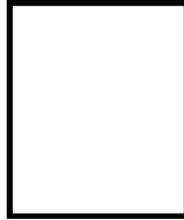


Parish of Timboon

St Joseph's Timboon & St Andrew's Simpson
 Parish Priest: Fr. Neville Stanislaus
 Parish Secretary: George Swierczek 0439 145 805
 31 Hamilton Street. PO Box 62, Timboon 3268
 Phone: 5598 3193 Mobile: 0439 145 805
 e-mail: timboon@ballarat.catholic.org.au
 Parish Safeguarding Officer: Ruth Hoffmann 0429983253
WE ARE A CHILD SAFE PARISH.



Our Sick: Bailey Delaney, Pat Thornton, Bernadette Moloney, Dennis Dodd

Recent Death: Nina Barake

Anniversaries occurring in June: Glad Scanlon, Monica Flemming, Kevin Hession, Pat Dundon, Tony Tregoea, Brian Maslin, Brian Freeman, Jan Vogels, Marjorie Martin, Hendrieka Lathouwers, Valda McKenzie



PRAYER REQUESTS

The more than 280 members will be participating in focused formation sessions starting this week.

This Message came from Bishop Paul:

Hello Everyone,

The Victorian Government announced an easing of COVID restrictions to take effect from midnight on Thursday **June 24**.

The following provisions now apply in **regional Victoria**. **Religious gatherings and ceremonies** are permitted with **no overarching venue limit**, but with a **density quotient** of 1 person per 4 square metres.

Funerals are permitted with up to **300 people** attending, plus those necessary to conduct the funeral, subject to venue density limits.

Weddings are permitted with up to **300 people**, subject to venue density limits. **Face coverings** must still be carried at all times. Face coverings must be worn inside the church.

God bless you all.

Bishop Paul

To receive the bulletin by email please contact the office or email your name and email address to timboon@ballarat.catholic.org.au to be added to the list or to add someone else to the list.

The agenda of the Fifth Plenary Council of Australia calls those attending the Council assemblies to “develop concrete proposals to create a more missionary, Christ-centred Church in Australia”.

The Council agenda, which has emerged from three years and several layers of prayer, listening, dialogue and discernment, will shape the program of the Council’s assemblies – the first of which opens on 3 October this year.

The agenda’s preamble draws from Pope Francis’ Apostolic Exhortation *Evangelii Gaudium*, which explores the Pope Francis’ “dream of a ‘missionary option’”.

That is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelisation of today’s world rather than for her self-preservation,” Pope Francis wrote.

Plenary Council President Perth Archbishop Timothy Costelloe SDB said that invitation and exhortation to be a missionary people runs through the agenda.

Through the Plenary Council, we are being called to consider how we can be a Church that goes out to the peripheries, that welcomes all into our communities and shows the face of Christ to the world,” Archbishop Costelloe said.

The agenda has been developed in the form of posing questions, with 16 questions falling under six themes: Conversion; Prayer; Formation; Structures; Governance; and Institutions.

“So much of what we heard during the Council journey related to this concept of ‘conversion’ – personal conversion, communal conversion and institutional conversion – with an ever -deeper renewal in Christ,” Archbishop Costelloe said.

“The agenda asks us a number of difficult questions, but without asking those difficult questions, we won’t be entering into the depth of our hearts to consider how we become that missionary, Christ-centred Church we need today.

“Each member attending the assemblies will bring their own unique gifts to the agenda on behalf of the People of God in Australia.”

Plenary Council Facilitator Lana Turvey-Collins said the agenda, which has now been published on the Plenary Council website, asks questions with widespread relevance.

“These questions have been developed for a specific purpose – for prayer, conversation, discernment and decision-making during the Plenary Council – but they are questions that can challenge each of us, each parish, each Church community,” she said.

“In preparing for the Council and beyond, the agenda can be a rich source of reflection and contemplation in our own settings.”

Archbishop Costelloe asked people to continue to pray for the council and for the members who will attend the assemblies.

	June 27th Assembly of Word & Communion	July 4th Closed	July 11th Assembly of Word & Communion
Timboon			
Welcome	L Tregoea		M Van NNieuwkerk
Leaders	E & T O’Connor		CMartin & K Currell
Statue	C & P Martin		M Turner
Reader	A Vogels		E O’Connor
POF	A Vogels		R Hoffmann
E.M.H.C.	J McInerney		L McInerney
Bulletin	Denney Family	A McMeel & C Marr	A McMeel & C Marr
Slides	P Nicholson	A Vogels	A Vogels
Simpson	June 27th Assembly of Word & Communion	July 4th Mass 9am	July 11th Assembly of Word & Communion



power had gone out from him, Jesus turned round in the crowd and said, 'Who touched my clothes?' His disciples said to him, 'You see how the crowd is pressing round you and yet you say, "Who touched me?"' But he continued to look all round to see who had done it. Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. 'My daughter,' he said 'your faith has restored you to health; go in peace and be free from your complaint.'

