



Bridgeside Bulletin



The weekly Bulletin of the Catholic Parish of Forster Tuncurry

"Unity in Christ"

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We acknowledge the Worimi people - the traditional custodians of this place

SUNDAY 14 NOVEMBER 2021,

THIRTY-THIRD SUNDAY IN ORDINARY TIME YEAR B

Dear Brothers and Sisters.

After more than a few delays, due to Covid19, Fr Greg Barker will be back among us this coming week for a farewell. After Eucharist has been celebrated together, the Columbarium will be blessed. Following this, there will be a meal in the hall and an opportunity to spend some time together. I like occasions like this, because, I believe that the all-important sacrament of supper is almost as important as the 7 Sacraments of Holy Mother Church.

In a few weeks' time we will have the opportunity to gather together in the hall to celebrate Christmas. Please see inside for details. It is my hope that occasions like this will become an important part of our Parish calendar. Events like this build our community and our relationships within the Parish. They are meant to be something we enjoy, it will provide an opportunity to invite family and friends to join us as well. If people can see that our parish life brings us together and brings us joy, people might then be encouraged to join us for worship.

In an opportunity to spread the word about our Christmas Masses you will find on the table with the bulletins a Christmas card that I have put together. Please take one. Please note, they are not for you. I would like you to take it and give it to family and friends; indeed, take as many as you think you can give away. They are in effect an invitation. On the table you will also find envelopes for Christmas offerings.

I mentioned earlier on that I hope that there will be times for us to gather as a Parish next year in an effort to build community. As well as Christmas, I think we should come together to celebrate the Easter season. With that in mind there will be an Easter party in the Parish Hall on Wednesday the 20th of April. There will be other social functions next year as well. One thought I had, was to come together for dinner after Mass on the Feast of the Assumption, it is the anniversary of the dedication of the Church of the Holy Name Forster. Another idea I had the other day while volunteering in the hall, came to me while I was looking at the facility. It is a lovely hall. The kitchen is brilliant. The audio-visual equipment is excellent, however, the walls are very stark. I thought, wouldn't it be nice to do something with the walls? I wondered to myself if we should have an acquisitive art prize. We could run this as a fundraiser for the Parish. There are a lot of talented artists in the area. It will be an opportunity to invite the wider community to gather with us. More details to follow in due course, this is still a mere thought bubble in my head at the minute. I see these events as an opportunity to build community, there will be other opportunities as well, things like a day at the races for example. A few big gatherings throughout the year, and a few smaller ones too, like the recent Melbourne Cup Day. We could even gather to watch the State of Origin and the Grand Final on the "Very Big Screen" in the hall. There will of course continue to be the opportunity to gather together for Coffee and tea after each Mass. I hope that this ministry of hospitality grows. If anybody would like to run this ministry, please come and see me.

This last week the HSC commenced. Please pray for the year 12 students in NSW who are taking their final exams after such a fractured preparation period. Pray, also for our children preparing for "big school" and are transitioning to Kindergarten at Holy Name in 2022. Over the next few weeks the young people of our parish who have completed the preparations, will be receiving their First Holy Communion; please pray for them and their families at this time. Please do make them feel welcome.

Bishop Bill's health is failing, he is getting weaker. Please keep him in your prayers.

I have been very impressed since our Church has reopened following lockdown at the generosity of parishioners. With Masses cancelled, our finances did indeed take a hit. If you are able, I ask that you consider increasing the amount that you give to the Parish through planned giving. Be that by using the envelopes, electronic means or by putting money into the "parish" collection basket. Giving in this way enables the Parish to function. I ask also that you please, if you are able to, increase the amount that you put into the collection basket labeled "presbytery". This collection, and the stole fees for weddings, funerals, and baptisms are combined into a joint account administered by the Maitland Clergy Central Fund. It is from this account that the Clergy of the Diocese are paid a stipend. It would seem that in the next year the Clergy may need to take a cut to their stipend, in an attempt to ensure the longevity of this fund. The fund came into existence to ensure that all priests of the diocese are able to receive a living wage. When Masses were cancelled there was no income. The fund is living, and therefore the priests are living very much hand to mouth.

Please do stay for refreshments after Mass this weekend.

With Love.

Fr. Peter.



Parish Timetable

WEEKDAY MASS
15 NOV—20 NOV
 TUE: 4.30pm
 WED: 5.30pm
 THU: 6.30pm
 FRI: 6.30pm
 SAT: 9.30am

Mon 15 NOV	9am Counters– Team 1 12pm Community Kitchen
Tue 16 NOV	12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction
Wed 17 NOV	11am Novena to Our Lady of Perpetual Help 12pm Community Kitchen 5.30pm Mass and blessing of the Columbarium 7.00pm Fr Greg's dinner (bookings required)
Thu 18 NOV	12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction 6.30pm Mass for the deceased
FRI 19 NOV	6.30pm Mass for the deceased

Parish Notices

- Wed 9.30am Mass is cancelled due to the 5.30pm Mass in the evening.
- Thu holy hour and 4.30pm Mass is cancelled due to the 6.30pm Mass
- Fri 9.30am Mass is cancelled due to the 6.30pm Mass

What's happening locally...

