



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 9 JANUARY 2022,

THE BAPTISM OF THE LORD YEAR C

Dear Brothers and Sisters.

I hope that in the busyness of this time of year, you have had an opportunity to sit with the Lord and bask in His wonderful gifts. That is fairly easy to do, if we have the time, particularly in this beautiful part of the world in which we find ourselves. Even 5 minutes alone with God is a bonus; that said if we are really busy then take 10 minutes!

Please note that the refreshments after each Mass is on a break for the Christmas period and will recommence on the weekend of the 15th and 16th of January. Could anybody who would like to assist please do so. If anybody would like to bring a plate to share please do so. I invite any and all to stay after Mass from next weekend onwards, to take part in the important work of building up the community spirit within the parish. Please do stay.

Last month I asked for people to help fund raise so that the Fr. Stace scholarship can continue. I am most thankful to the ONE person who has volunteered to assist with this. I hope and pray that there will be more who would like to ensure that this scholarship can continue and that Fr. Tony's legacy lives on. It is a wonderful thing that we as a community are able to play a small part to help encourage people from an Indigenous background to continue with their education. If interested please contact the office.

Due to the need for me to be away from the 17th to the 22nd of this month there will be no weekday Masses. I am sorry for any inconvenience caused.

You may remember that last year I spoke about having an Easter Party to celebrate the Resurrection of the Lord. Given the success of the gathering to farewell Fr. Greg and the success of the Christmas gathering, this is indeed something which we should forge ahead with. To that end the party will be in the hall on Wednesday evening the 20th of April. This is in the Octave of Easter, after the busyness of Holy Week. It will be good to come together to spend time in community getting to know more people from the Parish and mark this wonderful feast in this way. More details to follow in future editions of the Bridgeside Bulletin.

The Sacraments of Initiation program will soon start again. The children who will be making their First Reconciliation this coming year will begin the preparation in the first week of March, (the week of Ash Wednesday). They will receive the Sacrament towards the end of Lent. Preparation for Confirmation will begin during the Easter season, with the Children receiving the Sacrament of Confirmation around Pentecost, at a date yet to be determined, but, depending on the availability of the Diocesan Administrator. First Holy Communion preparation will begin on Sunday the 19th of June, the feast of the Body and Blood of Christ, (Corpus Christi). With First Holy Communion being given towards the end of July, perhaps later depending on the Diocesan Administrator's office.

With the New Year we will soon be able to proceed with getting quotes for the replacement of the floor coverings in the Church. I had not thought of doing anything other than putting new carpet in, as that is what was there. However, a few people have suggested linoleum or vinyl or even something more hard wearing. I am open to any and all such suggestions. What do people think? I require feedback from the community. Please do let me know what you think. The current floor coverings have, I think we can all agree, reached the end of their life, both from a WHS and also from an aesthetic viewpoint. At the end of January I will be able to go and start getting quotes for various types of floor coverings, which can then be laid before the Parish.

With the Christmas Season reaching its conclusion today, and given the fact that people can already buy Hot Cross Buns; it is perhaps prudent to start advertising the Lenten program. Please see inside for details. If anybody would like to host a Lenten group please contact the office. If anybody would like to join a group please let the office know so that resources can be arranged.

One last thing. I have noted the last few months the increasingly large number of mobile phones that ring during Mass. I understand that this will happen from time to time. Particularly given the need to check into so many places, we all need to have our phones with us. Please do not be overly embarrassed if your phone rings during Mass. If it does, I will assume, it is not your fault, because, you would not be ringing your self during Mass. That said, perhaps each and every one of us could check our phone is on silent after we have checked in. If your phone does ring please do not answer it in the Church, you are welcome to take the call outside.

With Love.

Fr. Peter.

Parish Timetable

WEEKDAY MASS

10 JAN—15 JAN

MON 9.30am

TUE: 4.30pm

WED: 9.30am

THU: 9.30am

FRI: 9.30am

SAT: 9.30am

Mon 10 JAN	9am Counters– Team 9 12pm Community Kitchen
Tue 11 JAN	12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction
Wed 12 JAN	12pm Community Kitchen
Thu 13 JAN	12pm Community Kitchen

Parish Notices

- **Thurs Mass will be held at 9.30am from 13 Jan onwards**
- **The Novena group** will resume on the 12th Jan 2022
- **Meditation** will resume in Feb

On January the 23rd at 5pm there will be a Holy Hour followed by Vespers and Benediction. It is hoped that this will become a monthly event. It will provide an opportunity as a parish to pray for the needs of the wider community.

