put off by the fact that in today's world, 'kings and queens' are no more than symbolic figures. Today we are invited to rejoice in the fact that we have the one 'in whom all things were made' as our leader. The incident remembered in our first reading – when the tribal chiefs of old Israel proclaimed David to be their leader – reminds us how important leadership is in our life. All the best things of life, we achieve together. Good leadership makes this possible; bad leadership creates most of the world's greatest problems. Our Saviour is far more than a symbolic figure, we know; and our faith will be greatly strengthened, if we own him as the leader who can bring fulfilment to all our hopes.

Let us keep our eyes fixed on Jesus, who leads us in our faith and brings it to perfection; for the sake of the joy which lay ahead of him, he endured the cross, disregarding the shame of it, and has taken his seat at the right of God's throne' (Hebrews 12:2). This text, like our gospel reading from Luke, reminds us that all our human expectations are overturned as we come to understand how Christ the King establishes and exercises his reign. Luke's portrayal of Jesus crucified shows how well the community for which he wrote his gospel had come to appreciate this. Jesus (proclaimed 'The King of the Jews', in the inscription attached to the cross) has made himself powerless; he is rejected by 'the leaders' of the people (while 'the people', foreshadowing those who are to find faith, stand watching in silent awe); he is mocked and ridiculed by the leaders, by the brutal soldiers, and even by one of the criminals crucified with him. Ironically, their jeers give expression to what the crucified one really is – 'the Christ of God', 'the Chosen One', the 'king' the nation longs for, the one who 'saves'.



And then, as if to reduce them all to silence, the other criminal crucified with him makes his submission of faith in Jesus crucified – as the one who would fulfil the hopes of Israel: 'Jesus, remember me when you come into your kingdom'. And Jesus responds with the first pronouncement of an everlasting reign that will be shaped by the generous and merciful ways of his Father: 'I promise you, today you will be with me in paradise'.

The first Christians were to glory in the reign of Christ – so different from the ruthless regimes of their familiar world. In today's reading from the letter to the Colossians, we have a hymn from their early liturgies, celebrating the Saviour whose leadership 'holds all things in unity'.

In the western world there was once a king named Arthur. He was the one who invented the famous Round Table and had Lancelot as his knight and Guinevere as his wife.

Long before Arthur became a king—in fact when he was just an infant in the cradle—a strange thing happened. The nurse stepped out for a moment and quick as a wink Merlin the magician appeared.

Then disappeared and took the little boy with him.

He was now the foster-son of Sir Ector, and he was given the unpretentious name Wart.

This was not really a kidnapping, because Merlin was a kindly old magician. Alright it was a kidnapping, but it was for a fond purpose. This magician did not want this boy to grow up in a sumptuous court, spoiled, pampered and "royal." Rulers can be miles above the tiny precious specks of beauty in life.

So, Merlin whisked young Arthur to a bedraggled castle of a third-rate Lord, Sir Ector.

Ector's castle was coarse and dirty, but the people were ordinary and nice, and the nooks and crannies were perfect for a little boy to run around in and to hide in. All the servants and lords and ladies were his friends. Naturally.

There was no jealousy about Arthur's being heir to the throne because, thanks to Merlin, no one knew that he was. Even the boy did not know! He was now the foster-son of Sir Ector, and he was given the unpretentious name Wart (which in those days rhymed with Art, which is short for Arthur).

Merlin, funny old character, decided to educate Wart in an odd, special way. Merlin's idea was to transform him into various and sundry animals so that the Wart would find out first-hand the wonders packed into, say, the life of a hawk. Or of a fish. In fact, especially of a fish, because fishes go around in schools, and Wart the fish could go to class! Now, Jesus was not called Christ during his whole lifetime any more than Wart was called King. He was called "Jesus," a name that in Hebrew was Joshua, which probably meant "God is salvation." He was a normal Jewish boy, playing with toys, helping his dad, getting his hands dirty and watching birds fly.



✠✠ Like the Wart, Jesus identified with the lowliest, most ordinary people in the world. Granted, there was no Merlin to turn Jesus into a fish or a hawk, but there was someone better, the Holy Spirit.

At the last, Pilate asked Jesus if he were a king. Jesus was a King, but not in any way a Pilate could understand.

Smallness was his power. **Christ the King.**

I almost forgot to tell you: I typed a wrong key when I began writing this reflection and hit a “d” instead of a “g” at the end of the word King. It came out “Christ the Kind”!

