



Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN
25/26 MAY 2024
THE MOST HOLY TRINITY ✦ YEAR B
ORDINARY TIME RESUMES

THIS WEEK'S READINGS

The Holy Trinity

The mystery of the Holy Trinity – trying to explain the inexplicable mystery of God.

The past Sundays have been rich with central images from our faith.

- 1) Jesus asking the Father to release him from the cross (Passion Sunday)
- 2) His passion and death (Holy Week)
- 3) The days of waiting (Good Friday, Holy Saturday)
- 4) The empty tomb and the barely believed appearances (Easter)
- 5) His leaving this world, going back to the Father from whom he came (Ascension)
- 6) The Spirit of Jesus, God, still living after all, alive within us, pitching its tent in our hearts and souls, coming closer to us than we can come to ourselves (Pentecost)

Moving images, deep and piercing and rewarding. Perhaps they are enough for our prayer this week: remembering, in silence and depth.

But if you would like, we could look though those images together, connecting them with the readings for this Sunday. Clarity can come from such looking.

1) *Jesus asked the Father to release him from the cross.* His whole life had been a testimony to the one he addressed as “Abba,” the same God known in the Hebrew Testament, well-known for ages. Moses cried out in our First Reading.

... has anything so great as this ever happened, or has its like ever been heard of? Has any people ever heard the voice of a god speaking out of a fire, as you have heard, and lived?

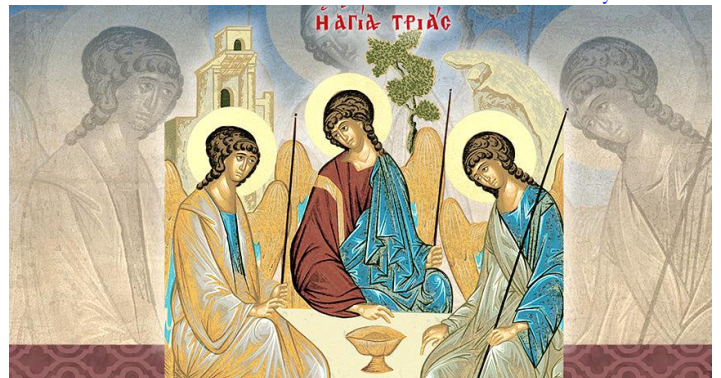
- 2) *The Passion and death:* Jesus’ request to be spared on the cross was heard by the Abba. He was indeed saved from the sting of death, but only by plunging directly into it.
- 3) *The days of waiting.* They had thought he was their saviour, but he had been ignominiously killed. The men were plunged into doubt, while the women testified simply that they had seen him!
- 4) *His life was love and that could not be killed.* The grave could not be the final place for his life of love. The risen Jesus left his tomb behind. When he appeared to the apostles in this Sunday’s Gospel, they were a confused group. They fell down to worship him but simultaneously doubted. Like us maybe?
- 5) *To help them, Jesus explained his life.* He told them how life was to continue on earth, how they were to go out and themselves be the dwelling place of God on earth. Then he ascended.
- 6) *His own Spirit would breathe within them, and for all ages.* Their life-breath would be Christ’s life-breath. Paul tells us in the Second Reading that the Holy Spirit, the third “person” within God and Christ, adopts us as the children of God.

The face of God comes to earth, revealed in our loving interactions—that are now based in the Trinity. We have become quietly the “heirs of God and joint heirs with Christ.” We are to “suffer with him so that we may also be glorified with him” (Second Reading).

The transcendent God came as close as the cross. The Church, and the Trinity (which we know by its actions on earth) came to us described not only by all the learned treatises throughout the ages but by our own experience. We are grateful to Augustine and Aquinas and Rahner and von Balthasar, et al. But, above all, we give our thanks to God, who is love.

Such a great commissioning. Father, Son and Holy Spirit. ‘One God in three Persons’. The Blessed Trinity should be more than a baffling mystery that we accept on faith.

Today’s liturgy invites us to listen again to familiar texts, and to recognise – perhaps for the first time – how they invite us to share in the life which unites Father, Son and Holy Spirit. To appreciate what these texts have to tell us we must recall the foreshadowing that took place in the Old Testament. The mystery of God’s life is revealed in what God has done for God’s people. In the ongoing story of God’s action in the life of the old Israel, ‘the Word of God’ and ‘the Spirit of God’ were themes that described God’s self-expression. For people of that culture, the spoken word – the ruler’s decree, a commitment by oath – had power. God’s Word was a creative Word, shaping the course of history, confronting injustice – as our first reading asks, ‘Was there ever a Word so majestic’ as God’s Word establishing the destiny of Israel by freeing them from slavery? God’s Spirit was the energising presence



✠ of God, giving the breath of life, raising up heroes, looked forward to as giving final expression to the designs of God's heart in the full realisation of all of Israel's hopes.



