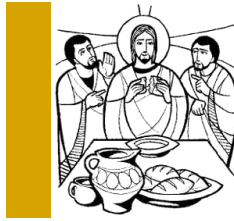


Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
18 / 19 APRIL 2026
THIRD SUNDAY OF EASTER · YEAR A
WELCOME TO TWO MORE NEWLY BAPTIZED

THIS WEEK'S READINGS

Christ Is Risen! Alleluia!!

Knowing Jesus

When Jesus was resurrected, those who saw him did not recognize him immediately. When Mary Magdalene first encountered him at the empty tomb, she thought he was the gardener. At first, the disciples on the road to Emmaus thought that he was just a stranger who caught up with them on the road.

Why did Jesus appear to his friends and disciples in some unfamiliar form after his resurrection? Why didn't he simply appear to his beloved people in the same human form he had before he died? Well, what would have happened if he had? Then there certainly would have been people who were convinced that he had not been resurrected, wouldn't there? The testimony of those people who saw Jesus in some unfamiliar bodily form after his resurrection wards off one of the ways in which the Gospel message can be broken. They are a witness against the falsehood that Jesus was not resurrected, but only resuscitated. But this is not the only falsehood that can do damage to the Gospel. Another destructive falsehood is the claim that Jesus only appeared to die on the cross.

After the resurrection, there were people who argued that Jesus had never suffered or died on the cross. They recognized that there were many witnesses to his crucifixion, but they claimed that the appearance of Jesus on the cross was just a cleverly crafted illusion. On this view, which is the heresy called '*docetism*,' God does not love human beings enough to suffer and die for them. If Jesus had looked exactly the same in his resurrected state as he did before his death, it would surely have been much easier for this heretical view to have gained currency, wouldn't it?

But there were people who had to recognize the resurrected Jesus by something other than the familiar human form he had before his death. Mary Magdalene knows that it is him only when he says her name. The disciples recognize him only in the breaking of the bread. To all these people, Jesus is miraculously both greatly different from before and yet the same person. And so, the truth of Jesus' death and resurrection are given a powerful witness. It is clear that he died. It is evident that the cross was no illusion. And that is why the love that led Christ to the cross and death also lies behind his mode of resurrection. In this, too, he is the Truth, the Life, and the Way.

For many centuries, Christian awareness has not been focused as it should be, on all that the Saviour's Resurrection means in the life of the Church. That the Church lives through 'the power of the resurrection' was the central truth preached by the apostolic Church. This is clearly illustrated in today's readings. The manifesto proclaimed by Peter on the day of Pentecost hinges on this truth – the resurrection is pointed to as unassailable evidence that it is intervention of the God of Israel's faith that is being announced; but more than that, established 'at God's right hand' the Risen Christ now bestows the Holy Spirit on the infant Church and sends it forth on its mission. In the Letter of Peter, probably written shortly before his martyrdom, Peter takes up the same theme – the Saviour has been '*raised from the dead and given glory*' so that believers may share in his new life through their 'faith and hope in God'.

Luke's account of what took place on the road to Emmaus inspires us each time we hear it. It is told, that later generations of believers may share the experience the first disciples of Jesus, as they learned to make the Risen Lord the centre of their lives. Their finding of faith is a reversal of all that their earthly expectations had looked forward to: 'Our hope had been that he would be the one to set Israel free'. The fulfilment of their hopes was not to be a political triumph, but a messiah who drew close to them at sunset on the dusty road of their disappointment. Recognising him called for a change of heart: coming to know – through the full message of the Scriptures – the ways of God, so different from the ways of worldly wisdom. It is through a renewed appreciation of the great drama recorded in the Scriptures that the Church will find the strength it needs to face today's challenges. 'Ignorance of the Scriptures is ignorance of Jesus Christ' – words as true today as they were when they were first written by St Jerome in the 4th century. Touched by the message that makes their hearts 'burn within them', they ask the stranger to stay in their company. How easily, in the bustle of our lives, we pass up the opportunity to enter more deeply into the relationships and special moments that can nourish our faith.