While he was still speaking some people arrived from the house of the synagogue official to say, 'Your daughter is dead: why put the Master to any further trouble?' But Jesus had overheard this remark of theirs and he said to the official, 'Do not be afraid; only have faith.' And he allowed no one to go with him except Peter and James and John the brother of James. So they came to the official's house and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. He went in and said to them, 'Why all this commotion and crying? The child is not dead, but asleep.' But they laughed at him. So he turned them all out and, taking with him the child's father and mother and his own companions, he went into the place where the child lay. And taking the child by the hand he said to her, 'Talitha, kumi!' which means, 'little girl, I tell you to get up.' The little girl got up at once and began to walk about, for she was twelve years old. At this they were overcome with astonishment, and he ordered them strictly not to let anyone know about it, and told them to give her something to eat.

Reflection by Greg Sunter

This week's gospel passage presents two miracle accounts, one, in effect, 'interrupting' or being framed by the other. Jesus is approached by the synagogue official, Jairus, to come and heal his dying daughter. In the milling and surging crowd, Jesus suddenly becomes aware of being touched by someone. The story of the woman with a haemorrhage is a story of social and religious isolation as much as it is a story of illness and pain. Because of the Jewish prohibitions against blood, the woman would have been regarded as permanently impure and unclean. She would have been unable to engage in any worship; she could not touch another person without also making them unclean; she was effectively outcast for the 12 years of her illness. She knew it would be forbidden for her to touch Jesus openly but took her chances of being unobserved in the crowd – she risked all on the belief that even touching Jesus' cloak might heal her. Jesus immediately stopped and drew attention to the woman. By doing so he made it clear to her that it was her faith that had healed her (a feature of healing stories in the Gospel of Mark). His actions also made it clear to the crowd that she was now healed and should not be shunned any longer; she was publicly declared fit to re-enter society and religious participation. After 12 years of virtual non-existence, the woman was now able to begin her life again. The delay, however, meant that Jairus' daughter was dead by the time Jesus arrived. Undeterred, Jesus performs another miracle and raises the girl from death. The girl was 12 years old – the same 12 years the woman suffered with a haemorrhage – and now she too was able to begin her life again. There is a neatness and a completeness about the two stories.

The psalm responses are from the English Translation of the Lectionary for the Mass ©1981 International Committee on English in the Liturgy Inc.(ICEL). All rights reserved. The psalm texts, from The Psalms, A New Translation, ©1963 by The Grail, England and used by permission of the publishers. The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers.

© 2017 Creative Ministry Resources Pty Ltd
All use must be in accordance with your user licensing agreement.

The Living Word

Thirteenth Sunday in Ordinary Time, Year B

27 June 2021

First Reading Wis 1:13-15; 2:23-24

It was the devil's envy that brought death into the world.

Death was not God's doing,
he takes no pleasure in the extinction of the living.
To be – for this he created all;
the world's created things have health in them,
in them no fatal poison can be found,
and Hades holds no power on earth;
for virtue is undying.
Yet God did make man imperishable,
he made him in the image of his own nature;
it was the devil's envy that brought death into the world,
as those who are his partners will discover.

Responsorial Psalm

Ps 29:2. 4-6. 11-13. R. v.2

(R.) *I will praise you, Lord,
for you have rescued me.*

1. I will praise you, Lord, you have rescued me
And have not let my enemies rejoice over me.
O Lord, you have raised my soul from the
dead,
restored me to life from those who sink into
the grave. (R.)
2. Sing psalms to the Lord, you who love him,
give thanks to his holy name.
His anger lasts but a moment: his favour
through life.
At night there are tears, but joy comes with
dawn. (R.)
3. The Lord listened and had pity.
The Lord came to my help.
For me you have changed my mourning into
dancing,
O Lord my God, I will thank you for ever. (R.)

Second Reading 2 Cor 8:7. 9. 13-15

Your abundance should supply their want.

You always have the most of everything – of faith, of eloquence, of understanding, of keenness for any cause, and the biggest share of our affection – so we expect you to put the most into this work of mercy too. Remember how generous the Lord

Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty. This does not mean that to give relief to others you ought to make things difficult for yourselves: it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need. That is how we strike a balance: as scripture says: The man who gathered much had none too much, the man who gathered little did not go short.

Gospel Acclamation 2 Tm 1:10

Alleluia, alleluia!

*Our Saviour Jesus Christ has done away
with death*

and brought us life through his gospel.

Alleluia!

Gospel Mk 5:21-43

or shorter form Mk 5:21 1-24. 35-43

Young girl, I say to you, arise.

When Jesus had crossed in the boat to the other side, a large crowd gathered round him and he stayed by the lakeside. Then one of the synagogue officials came up, Jairus by name, and seeing him, fell at his feet and pleaded with him earnestly, saying, 'My little daughter is desperately sick. Do come and lay your hands on her to make her better and save her life.' Jesus went with him and a large crowd followed him; they were pressing all round him.

Now there was a woman who had suffered from a haemorrhage for twelve years; after long and painful treatment under various doctors, she had spent all she had without being any the better for it, in fact, she was getting worse. She had heard about Jesus, and she came up behind him through the crowd and touched his cloak. 'If I can touch even his clothes,' she had told herself 'I will be well again.' And the source of the bleeding dried up instantly, and she felt in herself that she was cured of her complaint. Immediately aware that