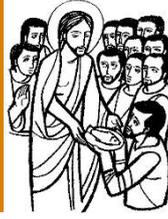


Welcome to the Parish of Saint Michael Thirroul



PARISH BULLETIN

13 / 14 APRIL 2024

3RD SUNDAY OF EASTER + YEAR B

50 DAYS OF EASTER! ALLELUIA!

THIS WEEK'S READINGS

The Rest of the Story

We have all heard the story before. Two disciples walked to a small town, about seven miles from the centre of Jerusalem, Emmaus. They were sorrowful—I suppose in the same way all people tend to be when a relative has died. Their hero was dead, the man they had thought was the messiah.

Suddenly, they were joined by a stranger. He began explaining to them the story of Christ as foretold in the Hebrew scriptures. When the three of them arrived at Emmaus, they ate, and, as he broke the bread, the men knew in a flash, just who he was.

Then suddenly he disappeared.

These same ones ran to Jerusalem as fast as they could, to tell the eleven apostles about this extraordinary revelation. Sunday's Gospel tells this part of the story. Surely they were babbling and prattling, being so excited. But in the midst of this excitement, suddenly, without warning, Jesus appeared to them, now in Jerusalem.

“They were startled and terrified and thought that they were seeing a ghost.”

Jesus replied that ghosts do not have flesh and bones, do they? Touch me and know that I am real. He showed them his hands and feet, with the wounds of the cross made beautiful by God's love.

Then comes Jesus' best move, a compassionate one. He says he is hungry. How much more un-ghostly could you get? He helps himself to the baked fish they bring him, just as he had done so often in their life together.

He begins to explain the events which had seemed like pure disaster: the passion, death, and burial in particular. He recalls everything written about him “in the law of Moses and in the prophets and psalms,” just as he had done for the two disciples on the road to Emmaus. He tells them why the Son of Man had had to suffer, die, and then be raised.

How did he put it?

Surely, he referenced the book of Job, a man who had been loving and moral, but had lost absolutely everything, all of which led to a direct encounter with God (maybe a prefiguring of the crucifixion).

And of course, the Book of Isaiah must have been part of it: “It was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offences, crushed for our sins. Upon him was the chastisement that makes us whole, by his stripes we were healed.” (Isaiah 53:4-5)



This passage is the heart and soul of the Hebrew scriptures, and, according to our Christian and Catholic belief, of the fulfillment that was Jesus.

What about the resurrection? Here is Isaiah again, words had been written centuries before Jesus: “Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore, I will give him his portion among the great, and he shall divide the spoils with the mighty.” (Isaiah 53:11-12)

In fulfillment of these words the apostles experienced a conversion. Peter went off to preach what God “had announced beforehand through the mouth of all the prophets, that his Christ would suffer,” (First Reading), and would die and be glorified.

This is the “rest of the story” of Emmaus.

And now, since Easter, the rest of our own story

The New Testament contains many accounts describing for us the experience of the original disciples of Jesus as they found faith through their encounter with their Risen Lord. The writers of the gospels are so certain of the meetings that laid the foundations of Christian faith that they do not attempt to harmonise the details of the stories they are handing on. They pass on these stories in order to share the wonder of finding faith and new purpose through an encounter with the Lord's triumph – a wonder that can hardly be captured by a single account.

As our Easter liturgies recall these stories we are like a family group listening to one another sharing personal recollections of a past even that meant a great deal to the whole family. Given from different points of view, these recollections bring a far fuller appreciation of what took place. Last Sunday we heard the story as it was recalled in the community of John's gospel. Today, we hear Luke's account of the disciples' meeting with the Risen Saviour. From all these accounts a coherent story emerges that invites the Church of every age to share in the original moment of Resurrection faith: the disciples are confused and frightened; when Jesus comes into their midst, finding 

✠✠ faith in him is not easy and immediate; his greeting, however, and his loving acceptance of them into his abiding friendship brings them a great joy, and they find full faith in him; he instructs them – all that has taken place is according to the designs of God set forth in the Scriptures; he charges them with the mission of bringing to the whole world the good news of their Resurrection faith and the ‘forgiveness of sins’ it brings; he promises the gift of the Holy Spirit.