CATHOLICCARE COMMUNITY KITCHENS CHRISTMAS HAMPER DRIVE

CatholicCare Hunter-Manning is hoping to distribute much-needed hampers through our Taree and Forster-Tuncurry Community Kitchens this year. We need your support! You can help by donating any of the food items listed below:

Tins of ham (Plumrose) • Fruit mince pies or small puddings (Aunt Betty's) • Fruit juice or tins of stewed fruit • Jams, jars of cranberry sauce or apple sauce • Coles or Woolworths Christmas bags • Cereal • Long life milk • Crackers such as Jatz or Shapes • Tins of baby potatoes or beet-root • Tins of corn, four bean mix, peas or tomatoes • Tea bags, small jars of coffee or hot chocolate • Sugar etc.

Alternatively, if you would like to donate money towards a hamper, please visit www.catholiccare.org.au/donate

Help us help those in need this Christmas.



CHRISTIAN MEDITATION: A Meditation Group meets each Tuesday morning at 9.30am in the Forster Church. Come and join us and take an hour out of your busy week to be still and be at peace in the chaos of the world.

Enquiries Greg Byrne 0427 918 568.

November Masses: Masses for the deceased will be held on **Thursday 18th and Friday 19th of Nov at 6.30pm**. We will come together to pray for all those who died in the last 12 months and pray also for their families.

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS

The *Promoters of Safeguarding* continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to the benefits and risks of online gaming. Online gaming refers to games that are played over some form of **computer network**, most often the Internet.

Gaming benefits. Gaming can be a way to:

- have fun, be entertained, relax and reduce stress
- keep the mind active and develop creativity
- strengthen decision making and strategic skills
- connect with others.

Gaming can include general school education programs, competitive eSports and specialist workplace training (e.g. flight simulations).

Gaming risks. Risks include:

- cyberbullying (for example threats, verbal abuse, ganging up, exclusion)
- inappropriate language, age-inappropriate content, or access to pornography
- unwanted contact from others, including 'grooming' by sexual predators
- themes or elements that may encourage young people to gamble now or later in life
- giving out too much personal data
- spending too much time online.

Managing gaming. Ensure your children only join games suitable to their age/maturity and to games or chats with people they know. To identify if a game is beneficial, ask:

- Are there emotional benefits? (Is it fun?)
- Are there cognitive or learning benefits? (Do you need to solve problems?)
- Is creativity required? (Do you build stuff?)
- Is it a social game? (Do you connect with other players and is the connection safe?)

Ratings and reviews. You can look up games on the Australian Classification website (<https://www.classification.gov.au/>) to check their rating and other information about the content.

Get involved. Play the game yourself, or even co-play with your child. Establish rules about when and where digital devices are used. For example, insisting that games are played in open family areas not in bedrooms or homework has to be finished first.

Regulate online time. If gaming is balanced with other activities and sleep, there is usually no need for concern. If gaming starts to have negative impacts on your child or your family, you may need to regulate their time online. Gaming disorder has now been recognised by World Health Organization as a mental health condition and there are practitioners who specialise in internet overuse problems.

The Catholic Parish of Forster-Tuncurry

Christmas Party

Date: 16th December
Time: Mass at 5.30pm,
 followed by a Christmas Party in the hall.

Bring: Please BYO meat for BBQ.

The Parish will provide drinks and a few salads.

RSVP: Please contact the office to register your attendance at this event.

We look forward to sharing a meal with you this Christmas season ☺

Saints and Feasts



15/11/19 ST ALBERT THE GREAT, bishop, doctor one of the church's greatest intellectuals, taking a large role in scientific developments of the age and a passionate advocate for the peaceful coexistence between science and religion. Born in Swabia in Bavaria between 1193 and 1206, he was educated at the University of Padua. During this time he joined the Dominicans, studied and became a teacher of theology. He later travelled to Paris where he obtained a Master's degree in Sacred Theology in 1240. One of his pupils was St Thomas Aquinas who carried on his work after his death in 1280, and one of St Albert's last missions was to defend St Thomas' writings from attacks. St Albert was called "Magus" or master in recognition of his brilliant mind and work. He remains a role model for all scientists with his pursuit of the truth, eye for details and rigorous examination of facts. In 1941, Pope Pius XII declared St Albert the Great patron saint of all those who devote themselves to the natural sciences and the Church itself honours him as a Doctor of the Church, making him one of only 33 to receive such an honour.

16/11/19 ST MARGARET OF SCOTLAND St Margaret of Scotland was in fact thought to be born in Hungary and was brought to England as a young girl in 1057. She fled to Scotland after the Norman conquest of England and in 1070 married King Malcolm III. Margaret was a deeply religious woman and as queen she was able to bring about necessary reforms to the Scottish church and in doing so, brought it into line with the Western church. She also used her influence to help ordinary people by establishing schools, hospitals and orphanages.



17/11/19 ST ELIZABETH OF HUNGARY, religious, was a princess of the Kingdom of Hungary, Landgravine of Thuringia, Germany and a greatly venerated Catholic saint. Elizabeth was married at the age of 14, and widowed at 20. After her husband's death she sent her children away and regained her dowry, using the money to build a hospital where she herself served the sick. She became a symbol of Christian charity after her death at the age of 24 and was quickly canonized.

COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH

What is the value of private revelations?

While not belonging to the deposit of faith, private revelations may help a person to live the faith as long as they lead us to Christ. The Magisterium of the Church, which has the duty of evaluating such private revelations, cannot accept those which claim to surpass or correct that definitive Revelation which is Christ.

Why and in what way is divine revelation transmitted?

God "desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:4), that is, of Jesus Christ. For this reason, Christ must be proclaimed to all according to his own command, "Go forth and teach all nations" (Matthew 28:19). And this is brought about by Apostolic Tradition.

What is Apostolic Tradition?

Apostolic Tradition is the transmission of the message of Christ, brought about from the very beginnings of Christianity by means of preaching, bearing witness, institutions, worship, and inspired writings. The apostles transmitted all they received from Christ and learned from the Holy Spirit to their successors, the bishops, and through them to all generations until the end of the world.

In what ways does Apostolic Tradition occur?

Apostolic Tradition occurs in two ways: through the living transmission of the word of God (also simply called Tradition) and through Sacred Scripture which is the same proclamation of salvation in written form.

What is the relationship between Tradition and Sacred Scripture?

Tradition and Sacred Scripture are bound closely together and communicate one with the other. Each of them makes present and fruitful in the Church the mystery of Christ. They flow out of the same divine well-spring and together make up one sacred deposit of faith from which the Church derives her certainty about revelation.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Allan Jennens

Anniversaries:



We remember and pray for those who are ill at home and in hospital at this time, may they know the healing presence of Christ:

Bishop William Wright, Max Dunn, Michael Dolahenty, Ken Vote.

People will remain on the prayers for the sick for 4 weeks. You can resubmit names as needed.

UNIVERSAL PRAYER

Thirty-third Sunday in Ordinary Time Year B

Father: Brothers and sisters, alert to our needs and the needs of the world let us bring our prayers before the God of all.

1. Reader: That the Church, entrusted with God's kingdom on earth, will work with creativity and zeal. Hear us, we pray:

All: Lord, hear our prayer.

2. Reader: That nations and global corporations will use the earth's resources responsibly. Hear us, we pray:

All: Lord, hear our prayer.

3. Reader: That people who suffer from depression or burnout will find support and a light that opens them up to life. Hear us, we pray:

All: Lord, hear our prayer.

4. Reader: That men and women will treat each other with dignity and respect. Hear us, we pray:

All: Lord, hear our prayer.

5. Reader: That those who use their gifts and talents for others will be abundantly blessed. Hear us, we pray:

All: Lord, hear our prayer.

6. Reader: That we who are gathered here will remain faithful in little things. Hear us, we pray:

All: Lord, hear our prayer.

7. Reader: That mental health treatment will be available to all, including refugees, the homeless, and those in prison. Hear us, we pray:

All: Lord, hear our prayer.

8. Reader: That we will see the face of Christ in the poor and marginalised. Hear us, we pray:

All: Lord, hear our prayer.

9. Reader: That church communities will respond to the call for ecological conversion and commit to protecting our common home, the earth. Hear us, we pray:

All: Lord, hear our prayer.

10. Reader: That all the sick, especially Bishop Bill and all those listed on our bulletin, will be sustained by our love and prayers. Hear us, we pray:

All: Lord, hear our prayer.

11. Reader: That we remember in our prayers the millions who have died from the coronavirus, their grieving families and friends, and those who are suffering from the disease. Hear us, we pray:

All: Lord, hear our prayer.

12. Reader: That the dead will be rewarded for their goodness, including Allan Jennens and all those we pray for throughout the month of November. Hear us, we pray:

All: Lord, hear our prayer.

Father: Generous God, you lavish us with gifts so that we may work for the coming of your reign. Hear these prayers and help us to remain faithful to your word. We make this prayer through Christ our Lord.

All: Amen.

Sunday 14 Nov 2021
Thirty-third Sunday in Ordinary Time Year B

Entrance Antiphon

Jer 29:11,12,14

The Lord said: I think thoughts of peace and not of affliction.

You will call upon me, and I will answer you,
and I will lead back your captives from every place.

First Reading

Dn 12:1-3

A reading from the prophet Daniel

'At that time Michael will stand up, the great prince who mounts guard over your people. There is going to be a time of great distress, unparalleled since nations first came into existence. When that time comes, your own people will be spared, all those whose names are found written in the Book. Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace. The learned will shine as brightly as the vault of heaven, and those who have instructed many in virtue, as bright as stars for all eternity.'

The Word of the Lord

Responsorial Psalm

Ps 15:5. 8-11. R.v.1

(R.) Keep me safe, O God:
you are my hope.

1. O Lord, it is you who are my portion and cup; it is you yourself who are my prize. I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. (R.)

2. And so my heart rejoices, my soul is glad; even my body shall rest in safety. For you will not leave my soul among the dead, nor let your beloved know decay. (R.)

3. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness forever. (R.)