Why should Christ the Kind, one of the people, have to suffer? Because he was one of us.

Why do we have to suffer? Because that is the way of the world.

And why didn't Christ the King change the world and make things perfect? He did, but not in the way we had expected. **He did it as Christ the Kind.**

QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading 2 Samuel 5:1-3

- ✠ Compare Jesus and David as shepherds, anointed ones, and kings. What is the difference between their kingships?
- ✠ On the cross Jesus was publicly proclaimed King, in the three spoken languages of the area (Hebrew, Latin and Greek). Does this relate to God's plan to bring all nations together in Jesus?

Second Reading Colossians 1:12-20

- ✠ “For him all the fullness was pleased to dwell.” What does fullness mean to you in this context? Do you see part of such a fullness in this or that neighbour? What part do you want to dwell in you? Think of all the places you find goodness. Are they sacred? What is the goodness and beauty in your life saying to you about God?
- ✠ “He is the image of the invisible God. All things in heaven and earth were created in him, through him and for him.” How can we heal, in him, the wounds of the environment?

Gospel Luke 23:35-43

- ✠ The good thief reached out to Jesus. How is he a model for us? Is anyone reaching out to you in any way, at work, at home, in your parish, in the local community, in the world community? How will you heal these wounds and/or warm these hearts?
- ✠ According to Pope Francis, from the beginning of his life to his last act, Jesus revealed himself as Mercy. What does that mean to you? What does his assurance to the good thief confirm?

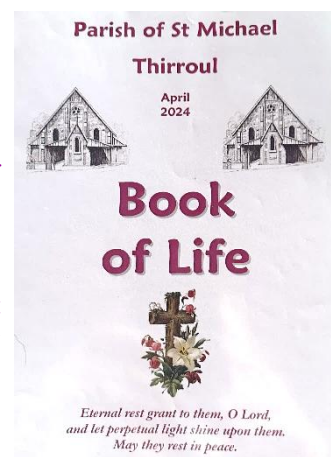
The good thief finally addresses Jesus directly, invoking his help: “Jesus, remember me ...” There is so much tenderness in this expression, so much humanity! It is the need of the human being not to be forsaken; that God may be always near.

On the Cross, [Jesus'] last act confirms the fulfillment of this plan of salvation. From beginning to end, he revealed himself as Mercy, he revealed himself as the definitive and unrepeatable incarnation of the Father's love. Jesus is truly the face of the Father's mercy. And the good thief called him by name: “Jesus.” It is a short invocation, and we can all make it several times during the day: “Jesus.” Simply, “Jesus.” Let us do so throughout the day”.

– Pope Francis, General Audience, 28 September 2016

BOOK OF LIFE

All during November we remember especially those who have died, our relatives, friends and those who have no one to pray for them. Next to the altar, the **Book of Life** will be displayed, and each day a new month will be open – as well as those pages listing names for whom no date of death is known. **Please check if your deceased relative or friend is listed in the Book of Life** – either on the date of their death, or towards the end of the Book, if their date has not been listed in the Parish records. If you would like the name of someone who has died placed in the **Book of Life**, there are special forms available next to the baptism font in the church all during November. Please complete a form for each deceased person whose name is not already in the **Book of Life**, and put the form(s) in the basket next to the baptism font, and the name(s) will be added after November. If you are unable to attend Mass, email or phone the Parish Office with details you wish placed in the Book of the Dead (name of the deceased and date of death) A special violet candle will be lit during every Mass in November. *May they rest in peace.*



VINNIES CHRISTMAS APPEAL 2025

The Annual Vinnies Christmas Appeal will be held **over the next two weekends: 29/30 November and 6/7 December.** **Thank you for your generosity in previous years!** There are **four ways** you will be able to contribute: (1) take a hamper notice from those displayed in the church and make up a hamper; (2) take a toy tag from the Giving Tree (for children 0-11); (3) make a money/cash contribution using the envelopes on the church pews; (4) use the link in next week's Bulletin to make an online donation. **Thank you! Also needed at the moment: tinned vegetables; tinned meals; sweet biscuits; condiments.**

DISABLED SURFERS ASSOCIATION – THIRROUL, 29 NOVEMBER

The annual Disabled Surfers Association event will take place at Thirroul Beach South on **Saturday, 29 November**, commencing at **08:30 and continuing until 13:00**. The Disabled Surfers Association provides an environment for individuals with a disability, the opportunity to experience the freedom of surfing with friends, using up to date equipment to get individuals over the sand and into the water with dignity. The organisation on the South Coast and Illawarra has been established for over 30 Years and prides itself on their achievements and advancements in the area of disability.