The coming of the eternal Son among us brought a dramatic revelation of the ultimate identity of the Word of God and the Spirit of God, in the overflowing superabundance that is the divine life. The Son shows himself to be the Word so perfectly expressing all that the Father is as God, that they share the one divine life and glory; the Father and the Son give full expression to all the love and joy that they share, in the Spirit. Because we have heard the reading from Matthew's gospel many times, we could easily overlook how many themes it expresses so simply and profoundly. The mission of the Apostles is grounded in their resurrection faith. 'Some hesitated' still, Matthew reports, reminding us and reassuring us as we know the challenge faith brings. The Lord, the Word of God, who commissions the Apostles, shares in the divine glory and authority of the God of Israel's faith, which have been 'given' to him by his Father: 'All authority in heaven and on earth has been given to me. Go therefore, make disciples of all the nations, and know that I am with you to the end of time'.

This text is so familiar because of its reference to baptism in the name of the Trinity. In the Scriptures, names are seen to embody, make present, the person named. Baptism 'in the name of the Father and of the Son and of the Holy Spirit' is being plunged into the intimate life of the three divine friends who give themselves to us – something that has been described so magnificently for us in the Easter meditations of John's gospel.

And - as our reading from Paul to the Romans reminds us – long before the writing of the gospels Paul described the wonder of our sharing in the generous life of Father, Son and Spirit. The energising Spirit transforms the lives of those who share in the Saviour's Paschal Mystery – 'sharing his sufferings, so as to share his glory' – making us 'cry out, Abba, Father!' because we are truly 'coheirs with Christ'.

QUESTIONS ABOUT THIS SUNDAY'S SCRIPTURE READINGS

First Reading Deuteronomy 4:32-34,39-40

- ✠ Moses heard the voice of God from a burning bush. How about you? Where do you hear the voice of God? In refugees ... starving people ... doctors and nurses ... people working for eco-justice ... Pope Francis ... nature ... novels ... music ... your heart?
- ✠ Moses couldn't imagine anything comparable to the love that God had shown his people. What, in God's plan of salvation, was Moses not aware of? Jesus? The Holy Spirit?

Second Reading Romans 8:14-17

- ✠ Besides revealing God's relationship to us as endless and continually new, "that Spirit bearing witness with our spirit." How do you think your prayers of thanksgiving, petition and worship are changed when the Spirit takes them, and bears witness with them?
- ✠ "We are ... heirs of God and joint heirs with Christ." What do we inherit with and in Christ? Which treasures do you want the most? Which do you need the most?

Gospel Matthew 28:16-20

- ✠ Why do you think Pope Francis means when he says that celebrating the Holy Trinity is a "revolution in our way of life"?

This is why celebrating the Most Holy Trinity is not so much a theological exercise, but a revolution in our way of life. God, in whom each Person lives for the other in a continual relationship, in continual rapport, not for himself, provokes us to live with others and for others. Open. Today we can ask ourselves if our life reflects the God we believe in: do I, who profess faith in God the Father, Son and Holy Spirit, truly believe that I need others in order to live, that I need to give myself to others, that I need to serve others? Do I affirm this in words or do I affirm it with my life?...

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.

– Pope Francis, *Angelus*, Trinity Sunday, 12 June 2022

- ✠ Does the Holy Spirit draw us into the same dynamism of the Trinity which is love, mutual service and sharing? Could people drawn into this dynamism help re-create the world?

THE FIRST LETTER OF SAINT PETER

This week, the weekday first readings are from the first letter of Saint Peter. Martin Luther speaks for many of us when he describes this letter as 'one of the noblest books of the New Testament'. The author continually focuses our attention on Jesus, suffering, crucified, raised to life and taken into glory, for he is writing to communities that are under constant harassment from their neighbours because of their avoidance of public festivities of the cult of the emperor of Rome. By not taking part in this cult, Christians were perceived as a threat to public order. The constant harassment spilled over into outright persecution, and the author of this letter is trying to encourage the Christian communities in the area, through the example of Jesus, to persevere in their faith, for their suffering, like that of Jesus, is a prelude to sharing in his glory. The letter is addressed to the Christian communities of Asia Minor.