Second Reading

Heb 10:11-14, 18

A reading from the letter to the Hebrews

All the priests stand at their duties every day, offering over and over again the same sacrifices which are quite incapable of taking sins away. Christ, on the other hand, has offered one single sacrifice for sins, and then taken his place for ever, at the right hand of God, where he is now waiting until his enemies are made into a footstool for him. By virtue of that one single offering, he has achieved the eternal perfection of all whom he is sanctifying. When all sins have been forgiven, there can be no more sin offerings.

The Word of the Lord

Gospel Acclamation

Lk 21:36

Alleluia, alleluia!

Be watchful, and pray constantly, that you may be worthy to stand before the Son of Man.

Alleluia!

Gospel

Mk 13:24-32

A reading from the holy Gospel according to Mark

Jesus said to his disciples: 'In those days, after the time of distress, the sun will be darkened, the moon will lose its brightness, the stars will come falling from heaven and the powers in the heavens will be shaken. And then they will see the Son of Man coming in the clouds with great power and glory; then too he will send the angels to gather his chosen from the four winds, from the ends of the world to the ends of heaven.

'Take the fig tree as a parable: as soon as its twigs grow supple and its leaves come out, you know that summer is near. So with you, when you see these things happening: know that he is near, at the very gates. I tell you solemnly, before this generation has passed away all these things will have taken place. Heaven and earth

will pass away, but my words will not pass away.

'But as for that day or hour, nobody knows it, neither the angels of heaven, nor the Son; no one but the Father.'

The Gospel of the Lord

Communion Antiphon

Ps 72:28

To be near God is my happiness,
to place my hope in God the Lord.



Readings for Next Week 20/21 Nov

First Reading

Dn 7:13-14 Vision of the son receiving kingship, dominion and glory.

Responsorial Psalm

Ps 92:1-2. 5. R.v.1 (R.) The Lord is king; he is robed in majesty.

Second Reading

Rv 1:5-8 The Lord is the Alpha and the Omega.

Gospel Acclamation

Mk 11:9, 10 Alleluia, alleluia!

Blessed is he who inherits the kingdom of David our Father; blessed is he who comes in the name of the Lord.

Alleluia!

Gospel

Jn 18:33-37 Pilate questions Jesus about his identity.

THE ORDER OF MASS

THE INTRODUCTORY RITES

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen. either:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. **And with your spirit.** or:

Grace to you and peace from God our Father and the Lord Jesus Christ. **And with your spirit.** or:

The Lord be with you. **And with your spirit.**

PENITENTIAL ACT

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. either:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, (striking the breast) through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.** or:

Have mercy on us, O Lord.

For we have sinned against you.

Show us, O Lord, your mercy.

And grant us your salvation.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.** or:

You were sent to heal the contrite of heart:

P: Lord, have mercy or: **P:** Kyrie, eleison.

R: Lord, have mercy or: **R:** Kyrie, eleison.

You came to call sinners:

P: Christ have mercy or: **P:** Christe, eleison.

R: Christ have mercy or: **R:** Christe, eleison.

You are seated at the right hand of the Father to intercede for us:

P: Lord, have mercy or: **P:** Kyrie, eleison.

R: Lord, have mercy or: **R:** Kyrie, eleison.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

The Kyrie follows, unless it has occurred in the Penitential Act. either:

P: Lord, have mercy. **R:** Lord, have mercy.

P: Christ, have mercy. **R:** Christ, have mercy.

P: Lord, have mercy. **R:** Lord, have mercy.

or:

P: Kyrie, eleison.

R: Kyrie, eleison.

P: Christe, eleison.

R: Christe, eleison.

P: Kyrie, eleison.

R: Kyrie, eleison.

Gloria (when said)

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Let us pray. At the end of the Collect, the people acclaim: **Amen.**

THE LITURGY OF THE WORD

At the end of the reading:

The word of the Lord. **Thanks be to God.**

At the Gospel:

The Lord be with you. **And with your spirit.**

A reading from the holy Gospel according to N.

Glorify to you, O Lord.

At the end of the Gospel:

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

THE NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (all bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come

again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

APOSTLES' CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, (all bow) born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE LITURGY OF THE EUCHARIST

Pray, brethren ... the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of His name, for our good and the good of all His holy Church.

At the end of the prayer, the people acclaim:
Amen.

THE EUCHARISTIC PRAYER

The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God. **It is right and just.**

After the Preface

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The mystery of faith. either:

We proclaim your Death, O Lord, and profess your Resurrection until you come again. or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again. or:

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

Through him, and with him, ... for ever and ever.
Amen.

THE COMMUNION RITE

At the Saviour's command and formed by divine teaching, we dare to say:

Our Father, who art in heaven...

Deliver us, Lord, we pray, from every evil...

For the kingdom, the power and the glory are yours now and forever.

Lord Jesus Christ, who said to your Apostles...

Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

Lamb of God, you take away the sins of the world, have mercy on us. (X2)

Lamb of God, you take away the sins of the world, grant us peace.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The Body of Christ. **Amen.**

The Blood of Christ. **Amen.**

Let us pray. At the end of the prayer, the people acclaim:
Amen.