Please note that the Sacraments of Initiation Program for this year will start soon. If you would like to be involved and help to spread the faith to the next generation please contact the office. Please let your family know about this particularly if there are any children who have not yet received the sacraments.

Please follow this link to read a story from the Catholic News Agency about a martyred Priest in Nigeria.

<https://www.catholicnewsagency.com/news/249998/nigerian-priest-shot-dead-on-christmas-eve>

Please keep Fr. Luke and all persecuted Christians in your prayers.

There are currently no density limits on churches in NSW, so we have discontinued the Mass registrations for the time being. You are welcome to attend any Mass without booking in. If/when capacity restrictions are enforced again, we will go back to taking registrations for Mass and we will let the parish community know by email, website and bulletin.

Are you isolating due to Covid-19? The Forster-Tuncurry Community Kitchen has ready made meals available to anyone who has fallen ill with Covid-19 and is isolating at home. Please contact the parish office if you, or someone you know might benefit from a meal delivery.

A BIG THANK YOU to all those who donated food to the Catholic Care Christmas Hamper drive. **207 hampers** were given out at Christmas to families in need.

The Lenten Program we will use this year is **REMEMBER** from the Diocese of Wollongong which contains short daily reflections perfect for individual devotional reading or group gatherings. If you would like to host a group, join a group, or would like a copy for individual use please contact the parish office.



Safeguarding Training

The Office of Safeguarding will be offering Safeguarding Training locally in the parish hall for volunteers. If you are a current volunteer or thinking of volunteering in the future then this training session is beneficial to you. **Safeguarding Training is mandatory for those volunteering in child related ministries or working with vulnerable people in the community.**

Date: Friday 11th February

Time: 12pm—3.30pm

Location: Parish hall, 31 Lake Street, Forster

Registrations: 02 4979 1390 oosgtraining@mn.catholic.org.au

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 **personal and financial support needed as we get older**. As we age, we need to ensure we have a family member or trusted friend to help manage our personal and business affairs. Choose a trusted advocate who will have your interests at heart as they will understand your wishes. To maximise such support, you need to legalise arrangements. The two most common types are:-

- Enduring Guardianship – power to decide on matters of lifestyle, health and welfare
- Power of Attorney – power to make decisions on financial and legal affairs

It is important that you appoint BOTH as this ensures your affairs remain in order and that your wishes are heard. It may seem unnecessary or unlikely that you will need either at present, but untoward things can occur and it is best that you are prepared.

These are legal documents that empower the carer to act on your behalf. This comes into effect when you no longer have the capacity to do so. Generally, **both documents are included as part of your will or estate plan**. Be sure your carer knows your wishes such as your desire to stay at home or what type of facility you would prefer. You can customise the General Power of Attorney document found at <https://www.myagedcare.gov.au/legal-information>

To prolong your 'stay-at-home' option, you can accept technical services such as an emergency call systems which provides a pendant or wristband that can be activated if you fall or need help. More exotic systems are also on the market, including 'smart homes', with a variety of monitoring devices.

There are many agencies and care packages which provide the care you deserve. **My Aged Care**, established by the **Australian Government**, can help you find and access the right government-funded aged care services. Specialist social workers or nurses specifically assess your needs as a senior citizen and then devise a comprehensive plan of care.

Life may change with age BUT the ability to maintain a safe, independent and connected lifestyle does not have to.

Saints and Feasts



7/1/22. St Raymond of Penyafort, Priest (1175/80-1275). Born at Penyafort near Barcelona in Spain, he became a priest and a professor of philosophy and canon law. He later joined the Dominicans and was a specialist in moral theology and the Sacrament of Reconciliation. He also studied Arabic and the Koran in order to dialogue with Muslims. He was declared a saint in 1601.