In the end, it is in 'the breaking of bread' that the eyes of faith are fully opened for them, and they joyfully accept the Saviour and enter upon the revolutionary way he has opened up for them. As we strive to give the Eucharist the central place it should have in our relationship with our Risen Lord, it is important to recognise that it is, before all else, in our conscious participation in the Eucharistic action ('Do this in remembrance of me') that this gift of the Saviour will be the great source of the Church's life – enabling us to bring our lives, our needs, and the needs of all God's people, to the Father, as we are caught up by the Saviour into his great self-offering. Veneration of the reserved sacrament – a venerable practice in our Western Church – should not detract from the supreme importance of the Mass; it should, we are told in today's official teaching, increase our hunger to 'take and eat'. In the joy and wonder of their new-found faith, the two disciples 'set out that instant' to re-join 'the Eleven and their companions' in Jerusalem. It is in a vital Christian community that we will find the support and confirmation we need in our journey of faith.



REFLECTION OF HIS HOLINESS POPE LEO XIV AT THE PRAYER VIGIL FOR PEACE

Dear brothers and sisters,

Your prayer is an expression of that faith which, according to the words of Jesus, moves mountains (cf. *Matthew* 17:20). Thank you for accepting this invitation to gather here at the tomb of Saint Peter and in so many other places around the world to pray for peace. War divides; hope unites. Arrogance tramples upon others; love lifts up. Idolatry blinds us; the living God enlightens. My dearest friends, all it takes is a little faith, a mere “crumb” of faith, in order to face this dramatic hour in history together — as humanity and alongside humanity. Prayer is not a refuge in which to hide from our responsibilities, nor an anaesthetic to numb the pain provoked by so much injustice. Rather, it is the most selfless, universal and transformative response to death: we are a people who are already risen! Within each of us, within every human being, the interior Teacher teaches peace, urges us toward encounter and inspires us to make supplication. Let us rise from the rubble! Nothing can confine us to a predetermined fate, not even in this world where there never seem to be enough graves, for people continue to crucify one another and eliminate life, with no regard to justice and mercy.

In the context of the 2003 Iraq war crisis, Saint John Paul II, a tireless advocate for peace, said with deep emotion: “I belong to that generation that lived through World War II and, thanks be to God, survived it. I have the duty to say to all young people, to those who are younger than I, who have not had this experience: ‘No more war’ as Paul VI said during his first visit to the United Nations. We must do everything possible. We know well that peace is not possible at any price. But we all know how great is this responsibility” (*Angelus*, 16 March 2003). I make his appeal my own this evening, relevant as it is today.


Prayer teaches us how to act. In prayer, our limited human possibilities are joined to the infinite possibilities of God. Thoughts, words and deeds then break the demonic cycle of evil and are placed at the service of the Kingdom of God. A Kingdom in which there is no sword, no drone, no vengeance, no trivialization of evil, no unjust profit, but only dignity, understanding and forgiveness. It is here that we find a bulwark against that delusion of omnipotence that surrounds us and is becoming increasingly unpredictable and aggressive. The balance within the human family has been severely destabilized. Even the holy Name of God, the God of life, is being dragged into discourses of death. A world of brothers and sisters with one heavenly Father vanishes, as in a nightmare, giving way to a reality populated by enemies. We are met by threats, rather than the invitation to listen and to come together. Brothers and sisters, those who pray are aware of their own limitations; they do not kill or threaten with death. Instead, death enslaves those who have turned their backs on the living God, turning themselves and their own power into a mute, blind and deaf idol (cf. *Psalms* 115:4–8), to which they sacrifice every value, demanding that the whole world bend its knee.

Enough of the idolatry of self and money! Enough of the display of power! Enough of war! True strength is shown in serving life. With evangelical simplicity, Saint John XXIII once wrote: “The benefits of peace will be felt everywhere, by individuals, by families, by nations, by the whole human race.” And echoing the incisive words of Pius XII, he added: “Nothing is lost by peace; everything may be lost by war” (Encyclical Letter *Pacem in Terris*, 116).