THE CONCLUDING RITES

The Lord be with you. **And with your spirit.**

May almighty God bless you, the Father, and the † Son, and the Holy Spirit. **Amen.**

either:

Go forth, the Mass is ended. or:

Go and announce the Gospel of the Lord. or:

Go in peace, glorifying the Lord by your Life. or:

Go in peace.

Thanks be to God.

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SCRIPTURE COMMENTARY

by Brendan Byrne SJ

As we approach the close of the Church's liturgical year, the Lectionary takes as Gospel the climactic scene from the long instruction Jesus gives his disciples on the future (Mark 13). Texts focused upon the future (eschatology), filled as they are with vivid imagery and symbol, pose more than ordinary difficulty for preachers. How are we to make sense of them today? More particularly, how are we to avoid the pitfalls that flow from interpreting the symbolic and mythological language too literally?

It is good in fact that a reading from Daniel (12:1-3) appears today as **First Reading**, since the Book of Daniel really inspired the later biblical literature cast in this mode – especially Revelation (the Apocalypse). The important thing to grasp is that such religious writing usually arises out of a situation of oppression and great difficulty for the faithful. It aims to interpret what is happening and give assurance. The basic message to the faithful is 'Hang in there! Despite all that is happening to you – painful though it may be – the world remains in the hand of God, who will not let evil and oppression triumph forever. A great reckoning is coming – a great judgment – when those who are oppressing you and the wicked will be cast down, and you will be vindicated and brought into the fullness of life.' The fundamental message, then, to the faithful is not threat but encouragement, comfort and assurance.

The brief extract from Daniel 12 that we have as first reading refers to this moment of judgment and the great upheaval that will precede it. Since Israel lacks an earthly leader, the archangel Michael will be the particular protagonist ('Prince') of the faithful. The text is very significant because here for the first time explicitly in the Bible we have a clear reference to the resurrection of the dead. This belief allows for final justice to be done. Those who have lost their lives in the cause of right or who have simply died before the time of reckoning will not lack vindication and reward. They will be raised to everlasting life. Those who have not been faithful and have profited from their cooperation with evil will rise to 'shame and everlasting disgrace'. Daniel does not elaborate on what this might mean for them. But the prophet does go on to single out for special approbation the learned, like himself, who have 'instructed many in virtue'. In time of oppression faithful leaders and educators would have been particularly targeted for persecution. Now they will 'shine brightly as the stars for all eternity'.

A very similar message runs through the discourse on the future in Mark 13. Jesus foresees the destruction of the Temple and the city of Jerusalem, wars and turmoil on an international scale, the persecution of his followers and even betrayal and deceit within the community. When all this happens many will be tempted to give up in despair. Why, granted all this upheaval and suffering, has he not returned as Son of Man to vindicate the faithful and bring in the final Rule (Kingdom) of God? Jesus foresees such sentiment and counters it in advance with a double message: 1. 'Hang in there! the Son of Man will come. But, 2., Don't think you can calculate or know when that will be. The time of his coming is known to God alone.'

The **Gospel** for today, Mark 13:24-32, features the climactic moment in the discourse when Jesus describes the arrival of the Son of Man. The vivid apocalyptic imagery is there to portray the truth that the One who was crucified and seemingly overcome by evil, is now about to extend the triumph of his resurrection over the entire universe. The events described have their forbidding aspects but it is important to stress that the message for the faithful remains one of assurance and vindication. Things may be dismaying and tough now but the future belongs to God and to the values demonstrated in the life of Jesus, rather than with human forces of death and exploitation. What we do not know is how much longer the struggle must go on. That remains wrapped in God's mystery – even, in Mark's view, for the earthly Jesus ('the Son') himself.

Understood in this way, the Gospel, for all its outward strangeness, addresses very fittingly the present uncertain situation of our world and the dismay many experience as a result of it. Jesus knows and has taken into account the way we feel.

The **Second Reading**, Hebrews 10:11-14, 18, expresses in its own imagery a similar picture. Christ, his work as High Priest concluded once and for all (upon the cross), sits in triumph at God's right hand, until the full effects of what he has done work themselves out in the universe.

POPE FRANCIS
ANGELUS
Saint Peter's Square
Sunday, 7 November 2021

Dear Brothers and Sisters, buongiorno!

The scene described in the Gospel of today's Liturgy takes place inside the Temple of Jerusalem. Jesus looks, he looks at what is happening in this the most sacred of places; and he sees how the scribes love to walk around to be seen, greeted and revered, and in order to have the places of honour. And Jesus adds that they "devour widows' houses and recite long prayers in order to be seen" (cf. Mk 12:40). At the same time, another scene catches his eyes: a poor widow, precisely one of those exploited by the powers that be, puts in the Temple treasury "everything she had, her whole living" (Mk 12:44). This is what the Gospel says, she puts everything she had to live on in the Treasury. The Gospel presents us with this striking contrast: the rich who give from their surplus wealth to make themselves seen, and a poor woman, who without seeming to, offers every little bit she has. Two symbols of human attitudes.