All three readings make reference to ‘sin’ and the need for conversion. Our immediate reaction may well be to think those are themes for Lent, why stress them in the midst of our Easter celebration? But can we understand what has been achieved in the Lord’s Paschal Mystery without taking account of the reality of sin. It is the abuse of human freedom that has made the destructive world from which we need to be saved and set free. The words of Peter in the first reading suggest a line of thought which has relevance for the world in which we live. Quite rightly, our discussion of ‘sin’ usually stresses what is done with full and wilful responsibility. Peter points to another form of ‘sin’ when he acknowledges that the perpetrators of the terrible miscarriage of justice that has ‘killed the prince of life’ did not fully understand what they were doing. In today’s world of confused moral values, who is to judge the moral guilt of many things that are done? But if what is done is a turning away from the light to darkness, from what leads to life to what leads to death, it is sinful in the sense that it is an aberration that has destructive consequences from which only God can save us.

Our mission – as those who have found Resurrection faith and the hope it brings – is to bring liberation from sinfulness in all its forms, by sharing the light and life of the Risen Lord with our struggling world.

In the Gospel we see the Risen Jesus showing his disciples his wounds and speaking of ‘repentance for the forgiveness of sins’. They needed to hear this for they were very conscious of their own sins. They had let fear overwhelm them even to fleeing from the garden and leaving Jesus alone. Fear was still governing their lives as they hid behind locked doors. Even the news of the empty tomb brought to them by the women couldn’t shift them. They desperately needed to experience the presence of the living Jesus among them and to be assured of his forgiveness. However, there is more to this scene than the offer of forgiveness for the disciples. Forgiveness is to be ‘preached to all the nations’.

We all sin in different ways and Jesus wants us all to know that he is present to us, too. There is no need for us to remain locked in our sins. Jesus assures us that we, too, can be forgiven.

QUESTIONS ABOUT THIS SUNDAY’S SCRIPTURE READINGS

First Reading Acts 3:13-15,17-19

- ✠ In the history of the Church can there have been decisions that were made out of ignorance? The present day, the Church has apologized for some decisions, as for instance, for slavery. What can we learn from this?
- ✠ Is the point of this reading to lay blame for the suffering servant’s death, or to tell us that sin can be erased and the offenders can be raised to new life by the same power that raised Jesus to life?

Second Reading 1 John 2:1-5

- ✠ John says in his epistle, “is expiation for our sins, and not for our sins only but for those of the whole world.” And Luke’s gospel says “that “repentance, forgiveness of sins, would be preached in Christ’s) name to all the nations.” (Gospel). From these statements would you guess that Christ came to save forty-four thousand people? Most people? All people?
- ✠ Does “All people” include all the people in the world who love God and their neighbour, but have not heard about, or don’t know Jesus? Are they God’s children too?

Gospel Luke 24:35-48

- ✠ Jesus tells his disciples to look at him and touch him. Then he asks them for something to eat. What does Pope Francis say we can learn from these three actions of Jesus?

The second verb is to touch. By inviting the disciples to touch him, to verify that he is not a ghost—touch me!— Jesus indicates to them and to us that the relationship with him and with our brothers and sisters cannot remain “at a distance.”. Christianity does not exist at a distance; Christianity does not exist only at the level of looking. Love requires looking and it also requires closeness; it requires contact, the sharing of life. The Good Samaritan did not limit himself to looking at that man whom he found half dead along the road: he stopped, he bent down, he treated his wounds, he touched him, he loaded him onto his mount and took him to the inn. And it is the same with Jesus himself: loving him means entering into a communion of life, a communion with him.

Being Christian is not first of all a doctrine or a moral ideal; it is a living relationship with him, with the Risen Lord: we look at him, we touch him, we are nourished by him and, transformed by his Love; we look at, touch and nourish others as brothers and sisters.

– Pope Francis, *Regina Caeli*, 15 April 2018, paragraph 2.

- ✠ What was the disciples’ task, having recognized the risen Lord, and having seen that he “opened their minds to understand the scripture,”? Is our task now to preach the good news of God’s forgiveness to all nations? How can we do that globally? What about locally or in our neighbourhoods?

PARISH FINANCIAL REPORT 2023

Dear fellow parishioners:

Below is the audited finance report of our Parish for 2023. You will notice that last year, there was an overall deficit of \$2,669 – the previous year there was a surplus of \$9,553. The deficit can be accounted for because of the following factors: the planned giving contributions were down by \$3,729; and donations through the ‘tap’ machine were down \$1,220. General donations and funeral donations were up by \$4,907 and interest on our investments by \$1,021.

There were significant increases in expenditure in the following areas: salaries; church requisites [which included costs of the Centenary celebrations]; printing; insurance; and repairs and maintenance on our properties. Because of the age of both our properties and the church, repairs and maintenance costs will continue to increase in the coming years.