Let us, therefore, unite the moral and spiritual strength of the millions and billions of men and women, young and old, who today choose to believe in peace, caring for the wounds and repairing the damage left behind by the madness of war. I receive countless letters from children in areas of conflict. In reading them, one perceives, through the lens of innocence, all the horror and inhumanity of actions that some adults boast of with pride. Let us listen to the voices of children!

Dear brothers and sisters, there are certainly binding responsibilities that fall to the leaders of nations. To them we cry out: Stop! It is time for peace! Sit at the table of dialogue and mediation, not at the table where rearmament is planned and deadly actions are decided! Yet there is a no less significant responsibility that falls to all of us — men and women from all over the world. We are an immense multitude that rejects war not only in word, but also in deed. Prayer calls us to leave behind whatever violence remains in our hearts and minds. Let us turn to a Kingdom of peace that is built up day by day — in our homes, schools, neighbourhoods, and civil and religious communities. A Kingdom that counters polemics and resignation through friendship and a culture of encounter. Let us believe once again in love, moderation and good politics. We must form ourselves and get personally involved, each following our own calling. Everyone has a place in the mosaic of peace!

The Rosary, like other ancient forms of prayer, has united us this evening in its steady rhythm built on repetition. Peace gains ground in the same way: word by word, deed by deed, just as a rock is hollowed out drop by drop, or fabric woven stitch by stitch. These are the slow rhythms of life, a sign of God’s patience. We must not allow ourselves to be overwhelmed by the pace of a world that does not know what it is chasing. Rather, we must return to serving the rhythm of life, the harmony of creation and healing its wounds. As Pope Francis taught us, “There is also a need for peacemakers, men and women prepared to work boldly and creatively to initiate processes of healing and renewed encounter” (Encyclical Letter *Fratelli Tutti*, 225). There is, indeed, “an ‘architecture’ of peace, to which different institutions of society contribute, each according to its own area of expertise, but there is also an ‘art’ of peace that involves us” (*ibid.*, 231).

Dear brothers and sisters, let us return home having made a commitment to pray without ceasing and without growing weary, a commitment to a profound conversion of heart. The Church is a great people at the service of reconciliation and peace. She advances without hesitation, even when rejecting the logic of war may lead to misunderstanding and scorn. She proclaims the Gospel of peace and instils obedience to God rather than any human authority, 

✚✚ especially when the inherent dignity of other human beings is threatened by continuous violations of international law. “Throughout the world, it is to be hoped that every community become a ‘house of peace,’ where one learns how to defuse hostility through dialogue, where justice is practiced and forgiveness is cherished. Now more than ever, we must show that peace is not a utopia” (*Message for the LIX World Day of Peace*, 1 January 2026).

Brothers and sisters of every language, people and nation: we are one family that weeps, hopes and rises again. “No more war, a journey with no return; no more war, a vicious cycle of grief and violence;” (Saint John Paul II, *Prayer for Peace*, 2 February 1991).

Dear friends, peace be with you all! It is the peace of the Risen Christ, the fruit of his sacrifice of love on the cross. For this reason, we raise our prayer to him:

Lord Jesus, you conquered death without weapons or violence: you shattered its power with the strength of peace. Grant us your peace, as you did to the women filled with doubt on Easter morning, as you did to the disciples who were hiding in fear. Send forth your Spirit, the breath that gives life and reconciles, that turns adversaries and enemies into brothers and sisters. Inspire in us to trust in Mary, your mother, who stood at the foot of your cross with a broken heart, firm in the faith that you would rise again. May the madness of war cease, and the Earth be cared for and cultivated by those who still now how to bring forth, protect and love life. Hear us, Lord of life!