Jesus watches the two scenes. And it is specifically this verb – "to watch" – that sums up his teaching: "we must watch out for" those who live their faith with duplicity, like the scribes, so as not to become like them; whereas we must "watch" the widow, and take her as a model. Let us reflect on this: to watch out for hypocrites and to watch the poor widow.

First of all, to watch out for hypocrites, that is, to be careful not to base our life on the cult of appearances, externals, and the exaggerated care of one's own image. And most importantly, to be careful not to bend faith around our own interests. In the name of God, those scribes covered-up their own vainglory, and even worse, they used religion to cultivate their own affairs, abusing their authority and exploiting the poor. Here we see that very bad attitude that we see in many places today, clericalism, this being above the humble, exploiting them, demeaning them, considering oneself perfect. This is the evil of clericalism. This is a warning for all time and for everyone, Church and society: never to take advantage of a specific role to crush others, never to make money off the backs of the weakest! And to watch out so as not to fall into vanity, so as not to be fixated on appearances, losing what is essential and living superficially. Let us ask ourselves, it will help us: do we want to be appreciated and gratified by what we say and what we do, or rather to be of service to God and neighbour, especially the weakest? We must be watch out for falsehood of the heart, against hypocrisy which is a dangerous illness of the soul! It is a dualism of thought, a dual judgement, as the word itself says: "to judge below", to appear one way and "hypo", beneath, to think in a different way. Doubles, people with double souls, a duality of the soul.

To heal this illness, Jesus invites us to watch the poor widow. The Lord denounces the exploitation of this woman, who, in making her offering, must return home without even the little she had to live on. How important it is to free the sacred from ties with money! Jesus had already said it elsewhere: you cannot serve two masters. Either you serve God - and we think he says "or the devil", no - either God or money. He is a master,

and Jesus says we must not serve him. But, at the same time, Jesus praises the fact that this widow puts all she has into the treasury. She has nothing left, but finds her everything in God. She is not afraid of losing the little she has because she trusts in God's abundance, and God's abundance multiplies the joy of those who give. This also makes us think of that other widow, the one of the prophet Elijah, who was about to make a flatbread with the last of her flour and the last of her oil; Elijah says to her: "Feed me" and she gives; and the flour never runs out, it is a miracle (cf. 1 Kings 17:9-16). The Lord always, in the face of people's generosity, goes further, is more generous. But it is He, not our avarice. This is why Jesus proposes her as a teacher of faith, this woman: she does not go to the Temple to clear her conscience, she does not pray to make herself seen, she does not show off her faith, but she gives from her heart generously and freely. The sound of her few coins is more beautiful than the grandiose offerings of the rich, since they express a life sincerely dedicated to God, a faith that does not live by appearances but by unconditional trust. Let us learn from her: a faith without external frills, but interiorly sincere; a faith composed of humble love for God and for our brothers and sisters.

And now let us turn to the Virgin Mary, who with a humble and transparent heart made her entire life a gift for God and for his people.

After the Angelus, the Pope continued:

Dear brothers and sisters,

I follow with concern the news from the region of the Horn of Africa, particularly from Ethiopia, shaken by a conflict which has lasted for more than a year and which has claimed numerous victims and caused a serious humanitarian crisis. I invite everyone to pray for those peoples so sorely tried, and I renew my appeal for fraternal harmony and the peaceful path of dialogue to prevail.

I also assure my prayers for the victims of the fire following a fuel explosion on the outskirts of Freetown, the capital of Sierra Leone.

Yesterday in Manresa, Spain, three martyrs to the faith, belonging to the Order of Capuchin Friars Minor, were proclaimed Blessed: Benet de Santa Coloma de Gramenet, Josep Oriol de Barcelona and Domènec de Sant Pere de Riudebitlles. They were killed during the religious persecution of the last century in Spain, proving to be meek and courageous witnesses to Christ. May their example help today's Christians to remain faithful to their vocation, even in times of trial. Let us applaud these new Blesseds!

I greet you all, dear faithful of Rome and pilgrims from various countries, especially those who have come from the United States of America and from Portugal. I greet the groups of faithful from Prato and Foligno; and the young people of the Profession of Faith in Bresso.

I wish you all a blessed Sunday. And please, do not forget to pray for me. Enjoy your meal, and arrivederci!

The Angelus

V. The Angel of the Lord declared unto Mary:

R. And she conceived of the Holy Spirit.

Hail Mary...

V. Behold the handmaid of the Lord:

R. Be it done unto me according to thy word.

Hail Mary...

V. And the word was made flesh:

R. And dwelt among us.

Hail Mary...

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord.

R. Amen.

8am Mass at Holy Name of Jesus Church Live Stream

When: Nov 14, 2021 07:30

Topic: 8am Mass 14/11/21

Please use the link below to join the webinar:

<https://mncatholic.zoom.us/j/68741305135>

Passcode: Mass



Why We Do The Things We Do bite-size explanations of Catholic practices

The Holy Family: On the feast of the Holy Family we pause to reflect on our own families. For some of us this raises happy thoughts. For others, painful. For most of us it is a mixture of both. Undoubtedly, blood bonds are the most lifeaffecting relationships we have, even if by their absence! It is precisely because of their significance that families can teach us so much about the Gospel and about the Church. In the ups and downs of relating to one another, family members cannot help but be confronted by the challenge to love, to forgive and to put others before one's own agenda. Families often underrate their holiness. In fact they are among the greatest of witnesses to the depth of love that Christians are called to share.