ADDRESS OF POPE FRANCIS TO PRIESTS AND RELIGIOUS, VERONA, ITALY – 18 MAY 2024

Dear priests, men and women religious, good morning! I thank you for being here. I thank the Bishop for the welcome and for all the work he carries out together with you. It is good to find ourselves in this Romanesque Basilica, one of the most beautiful in Italy, which also inspired poets like Dante and Carducci. Being here together, the Bishop, priests, women and men religious, looking at this splendid keeled ceiling makes us feel like we are inside a great boat, and makes us think of the mystery of the Church, the Lord's boat that sails the sea of history to bring the joy of the Gospel to all. This Gospel image reminds us of at least two things I would like to dwell upon with you: the first is *the call*, the call received and always to be *accepted*; and the second is the *mission*, to be carried out with *boldness*.

First, *welcome the call he received*: the first point of our reflection. At the beginning of his ministry in Galilee, Jesus passes along the lakeshore and sets his gaze on a boat and two pairs of brother fishermen, the first casting their nets and the other tidying them. He approaches and calls them to follow him. Let us not forget this: at the origin of the Christian life is the experience of encountering the Lord, which does not depend on our own merits or commitment, but on the love with which He comes seeking us, knocking on the door of our heart and inviting us into a relationship with Him. I ask myself, and I ask you: have I encountered the Lord? Do I let myself be encountered by the Lord? Even more, at the origin of consecrated life and priestly life, it does not depend on us, on our gifts or some special merit, but there is the amazing call of the Lord, His merciful gaze that has bent over towards us and chosen us for this ministry, even if we are no better than others, we are sinners like the others. This, sisters and brothers, is pure grace, pure grace. I like what Saint Augustine said: look here and there, search for merit, and you will find nothing, only grace. It is pure grace, pure gratuity, an unexpected gift that opens our hearts to amazement before the condescension of God. Grace provokes this: wonder. "But I never imagined something like this!..." The wonder when we are opened to grace and let the Lord work within us.

Dear brother priests, dear religious sisters and brothers: let us never lose the wonder of the call! Remember the day when the Lord called us. Perhaps some of us remember well how the calling was, or at least the time of the calling: remember it, this brings us joy, even weeping with joy at the moment of the calling. "You, come!" "Who? That other person?" "No, you!" "Yes, no... that other?" "No, you, you!" "But Lord, that other is better than me..." "You, wretch, sinner, however you are, but you!". Let us never forget the time of the calling. This wonder, what a beautiful thing it is! And this is nourished by the memory of the gift received by grace: we must always have this memory within us.

This is the first foundation of our consecration and ministry: to accept the call we have received, to welcome the gift with which God has surprised us. If we lose this consciousness and this memory, we risk putting ourselves at the centre, instead of the Lord; without this memory we risk getting agitated about projects and activities that serve our cause more than that of the Kingdom; we even risk living the apostolate in the logic of self-promotion and consensus-seeking, trying to advance our career, and this is very bad, instead of spending our lives for the Gospel and for free service to the Church. It is He who has chosen us, it is He, He is at the centre. If we remember this, that He has chosen us, even when we feel the weight of weariness and some disappointment, we will remain serene and confident, certain that He will not leave us empty-handed. Never. He will make us wait, this is true, but He will not leave us empty-handed. Like the fishermen, trained in patience, we too, in the midst of the complex challenges of our time, are called to cultivate the inner attitude of waiting. Patience: waiting and patience, as well as the ability to deal with the unexpected, to deal with changes, to deal with the risks associated with our mission, with openness but also with a wakeful heart, and to ask the Holy Spirit for that ability to discern the signs of the times: this no, this yes, this will not do. And we can only do all of this because at the origin of our ministry is the call of the Lord, and He will not leave us alone. We can cast the net and wait with confidence. This saves us, even in the most difficult times; so, let us remember the call, accept it every day, and stay with the Lord. We all know that there are difficult moments, there are. Moments of darkness, moments of desolation... In these dark moments, remember the call, the first call, and take strength from there.

When this experience of remembering the first call is firmly rooted in us, *we can then be bold in the mission to be accomplished*. And I think again of the Sea of Galilee, this time after Jesus' resurrection. He, on the shore of that same lake, meets the disciples again and finds them disappointed, bitter with a sense of defeat, because they had gone out fishing "but that night they had caught nothing" – and how many times does this happen to us, in religious life, in apostolic life – then the Lord shakes them out of that resignation, spurs them to try again, to cast the net again; and they "cast it, and could not pull it up because of the great quantity of fish". In moments of disappointment, do not stop, resist. Resist. Many times, we forget this: the Lord did not say to any of us, when we set out on this road, that everything would be nice and comfortable. No. Life is made up of moments of joy, but also of dark moments. Resist. The ability, the courage to keep going and the courage to resist.