– Leo XIV, Saint Peter’s Basilica, Rome, Saturday, 11 April 2026

WELCOME TO TWO NEWLY-BAPTIZED

This Saturday evening we welcome to **Danny Ian Kennedy** and **Liam David Kennedy** who will receive the Sacraments of Baptism, Confirmation and Eucharist. Danny and Liam commenced the program called the **Rite of Christian Initiation of Children** back in November last year. The **RCIC** program is for children from 8 years and older to help them prepare for the Sacraments of Initiation. **Congratulations and welcome to Danny and Liam**, and thank you to their parents for their support.



If your child, or if you know of a child (8 years or older) who wishes to be baptized or who, if baptized in another Christian community and who wishes to become a Catholic – ask them or their parents to contact the Parish Office to obtain an Inquiry Form, so that they can begin the preparation later this year to be baptized next Easter.

ANZAC DAY SERVICES – SATURDAY, 25 APRIL

Dawn Services will be held as usual at the Thirroul Cenotaph, Austinmer Beach and Coledale RSL Club – commencing at 06:00 on ANZAC Day. The **special ANZAC Day Mass** and Service will be at our parish church commencing at **08:30** on Saturday, **25 April**.

All are welcome – to wear medals, bring photos and other memorabilia. The Mass will be followed by a special morning tea – by all means, bring along ANZAC biscuits! **All are welcome. Lest We Forget.**



ROSEMARY NEEDED FOR ANZAC DAY – BY FRIDAY, 24 APRIL

On ANZAC Day, everyone is given a small strip of rosemary in remembrance of the fallen – the wearing of rosemary stems from its ability to grow wild on the Gallipoli peninsular in Turkey. If you can bring in rosemary, please cut the rosemary into strips of about 10cm long and drop them into the church by 24 April please.

ANZAC MUFFINS WITH A CARAMEL FILLING

Caramel filling: half can of Condensed Milk (200g); 1 tablespoon Golden Syrup; 30g butter, diced. **Muffins:** 100g butter, diced; 1¼ cups (315ml) milk; 4 tablespoons Golden Syrup; 1 teaspoon baking soda; 2 cups (260g) Plain white flour; ½ cup (50g) rolled oats; 1 teaspoon baking powder; ⅔ cup (135g) brown sugar; ½ cup (45g) coconut (finely desiccated); 1 egg, large. **Topping:** ¼ cup (25g) rolled oats; ¼ cup (50g) brown sugar.

Caramel filling: In a small saucepan combine the condensed milk, golden syrup and butter. Heat gently on low, stirring continuously with a rubber spatula to ensure it does not stick to the sides or base. Gently cook for 6-8 minutes until it begins to just thicken and slightly change colour. Remove from the heat and set aside.

Muffins: In a large saucepan add the butter, milk and golden syrup and bring this to the boil while whisking often. Remove from the heat once boiling and add the baking soda and whisk well, the mixture will froth and rise! Set this mixture aside to cool completely while you prepare the rest of the recipe. Preheat the oven to 180°C and prepare a muffin tray with baking spray or cupcake cases. In a medium mixing bowl add the flour, rolled oats, baking powder, brown sugar, and coconut and mix well to ensure no lumps remain and set aside. In a small bowl combine the topping of rolled oats and brown sugar and set aside. Once the butter mixture is cool add an egg to it and whisk well to combine. Pour the wet ingredients into the dry and gently mix until just combined. Do not overmix. Half fill each cupcake case with muffin mixture, then spoon a generous teaspoon of caramel filling into the centre of each one. Then top with the remaining muffin mixture until nearly full.

Sprinkle each muffin with the rolled oats and brown sugar **topping**. Bake for 20-25 minutes until the muffins spring back to the touch. Remove from the oven and allow to cool for 5 minutes in the tray. Remove to a wire rack to serve warm or cold.