9/1/22. Baptism of the Lord, The baptism event in the gospels is a moment of revelation of the Trinitarian nature of God. The Holy Spirit descends upon Jesus in the form of a dove whilst the voice of God is heard to declare of Jesus, 'You are my Son.' It is a unique moment in the scriptures where the three persons of God are individually and collectively revealed. Although the scriptures do not explicitly name God as Trinity, by the time of Paul's early writings, blessings in the name of Jesus, God and the Holy Spirit are frequent. Despite this, Trinity continues to be a difficult concept for many Christians.



13/1/22. St. Hilary, Bishop and Doctor of the Church (315-367). A native of Poitiers in France, he married and was the father of a saintly daughter named Abia. Hilary converted to the Christian faith through his reading of the Scriptures, especially the Prologue to the Fourth Gospel. As bishop of Poitiers he fought against the Arians, suffered exile, and wrote extensively. He also helped his friend St Martin of Tours, to establish the monastic life in France.

Images taken from <https://en.wikipedia.org/wiki/>

Where is The Apostles Creed Found in the Bible? Answer:

Share this

I believe in God, the Father almighty, (Mt 5 :45)

and sits at the right hand of God, (Heb 1: 3)

Creator of heaven and earth, (Gen 1: 1ff; Rom 1: 20)

the Father almighty; (Mk 14: 36)

And in Jesus Christ, His only Son, our Lord, (Mt 3: 17; Phil 2: 12)

from thence He shall come again (Mt 16: 27; Acts 10: 39ff;)

Who was conceived by the Holy Spirit, (Lk 1: 35)

to judge the living and the dead. (1 Cor 15: 51ff)

born of the Virgin Mary, (Lk 2: 7)

I believe in the Holy Spirit, (Jn 14: 15 – 20; Acts 1: 7 – 8)

suffered under Pontius Pilate, (Jn 19: 16)

the Holy Catholic Church, (Mt 16: 18 – 19; Eph 5: 26-27; Col 1: 24)

was crucified, died, and was buried. (Jn 19: 29 – 42)

the communion of Saints, (Mt 28: 19 – 20; 2 Cor 11: 13; 1 Cor 15: 33)

He descended into hell; (1 Pet 3: 19 – 20)

the forgiveness of sins, (Jn 20: 22 – 23)

on the third day He rose again from the dead, (Mt 28:1-10; Jn 20:11-18)

the resurrection of the body, (1Cor 15: 51 – 54; 1 Thes 4: 13 – 18)

He ascended in heaven, (Lk 24: 51) To God be the Glory

and life everlasting. (1 Jn 5: 20)

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PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Joe Berzi and Margaret Ferguson

Anniversaries: Denis Moynihan

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:

Monica Hunt, Max Dunn, Delphin Adonis Jr

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



UNIVERSAL PRAYER. The Baptism of the Lord Year C

Father: Renewed by the Word, let us turn to God and offer prayer for those in need.

1. Reader: That the Church will be an instrument of the Holy Spirit and faithfully proclaim the good news. In your goodness:

All: Lord, hear our prayer.

2. Reader: That all peoples will be bound together in peace. In your goodness:

All: Lord, hear our prayer.

3. Reader: That those who are broken and suffering will be renewed by Christ's saving love. In your goodness:

All: Lord, hear our prayer.

4. Reader: That those preparing for baptism and confirmation will deepen their faith, supported by the community of believers. In your goodness:

All: Lord, hear our prayer.

5. Reader: That this community, enlightened by Christ and filled with the Spirit will live out our baptismal calling as disciples of Jesus. In your goodness:

All: Lord, hear our prayer.

6. Reader: That Fr. Greg Barker will be sustained by our prayers as he fulfils the role of Diocesan Administrator. In your goodness:

All: Lord, hear our prayer.

7. Reader: That a new Bishop will be soon appointed to lead our diocese following the death of Bishop Bill. In your goodness:

All: Lord hear our prayer.

8. Reader: That those who are sick, homeless, suffering from addiction or are in any kind of need will find in our parish a welcoming home where God's love is proclaimed. In your goodness:

All: Lord, hear our prayer.

9. Reader: That those who have died, especially Joe Berzi and Margaret Ferguson who have died recently and Denis Moynihan whose anniversary occurs at about this time will be given the life promised to those born again of water and the Spirit. In your goodness:

All: Lord, hear our prayer.