The organisation operates on a volunteer basis and requires volunteers to provide the necessary numbers to establish the safety requirements, that we as an organisation hold. The event is designed to ensure the safety of all individuals, be they participants or volunteers. The core role is to ensure that the participants have an exciting day on the beach. The organisation does not have any restrictions in relation to the individuals who attend and participate. We strive to ensure that all participants get the opportunity to experience the day at the beach. Age is no barrier to volunteer and there is no requirement to know how to swim – but it does help at times. **Just turn up on Saturday, 29 November at Thirroul South.** <https://www.disabledsurfers.org/nsw-south-coast>



POPE LEO'S MESSAGE ON WEDNESDAY, 19 NOVEMBER.

Dear brothers and sisters, good morning and welcome!

We are reflecting, in this Jubilee Year dedicated to hope, on the relationship between the Resurrection of Christ and the challenges of the contemporary world, that is, our challenges. At times, Jesus, the Living One, wants to ask us too: “Why do you weep? Who do you seek?”. Indeed, challenges cannot be faced alone, and tears are a gift of life when they purify our eyes and liberate our gaze.

John the Evangelist draws to our attention a detail that we do not find in the other Gospels: weeping near the empty tomb, Mary Magdalene did not immediately recognize the risen Jesus, but thought he was the gardener. Indeed, already narrating the burial of Jesus, at sunset on Good Friday, the text was very precise: “Now in the place where he was crucified there was a garden, and in the garden a new tomb where no one had ever been laid. So, because of the Jewish day of Preparation, as the tomb was close at hand, they laid Jesus there” (*John* 19:40-41).

Thus, in the peace of the Sabbath and the beauty of a garden, the dramatic struggle between darkness and light that began with the betrayal, arrest, abandonment, condemnation, humiliation and killing of the Son, who “having loved his own who were in the world ... loved them to the end” (*John* 13:1), comes to a close. Cultivating and keeping the garden is the original task (cf. *Genesis* 2:15) that Jesus brought to fulfilment. His last words on the cross – “It is finished” (*John* 19:30) – invite each of us to rediscover the same task, our task. For this reason, “he bowed his head and gave up his spirit” (v. 30).

Dear brothers and sisters, Mary Magdalene was not entirely mistaken then, believing she had encountered the gardener! Indeed, she had to hear her own name again and understand her task from the new Man, the one who in another text of John says: “Behold, I make all things new” (*Revelation* 21:5). Pope Francis, with the Encyclical *Laudato si'*, showed us the extreme need for a contemplative gaze: if he is not the custodian of the garden, the human being becomes its destroyer. Christian hope therefore responds to the challenges to which all humanity is exposed today by dwelling in the garden where the Crucified One was laid as a seed, to rise again and bear much fruit.

Paradise is not lost but found again. In this way, the death and resurrection of Jesus are the foundation of a spirituality of integral ecology, outside of which the words of faith have no hold on reality and the words of science remain outside the heart. “Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance” (*Laudato si'*, 111).

For this reason, we speak of an ecological *conversion*, which Christians cannot separate from the reversal of course that Jesus asks of them. A sign of this is Mary's turning around on that Easter morning: only by conversion after conversion do we pass through that vale of tears to the new Jerusalem. This passage, which begins in the heart and is spiritual, changes history, engages us publicly, and activates solidarity that now protects people and creatures from the longings of wolves, in the name and power of the Lamb-Shepherd.

In this way, the sons and daughters of the Church can now meet millions of young people and other men and women of good will who have heard the cry of the poor and the earth, letting it touch their hearts. There are also many people who desire, through a more direct relationship with creation, a new harmony that will lead them beyond so many divisions. On the other hand, still “the heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world” (*Psalms* 18:1-4).

May the Spirit give us the ability to listen to the voice of those who have no voice. We will see, then, what the eyes do not yet see: that garden, or Paradise, which we will only reach by welcoming and fulfilling our own task.