Unless we can increase our Income in some ways, further yearly deficits can be expected in our parish.

On a positive note, the rain over the past week did not damage the church, presbytery or our rental properties.

Thank you for your generosity through your donations and planned giving. In general, our Parish is in a sound financial situation, thanks to you, and thanks to the generosity of parishioners over the past decades.

Ray Mirabito, Chair, Parish Finance Council.



Parish of St Michael Thirroul
moving forward as a parish family

31 March 2024

PARISH FINANCIAL REPORT – 2023

Parish Funds as at 31 Dec 23		at 31 Dec 22
Current Account Balance	\$91,433	\$90,689
Term Deposits with CDF	\$162,872	\$160,462
Total	\$254,305	\$251,151

Income	2023	2022	Variance
	\$	\$	\$
Planned Giving / Direct Debit	37,278	41,007	(3,729)
Loose Collection	14,337	11,153	3,184
Tap Machine	3790	5010	(1,220)
Rent Received	78,721	85,501	(6,780)
Rent Received - Wombarra	6,000	6000	0
Interest on Investments	2,520	1,499	1,021
Sale of Votive Candles	5,395	5494	(99)
Columbarium Sales	0	0	0
General Donations	2,710	567	2,143
Special Collections [see Note 1]	9,966	13,263	(3,297)
Donations – Funerals	10,631	7865	2,766
Ministries	0	0	0
CDF Incentive	0	0	0
Reversal SVDP Income previous years	0	(13,035)	13,035
Other	1233	960	273
Total Income	172,581	165,284	7,297

Note 1 Special Collections	Received	Remitted
Good Friday Collection	1,491	1,491
Catholic Missions	2,322	1,398
Christmas Collection 2022	4,140	4,140
Bishop's Appeal	833	833
Project Compassion	2,104	2,104
Totals	10,890	9,966

Surplus (Deficit) for this year	2023	2022	Variance
Income	172,581	165,284	7,297
Expenditure	175,250	155,731	(19,519)
Surplus (Deficit)	(2,669)	9,553	(12,222)

PARISH FINANCIAL REPORT – 2023 (CTD.)

Expenditure	2023	2022	Variance
	\$	\$	\$
General Administration of Church			
Accounting and Audit	1,025	955	(70)
Admin Staff Salaries, Superannuation	32,904	30,308	(2,596)
COVID - Jobkeeper	0	0	0
Church Requisites	5,427	1,857	(3,570)
Votive Candles	0	760	760
Columbarium	3,834	2,789	(1,045)
Printing, Postage, Stationery	3,049	1,946	(1,103)
Telephone and Internet	2,703	2,412	(291)
Tap Machine	228	130	(98)
Sub-Totals	49,170	41,157	(8,013)
Pastoral Expenses			
Clergy Motor Vehicle	3,109	1,122	(1,987)
Hospitality, Social	99	989	890
Sub-Totals	3,208	2,111	(1,097)
Property Costs			
Heat, Light and Power	2,927	3,878	951
Insurance	30,948	26,109	(4,839)
R&M Churches, Presbytery, Grounds	3,883	3,976	93
Cleaning	11,899	11,989	90
R&M Furniture, Fittings, Equipment	17,868	17,420	(448)
R&M Rental Properties	10,870	1,030	(9,840)
R&M School	0	0	0
Rates and Council Fees	19,430	19,647	217
Rental Agent Fees	3,959	4,298	339
Security and Fire Protection	1,487	906	(581)
Sub-Totals	103,271	89,253	(14,018)
Diocesan Levies, Special Collections			
Cathedraticum (Diocesan Levies)	0	0	0
Special Collections [see Note 1]	10,890	18,318	7,428
Sub-Totals	10,890	18,318	7,428
Ministries	426	1,370	944
Sacramental Expenses	119	1,643	1,524
General Expenses	8,166	1,879	(6,287)
Total Expenditure	175,250	155,731	(19,519)

VATICAN DOCUMENT ON HUMAN DIGNITY

On 8 April 2024, the Dicastery for the Doctrine of the Faith, Rome, issued a document a **Declaration on Human Dignity**, entitled *Dignitas Infinita, Infinite Dignity*. The document was issued following an audience with and approval by Pope Francis on 25 March 2024. The declaration highlights Pope Francis' decade-long insistence that every human being—independent of their circumstances, stage of development or state of sin—possesses infinite and inalienable dignity that must be respected and protected. Human dignity is defined: “every human person possesses an infinite dignity, inalienably grounded in his or her very being, which prevails in and beyond every circumstance, state or situation the person may ever encounter.” Click on this link to read the Declaration:

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2024/04/08/240408c.html>

SCRIPTURE READINGS THIS WEEK

Sundays Year B • Weekdays Year II

Monday	15 Apr	Monday of the 3 rd Week of Easter	Acts 6:8-15	John 6:22-29
Tuesday	16 Apr	Tuesday of the 3 rd Week of Easter	Acts 7:51-8:1	John 6:30-35
Wednesday	17 Apr	Wednesday of the 3 rd Week of Easter	Acts 8:1-8	John 6:35-40
Thursday	19 Apr	Thursday of the 3 rd Week of Easter	Acts 8:26-40	John 6:44-51
Friday	20 Apr	Friday of the 3 rd Week of Easter	Acts 9:1-20	John 6:52-59
Saturday	21 Apr	Saturday of the 3 rd Week of Easter	Acts 9:31-42	John 6:60-69
Sunday	22 Apr	4 TH SUNDAY OF THE 50 DAYS OF EASTER • YEAR B – <i>Scripture Readings are listed below.</i>		

FORTHCOMING PARISH EVENTS

- ✦ **Weekend, 13/14 April** Blessing of those celebrating April Wedding Anniversaries or Birthdays
- ✦ **Wednesday, 17 April** Parish Secretaries Day at the Diocesan Office – Parish Office closed
- ✦ **Weekend, 20/21 April** No Baptisms this weekend
- ✦ **Thursday, 25 April**
 - 06:00 ANZAC Day Dawn Service at the Thirroul Cenotaph
 - 08:30 ANZAC Day Mass at St Michael's Church, Thirroul
 - 20:45 Ken leaves for Canon Law Conference, Poland, returning 10 May
- ✦ **Monday, 29 April** School Term 2 commences: staff return today; students tomorrow
- ✦ **Friday, 3 May** 09:30 Anointing of the Sick during Mass
- ✦ **Weekend, 4/5 May** Blessing of those celebrating May Wedding Anniversaries or Birthdays
- ✦ **Weekend, 11/12 May** Mothers' Day – Special Blessing of all Mothers

MORNING TEA VOLUNTEERS NEEDED URGENTLY

Morning tea after Mass on Sundays is a popular and longstanding tradition at St Michael's. Thank you to all who have assisted with this over many years. As several of our current volunteers are unable to continue, we **need at least 3 or 4 volunteers to join the roster**. With these numbers you would only be rostered on once every roster (16 weeks). Please consider helping out if you can. Thanks. Judy Bull, morning tea coordinator. **If you can help, please contact Judy Bull or call the Parish Office 4268 1910 ... meantime, try this ...**

QUEEN ELIZABETH'S FAMOUS DESSERT – APPARENTLY

This is the Queen's famous sweet, a simple dessert, but with a flavour worthy of royalty.

Coconut topping: Put ½ cup sugar into a pan and heat. Mix well until the sugar melts completely. Then add a tablespoon of butter. Mix very well until the butter melts completely. Then add ½ cup grated coconut. Mix constantly so the coconut doesn't burn. Once the grated coconut has incorporated all the caramel, add a "box" [200 grams] of cream, half at a time, mixing well. Then add the rest of the cream and mix very well. Set aside.

In another bowl, add a "box" [395 grams] of condensed milk; add a "box" of cream [200 grams]; add 200ml of coconut milk; mix very well. Add 1 cup of powdered milk; mix very well until the powdered milk dissolves completely. Add 10g hydrated unflavoured gelatine, and mix again very well. Take this mixture and add it to the container of your choice, and put it into the fridge until it is firm [1 hour +].

Now add the coconut topping on top, and spread it carefully so as not to sink the coconut topping into the dessert below. Now it is ready to serve.



THIS Sunday's Readings – on website	NEXT Sunday's Readings – on website	SUNDAY MASS TIMES
3 RD SUNDAY OF EASTER ♦ YEAR B	4 TH SUNDAY OF EASTER ♦ YEAR B	Saturday 17:30
1 st Reading Acts 3:13-15,17-19	1 st Reading Acts 4:8-12	Sunday 08:00
2 nd Reading 1 John 2:1-5	2 nd Reading 1 John 3:1-2	☞ Saturday Mass is recorded.
Gospel Luke 24:35-48	Gospel John 10:11-18	
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 4268 1976 thirroul@dow.org.au Parish School of St Michael 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>