Why do we celebrate the Epiphany? 'Epiphany' comes from the Greek word meaning 'appearance' or 'manifestation'. This feast celebrates the revelation of Christ to the Gentiles (non-Jews). In the Gospel story the wise men, foreigners from the East, represent these 'outsiders' to the chosen people of God. Today, the feast of the Epiphany reminds us that our faith in Christ is not a gift to be kept to ourselves but to be offered to all peoples of the world. A question we might ask ourselves: How is the light of Christ manifested through our faith community? How have we experienced the light of Christ through friends 'outside' our faith community? Have we ever thought to tell them this and to invite them to share in the life of our community?

Why Lent? In the early Church Lent originated as a time of repentance for those preparing for baptism. Having experienced the call to conversion, those seeking initiation into the Christian community resolved to turn away from sin and embrace a gospel life. They were baptized at the Easter Vigil. Today, the six week period of Lent is a time of repentance and renewal for the whole Church. It is a time when we prayerfully take stock of our lives, turn away from all lifestyle habits that contradict the Gospel and renew our commitment to Christ and each other.

Why do we have so many ceremonies at Easter? The Easter Triduum refers to three key days in the Church's calendar which together express the central mystery of our Christian faith: the death and resurrection of Christ. It begins on Holy Thursday as we focus on Jesus' farewell words and deeds at the Last Supper. It moves to Good Friday when we ponder the events of his suffering and death. It climaxes with the Easter Vigil when we celebrate the liberation of humankind through Christ's resurrection. This three-stage sequence of worship allows us to take in an enormous mystery in small, digestible chunks and to relate it to the various facets of our own lives - the sorrows, joys, successes and failures. Of all the Church's celebrations throughout the year, the Easter Triduum is considered the highpoint.

WHAT'S HAPPENING IN THE DIOCESE AND SURROUNDS...

Seasons for Growth | Supporting Children Through Change and Uncertainty

Join Seasons for Growth and The MacKillop Institute for his free online seminar to discuss helpful ways to support children and young people adversely affected by change and loss events.

Attendees will have the opportunity to:

Consider the range of impacts the pandemic is having on young people

Explore ways of managing reactions of young people

Hear about some creative ways of providing support

Time: 7:00PM-8:00PM

Date: Tuesday, 16 November 2021

Register: www.trybooking.com/events/landing?eid=823758&

Diocesan Advent Reflection: Waiting with Purpose

As we continue our Synodal journey an Advent resource, *Waiting with Purpose* has been created for our diocese. *Waiting with Purpose* responds to the voices heard during Synod reflections of longing for different forms of prayer that include faith sharing. *Waiting with Purpose* invites us to use Mystagogical Reflection as our way of encountering Christ in the Advent gospels. It invites us to focus on the presence of Christ in our experience and in the living tradition of our faith, to connect it to life now and to be changed by it. Mystagogical reflection meets us where we are. No preparation is needed. It's about being open to encountering Christ so we can live from Christ. It's deeply personal and communal.

Waiting with Purpose and accompanying resources will be available soon on the diocesan website: <https://www.mn.catholic.org.au/church-mission/catholic-life/liturgy/liturgical-year/>

During November there are several opportunities for anyone who is interested to 'have a go' at mystagogical reflection. During Advent there are opportunities for those who cannot gather in their local communities to experience *Waiting with Purpose* via Zoom. To register go to:

<https://www.eventbrite.com.au/o/diocese-of-maitland-newcastle-18080128129>

Graduate Certificate in Mission and Culture

The diocese, in partnership with the Faculty of Theology and Philosophy at the Australian Catholic University (ACU) will be offering the Graduate Certificate in Mission and Culture (GCMC). This innovative and integrated formation and education program is designed specifically to support the leadership development needs of the diocese.

The GCMC was conceived for professionals in Catholic institutions and related agencies who wish to enhance their understanding of the Christian and Catholic context in which they exercise leadership. The course provides participants with the necessary higher level skill-sets to think theologically around their organisational leadership practices and to develop skills in the promotion of a Christian and specifically Catholic culture.

Expressions of interest close 19 November 2021.

For more information, visit: www.mn.catholic.org.au/church-mission/catholic-life/adult-faith-formation/australian-catholic-university-acu/

Pastoral Placement Program Presentation Day

You're invited to the Pastoral Placement Program Presentation Day!

The Pastoral Placement Program is a faith formation experience like no other. The program provides an opportunity for people to experience working in the various ministries and services in the Diocese. It also provides participants with the relevant faith formation and education which launches them into a full life with Christ.

Each year the participants complete a variety of placements within the Diocese's agencies and parishes. They also undertake project work. The project work is centred around the development of a new idea, resource, or event for an organisation/ministry that the participants have found particularly inspiring.

Presentation Day is an annual event that provides a platform for each participant to share their idea or proposal with Parish and Diocesan leaders and to reflect on what they have learnt throughout the year.