SCRIPTURE READINGS THIS WEEK

Monday	24 Nov	Sts Andrew Dung-Lac ++, martyrs
Tuesday	25 Nov	Tuesday of Ordinary Week 34
Wednesday	26 Nov	Wednesday of Ordinary Week 34
Thursday	27 Nov	Thursday of Ordinary Week 34
Friday	28 Nov	Friday of Ordinary Week 34
Saturday	29 Nov	Saturday of Ordinary Week 34
Sunday	30 Nov	FIRST SUNDAY OF ADVENT • YEAR A – <i>Scripture Readings are listed below</i>

Sundays Year C • Weekdays Year I

Daniel 1:1-6,8-20	Luke 21:1-4
Daniel 2:31-45	Luke 21:5-11
Daniel 5:1-6, 13...28	Luke 21:12-19
Daniel 6:12-28	Luke 21:20-28
Daniel 7:2-14	Luke 21:29-33
Daniel 7:15-27	Luke 21:34-36

FORTHCOMING PARISH EVENTS

- ✦ Thursday, 27 November 19:15 Baptism Preparation Meeting for December Baptisms
- ✦ Saturday, 29 November 08:30 Disabled Surfers Association, Thirroul Beach South
- ✦ Weekend, 29/30 November Vinnies Christmas Appeal commences
Christmas Tree Blessing
First Communion begins – 14 Candidates all told
- ✦ Friday, 5 December 09:30 Anointing of the Sick during Mass
13:45 Year 6 Graduation Liturgy

RECIPE: COWBOY CROCKPOT SOUP

1.5kg mincemeat; 4-6 gold potatoes; 1-2 cans sweet corn; 1-2 cans tomato soup; 1-2 can diced tomatoes; 1-2 cans cut green beans; pinch of salt; dash of pepper; 2 tablespoon of sugar (*can be omitted*); 2 large onions; 1 carton of beef broth; 1 bottle Worcestershire sauce; 1 large can of mushrooms; 1 can carrots; 1 small bag of frozen peas.

Peel potatoes, cut into small cubes and set aside. Brown the Beef and drain. Place potatoes and onions in with the mince and then add all of your cans of veggies (drained) and frozen veggies along with the petite tomatoes (do not drain), the soup, beef broth and the Worcestershire sauce. Mix and let cook in crockpot or on stove top. Add water as needed. Cook until potatoes are tender and make a pan of corn bread to have with it. Enjoy.

PLEASE BRING IN ... ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK
TO HELP THE NEEDY IN THE LOCAL ILLAWARRA AREA – FOOD ITEMS ARE ALWAYS NEEDED
Think about some items for Christmas 🎄 Thank you for your great generosity!

THIRROUL SURF LIFESAVING CLUB – A GREAT FUNCTIONS VENUE.

At Thirroul, in the surf lifesaving club, there is a beautiful and well-appointed function space, overlooking the beach. It is available for hire for weddings, wakes, birthday and other parties. Why not support your local club and hire the function space: <https://www.thirroulsurfclub.com.au/> ⓘ functions@thirroulsurfclub.com.au

REQUEST FROM VINNIES

Vinnies requests that, as they have more client seeking assistance, that more non-perishable food is needed, particularly: **tinned vegetables; tinned meals; sweet biscuits; condiments.** Thanks for your generosity.

100 YEARS OF THE FEAST OF 'CHRIST THE KING'

After World War I, Pope Pius XI instituted this feast in 1925 to counteract the growing secularism and atheism of his time. This feast affirms Christ. The feast heralds the end of **Ordinary Time**, the end of the Church's year.

THIS Sunday's Readings – on website	NEXT Sunday's Readings – on website	SUNDAY
CHRIST THE KING ♦ YEAR C	FIRST SUNDAY OF ADVENT ♦ YEAR A	MASS TIMES
1 st Reading 2 Samuel 5:1-3	1 st Reading Isaiah 2:1-5	Saturday 17:30
2 nd Reading Colossians 1:12-20	2 nd Reading Romans 13:11-14	Sunday 08:00
Gospel Luke 23:35-43	Gospel Matthew 24:37-44	☒ Saturday Mass is recorded.
Parish of St Michael – Thirroul <i>One of the four Northern Illawarra Parishes</i> <i>Moving forward as a Parish Family</i> 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	🌐 www.thirroulcatholic.org.au 📍 325 Lawrence Hargrave Drive 📮 PO Box 44 • Thirroul 2515 ☎ 4268 1910 💻 thirroul@dow.org.au Parish School of St Michael James Bryce Principal ☎ 4267 2560	THIS WEEK'S LITURGIES Monday Tuesday 17:30 Wednesday 09:00 Thursday 09:00 Friday 09:30 <i>Anointing of the Sick 1st Friday</i>