Boldness – apostolic boldness – is a gift that this Church knows well. For if there is one characteristic of Veronese priests and religious, it is precisely that of being enterprising, creative, capable of embodying the prophecy of the Gospel. Thank you, thank you for this. And this evangelical resourcefulness is a seal – let us call it – that has marked your history: just think of the imprint left by so many priests, religious and lay people in the 19th century, whom we can venerate today as Saints and Blesseds. Witnesses of the faith who were able to unite the proclamation of the Word with the generous and compassionate service of the needy, with a "social creativity" that led to the birth of training schools, hospitals, nursing homes, hospices and places of spirituality. This boldness of being creative for the people of God.

– to be continued next week.

SCRIPTURE READINGS THIS WEEK

Sundays Year B • Weekdays Year II

Monday	27 May	Monday, Ordinary Time Week 8	1 Peter 1:3-9	Mark 10:17-27
Tuesday	28 May	Tuesday, Ordinary Time Week 8	1 Peter 1:10-16	Mark 10:28-31
Wednesday	29 May	Wednesday, Ordinary Time Week 8	1 Peter 1:18-25	Mark 10:32-45
Thursday	30 May	Thursday, Ordinary Time Week 8	1 Peter 2:2-5,9-12	Mark 10:46-52
Friday	31 May	Visitation of the Virgin Mary	Romans 12:9-16	Luke 1:39-56
Saturday	1 Jun	St Justin, martyr	Jude 17:20-25	Mark 11:27-33
Sunday	2 Jun	THE BODY AND BLOOD OF CHRIST • YEAR B – <i>Scripture Readings are listed below.</i>		

FORTHCOMING PARISH EVENTS

- ✦ Thursday, 30 May 19:15 Baptism Preparation for June Baptisms
- ✦ Tuesday, 4 June 19:30 Confirmation Parent Meeting
- ✦ Wednesday, 5 June 19:30 Spirituality on the Sofa – “Let’s Talk About Homelessness”
- ✦ Friday, 7 June 09:30 Anointing of the Sick during Mass
- ✦ Weekend, 8/9 June Blessing of June Wedding Anniversaries and Birthdays during Masses
- ✦ Saturday, 8 June 18:30 Dinner at Club Thirroul after the 17:30 Mass
- ✦ Sunday, 9 June until Friday, 21 June, Ken teaching at Baulkham Hills [back 15/16 June]

ACCOMMODATION NEEDED – URGENT

A male pensioner is seeking stable, security accommodation between Thirroul to Corrimal. The best solution would be letting/leasing a granny flat or private part of a house, preferable furnished. If you can help or know of someone who could help, **please contact the Parish Office (4268 1910) as soon as possible.**

THE BEST WAY TO MAKE SPAGHETTI – WELL, ONE DELICIOUS WAY!

Place 250g of cooked spaghetti [pasta] into a bowl, and add 1 cup of thick cream, 2 whole eggs, 50g of grated parmesan cheese, a pinch (or two) of black pepper and a pinch of salt. Mix thoroughly. Transfer half of the spaghetti mixture to a baking dish.

Get four chicken cutlets, coat them in flour, then in beaten eggs, then in breadcrumbs. Fry them until golden brown and set aside.

On top of the pasta in the baking tray, place two slices of mozzarella cheese, then the fried chicken, another two slices of mozzarella cheese, then the rest of the pasta. Place in a pre-heated oven at 180°C for 30 mins. Then add 200g of tomato paste and spread, then add 150g of grated mozzarella cheese. Bake until the cheese is nice and melted.

SPIRITUALITY ON THE SOFA – WEDNESDAY, 5 JUNE, 19:30 TO 21:00

Come and meet via Zoom, two powerful and imaginative leaders who will share with us some of their experiences in dealing with the challenges of homelessness. And perhaps some of us – as well as participating by “deep listening” – might feel like sharing some of our thoughts and experiences when our evening is opened up for contributions from “the floor”... **Sue Mowbray** joined the Mercy Foundation in 2009 and has managed its grants programs, collaborated on projects and is experienced in working with communities to end homelessness. Pastor Jon Owen has been pastor and CEO of Wayside Chapel since 2018, he has spent his life creating a community with no ‘us and them’. Start Zoom and enter the following: Meeting ID: **881 9482 4050** Passcode: **101016** — **19:30 on 5 June.**

THIS Sunday’s Readings – on website

THE MOST HOLY TRINITY • YEAR B

1st Reading Deuteronomy 4:32-34,39-40

2nd Reading Romans 8:14-17

Gospel Matthew 28:16-20

NEXT Sunday’s Readings – on website

THE BODY AND BLOOD OF CHRIST • YEAR B

1st Reading Exodus 24:3-8

2nd Reading Hebrews 9:11-15

Gospel Mark 14:12-16

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 1st Friday