Father: God of all creation, your favour rests upon your beloved Son, the anointed one. Hear our prayers and send your Spirit that, like Jesus, we may be instruments of your goodness and truth. We ask this through Christ our Lord.

All: Amen.

Sunday 09 Jan 2022

The Baptism of the Lord Year C

Entrance Antiphon

After the Lord was baptized, the heavens were opened, and the Spirit descended upon him like a dove, and the voice of the Father thundered: This is my beloved Son, with whom I am well pleased.

First Reading

Is 42:1-4. 6-7

A reading from the prophet Isaiah

Thus says the Lord:

Here is my servant whom I uphold, my chosen one in whom my soul delights. I have endowed him with my spirit that he may bring true justice to the nations. He does not cry out or shout aloud, or make his voice heard in the streets. He does not break the crushed reed, nor quench the wavering flame. Faithfully he brings true justice; he will neither waver, nor be crushed until true justice is established on earth, for the islands are awaiting his law.

I, the Lord, have called you to serve the cause of right; I have taken you by the hand and formed you; I have appointed you as covenant of the people and light of the nations, to open the eyes of the blind, to free captives from prison, and those who live in darkness from the dungeon.

The Word of the Lord

Responsorial Psalm

Ps 28:1-4. 9-10. R. v.11

(R.) The Lord will bless his people with peace.

1. O give the Lord you sons of God, give the Lord glory and power; give the Lord the glory of his name. Adore the Lord in his holy court. (R.)

2. The Lord's voice resounding on the waters, the Lord on the immensity of waters; the voice of the Lord, full of power, the voice of the Lord, full of splendour. (R.)

3. The God of glory thunders. In his temple they all cry: 'Glory!' The Lord sat enthroned over the flood: the Lord sits as king for ever. (R.)

Second Reading

Acts 10:34-38

A reading from the Acts of the Apostles

Peter addressed Cornelius and his household: 'The truth I have now come to realise' he said 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

'It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ – but Jesus Christ is Lord of all men. You must have heard about the recent happenings in Judaea; about

Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.'

The Word of the Lord

Gospel Acclamation

See Mk 9:8

Alleluia, alleluia!

The heavens were opened and the Father's voice was heard:

this is my beloved Son, hear him.

Alleluia!

Gospel

Lk 3:15-16. 21-22

A reading from the holy Gospel according to Luke

A feeling of expectancy had grown among the people, who were beginning to think that John might be the Christ, so John declared before them all, 'I baptise you with water, but someone is coming, someone who is more powerful than I am, and I am not fit to undo the strap of his sandals; he will baptise you with the Holy Spirit and fire.'

Now when all the people had been baptised and while Jesus after his own baptism was at prayer, heaven opened and the Holy Spirit descended on him in bodily shape, like a dove. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

Communion Antiphon

Jn 1:32,34

Behold the One of whom John said:

I have seen and testified that this is the Son of God.

Readings for Next Week 15/16 Jan

First Reading

Is 62:1-5 Zion shall be vindicated.

Responsorial Psalm

Ps 95:1-3. 7-10. R. v.3 (R.) Proclaim his marvellous deeds to all the nations.

Second Reading

1 Cor 12:4-11 To each is given different gifts.

Gospel Acclamation

See 2 Thes 2:14 Alleluia, alleluia!

God has called us with the gospel to share in the glory of our Lord Jesus Christ. Alleluia!

Gospel

Jn 2:1-11 The Wedding at Cana.

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

With the feast of the Baptism we make a swift transition from Jesus' childhood to the event that, in all four gospels, inaugurates his adult public ministry.

The first two readings are the same as in Year A (as in the commentary below), though the Lectionary gives the option of substituting Isaiah 40:1-5, 9-11 and Titus 2:11-14; 3:4-7 in Year C. The Gospel account of Jesus' Baptism for Year C is that of Luke, 3:15-16, 21-22.

The **First Reading**, from the first Servant Song in Isaiah (42:1-4, 6-7), is presumably chosen because its opening words seem to find an echo in the divine voice that Jesus hears as he emerges from the water following his baptism by John, 'You are my Son, the Beloved, in whom my soul delights'. The Song records the divine address to a chosen person, presumably a royal figure. Endowed with God's Spirit, the Servant will 'establish true justice' through a quiet, gentle, yet persevering encouragement of those who are crushed and downtrodden. Beyond being 'a covenant to Israel', he is to be 'a light to the nations', leading them out of the darkness in which they are imprisoned into the light of God's new day.