SCRIPTURE READINGS THIS WEEK

Sundays Year A • Weekdays Year II

Monday	20 Apr	Monday of the 3 rd week of Easter	Acts 6:8-15	John 6:22-29
Tuesday	21 Apr	Tuesday of the 3 rd week of Easter	Acts 7:51-8:1	John 6:30-35
Wednesday	22 Apr	Wednesday of the 3 rd week of Easter	Acts 8:1-8	John 6:35-40
Thursday	23 Apr	Thursday of the 3 rd week of Easter	Acts 8:26-40	John 6:44-51
Friday	24 Apr	Friday of the 3 rd week of Easter	Acts 9:1-20	John 6:52-59
Saturday	25 Apr	ANZAC Day Isaiah 9:2-7	Ephesians 2:13-18	John 14:23-29
Sunday	26 Apr	FOURTH SUNDAY OF EASTER • YEAR A – <i>Scripture Readings are listed below</i>		

FORTHCOMING PARISH EVENTS

✦ Saturday, 18 April	17:30	2 RCIC Catechumens Baptised, Confirmed and Communion
✦ Monday, 20 April	09:00	School Term II commences
	11:00	Funeral of Bob Scott
✦ Friday, 24 April	14:30	School ANZAC Day Service
✦ Saturday, 25 April	06:00	ANZAC Day Dawn Services
	08:30	Special ANZAC Day Mass
✦ Thursday, 30 April	19:15	Baptism Parent Meeting for May Baptisms
✦ Friday, 1 May	09:30	Anointing of the Sick during the 09:30 Mass
✦ Weekend, 2/3 May		Blessing of those celebrating May Wedding Anniversaries or Birthdays



SACRAMENT OF CONFIRMATION 2026 – ENROLMENTS CLOSE ON 11 MAY

Confirmation, one of the three Sacraments of Initiation, is celebrated in our Diocese for **Year 6 students or older**. This year the Sacrament will be celebrated on Thursday, 2 July. If you would like your daughter or son to receive Confirmation, you need to complete an enrolment form and return it to the Parish Office **by 11 May**. Details of Confirmation, including an Enrolment Form: <https://thirroulcatholic.org.au/confirmation/>

PLEASE BRING IN ... ONE NON-PERISHABLE ITEM PER FAMILY EACH WEEK TO HELP THE NEEDY IN THE LOCAL ILLAWARRA – FOOD ITEMS ARE ALWAYS NEEDED

MORE EXTRAORDINARY MINISTERS OF HOLY COMMUNION NEEDED

With the reintroduction of Holy Communion under both kinds – the Body and Blood of Christ – **more ministers are urgently needed** to save the current ministers being rostered on every fortnight. If you attend Mass regularly, please consider being of service in this ministry. Full training is provided. This service is needed by our Parish: please contact the Parish Office with your name, phone number and email: ☎ 4268 1910 📧 thirroul@dow.org.au

ACTS OF APOSTLES – MICHAEL FALLON MSC <https://mbfallon.com/acts.html>

Luke wrote a two-volume work: the Gospel and Acts. In volume one, he recounts the action of the Spirit of God in the ministry of Jesus. In his second volume, he recounts the continuing action of the risen Jesus in the life of the church. Luke has his own perspective on the history of the early Christian communities. The fact that Acts was treasured, copied and distributed throughout the Christian world, tells us that Christians judged it to be inspired. The more we know of the first century Hellenistic world the better does Luke appear as a historian. Luke never allows our attention to stray from gazing with wonder at what the Spirit of the risen Christ is doing in the world to continue Jesus' mission of revealing God as a God of love who is constantly drawing people together, whatever their racial identity, into a community of love. This is a message we still need to hear.

THIS Sunday's Readings – on website

THIRD SUNDAY OF EASTER ♦ YEAR A

1 st Reading	Acts 2:14,22-33
2 nd Reading	1 Peter 1:17-21
Gospel	Luke 24:13-35

NEXT Sunday's Readings – on website

FOURTH SUNDAY OF EASTER ♦ YEAR A

1 st Reading	Acts 2:14,36-41
2 nd Reading	1 Peter 1:20-25
Gospel	John 10:1-10

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

🌐 www.thirroulcatholic.org.au

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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>	