We hope you can join us on this very special day where we can come together via Zoom to celebrate the participants' achievements.

Time: 10.30AM-12.30PM

Date: Tuesday, 7 December 2021

Register: <https://www.eventbrite.com.au/o/diocese-of-maitland-newcastle-18080128129>

Australasian Catholic Coalition for Church Reform

A Third Convocation of Catholics on Thursday 18 November at 7.30 - 9pm AEDT By Zoom

The Future of Catholicism in Australia Ellen Fanning (ABC's *The Drum*) will moderate two 40-minute sessions with Plenary Council members and leading thinkers on the future of Catholicism. The panels will consider these questions and other matters affecting the future of Catholicism in Australia.

Panellists:

Session 1 – All are Plenary Council members

Claire Victory, National President, St Vincent de Paul Society; Francis Sullivan, Chair Catholic Social Services Australia, former CEO, Truth, Justice and Healing Council; Dr Nimmi Candappa, Research Fellow, Monash University; and Virginia Bourke, Pro-Chancellor designate, Australian Catholic University.

Session 2 –

Robert Fitzgerald AM, former Royal Commissioner, Institutional Responses to Child Sexual Abuse, Adjunct Professor Susan Pascoe AM, Commission on Methodology, 2023 Synod on Synodality, Chairs of Catholic renewal organisations:

Dr Eleanor Flynn, – Women's Wisdom in the Church;

Emeritus Professor John Warhurst AO – Concerned Catholics Canberra Goulburn;

Kevin Liston, South Australian Catholics for an Evolving Church.

To register and receive the link to the Zoom, please go to www.acccr.com.au:

REGISTER FOR CONVOCATION 3 – Thurs. 18 November 7.30pm AEDT - gathering from 7.20pm. You can access the survey here: <https://redcap.hmri.org.au/surveys/?s=RWN7FMCXXH>



BAPTISMS

Celebrated most Sundays.
Bookings via the Parish website

MARRIAGE

Celebrated by arrangement with at least 3 months notice. Bookings via the parish website

SACRAMENTAL PROCESS

Enrolment via the Parish Website

RITE OF CHRISTIAN INITIATION OF ADULTS
(RCIA) Parish Office 02 6554 6401

CATHOLIC CARE

Phone: 02 6539 5900 for services provided in Forster



PARISH TEAM

Fr Peter Street - Parish Priest
Peter.street@mn.catholic.org.au
Emergency Contact: 0458 327 219
(Please only calls to this phone no texts)

Danielle Kingdom
Admin Assistant
danielle.kingdom@mn.catholic.org.au

Office Hours:
Mon-Fri 9.00am- 3.30pm
Phone: 02 6554 6401

Website:
www.forstertuncurrycatholic.org.au

Follow us on facebook:
@catholicparishofforstertuncurry

Feedback, complaints or concerns can be communicated directly to the Parish Office, through our website (Contact Us) or if the concern is relating to the safety of a child, contact the Office of Safeguarding: 02 4979 1390 childprotection@mn.catholic.org.au

COMMUNITY KITCHEN

Serving meals to the community from the Parish Hall **Mon Tue, Wed & Thurs 12pm-1pm**

PARISH GROUPS

Christian Meditation

Forster Tues 9.30am
Greg 0427 918 568
Hallidays Point Wed 10am
John 0417 249 466

Gardening Group

3rd Monday of the month, 8am
Church grounds.
David Olliffe 0424 369 485

Family and Friends Group

Meets monthly, contact Carol and Terry Pearson on 0408768729.

Singing Practice

Ken Heffernan 02 6554 6401
(see parish timetable)

Holy Hour

Tues 3.30pm & Thurs 3.30pm
in the Church

Finance Council

3rd Wednesday of the month, 5pm
Meeting Room

Pastoral Council

1st Thursday of the month, 6.00pm
Meeting Room

Novena to our Lady of Perpetual Help and Rosary

Wed 11.00am in the Church
Shiony 0411 493 086
Novena Benediction on the 1st
Wednesday of the month.

Secular Franciscan Fraternity

4th Sunday of the month 9.30am
Barbara Dolahenty 0408 248 018

The above groups are all subject to Covid-19 restrictions, please enquire before attending.



SUNDAY MASS TIMES

Sat 5.00pm, Sun. 8.00am, 10.00am & 12.00pm

Registration through the parish website is required

RECONCILIATION

9.00am Saturday and during Holy Hour

YOUTH MASS

3rd Sunday of the month, will resume once restrictions have eased.

AGED CARE MASSES (Subject to change)

GLAICA: **1st Tues 10.30am**
Estia Forster: **3rd Tues 10.00am**



CATHOLIC SCHOOLS

Holy Name Catholic School K-6

41 Lake Street, Forster
Ph: 02 6554 6504
E: admin@forster.catholic.edu.au
W: www.forster.catholic.edu.au
Principal: Brooke Stephens

St Clare's High School 7-12

Davis Street, Taree
P: 02 6552 3300
E: Admin@tareesc.catholic.edu.au
W: www.tareesc.catholic.edu.au
Principal: Peter Nicholls

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