This note of a wider mission is picked up in the **Second Reading** (Acts 10:34-38), an extract from Peter's address in the house of Cornelius. Through an earlier vision at Jaffa (Acts 10:9-16) Peter has learned that God does not distinguish between a 'holy nation' (Israel) and an 'unclean' rest (the Gentiles). Peter has accordingly set aside his former hesitation and gone willingly to the house of the Roman centurion Cornelius. What we hear in the reading is the summary of the Gospel that he gives to the assembled household. Like the four gospels, the summary here in Acts relates the beginning of Jesus' ministry to that of John. Peter alludes to the events surrounding Jesus' baptism by John in speaking of God's 'anointing him with the Holy Spirit and with power'. It is rather odd that the extract stops where it does because the text of Acts goes on to tell of how 'the Holy Spirit fell upon all who heard the word', convincing Peter and those with him that baptism was not to be denied to these Gentiles who had heard the Gospel and received the Spirit (Acts 10:44-47). In this way the wider narrative links the baptism of Jesus and his reception of the Spirit with the baptism of all who will respond to the Gospel with faith and likewise receive the Spirit.

The **Gospel**, Luke 3:15-16, 21-22, completes the picture. Luke's account begins with a notice about 'a feeling of expectancy' that had arisen among the people. What they are 'expecting' of course is appearance of the long-promised Messiah. They wonder whether John the Baptist might fill this role. But John's disclaimer is clear: he baptises with water – a simple rite of conversion and preparation for the messianic age. A 'stronger One' is coming who will baptise, not with water, but 'with the Holy Spirit and fire'. It is probably right to take these two terms, 'Holy Spirit' and 'fire', closely together. At Pentecost the 'baptism' with the Spirit that the disciples are to receive will involve the appearance upon them of tongues 'as if of fire' (Acts 2:3). Essentially, then, the role of the Stronger One (Jesus) will be to cleanse and empower people with the gift of the Spirit, the force of the messianic era that is now at hand.

Luke notes but does not particularly stress (contrast Matthew 3:13-17) the baptism of Jesus at the hands of John. It is what happens next that is truly significant. Distinctive to Luke is the notice that the experience Jesus is about to undergo takes place while he is 'at prayer' (v. 21). Prayer is a notable theme in Luke. Jesus prays at significant moments in his ministry (6:12; 9:18; 9:28; 22:40-46; 23:34, 46). Prayer erases the barrier between heaven and earth. While Jesus is praying, the 'heavens are opened', responding to a plea in Isaiah 64:1 ('O that you would tear open the heavens and come down'), signalling the onset of the messianic age.

The descent of the Spirit ('in bodily form like a dove') has been variously explained. In view of the address that follows: 'You are my Son, the Beloved; with you I am well pleased', there are grounds for thinking that Jesus' experience of the Spirit here is essentially an assurance of the Father's love (cf. Paul in Rom 5:5: 'God's love has been poured out into our hearts through the Holy Spirit that has been given to us'). This is his 'anointing' with the Spirit that he will announce when inaugurating his ministry, proclaiming the fulfilment of Isaiah 61:1-2, in the synagogue of Nazareth (4:16-22). His mission, empowered by the Spirit (4:14), will be to rebuild a People of God upon that same assurance of love.

Without wanting to suggest an anticipation here of the fully formulated doctrine of the Trinity, it is important, I think, to note the 'trinitarian' dimension of the scene: the divine communion of love that is the Trinity (Father, Son, and Spirit) is operative, not in heavenly remoteness, but here on earth at the Jordan River. The mission of the Son which will be to draw human beings (the 'lost family' of God for Luke) back into the warmth of the Father's home, into the 'fire' of that divine communion of love.

In this way, I think, today's feast, while overtly about the baptism of Jesus, is also about us as well. Every baptised and confirmed believer can hear the Father's voice from heaven: 'You are my beloved son; you are my beloved daughter; in you I am well pleased.'

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POPE FRANCIS
ANGELUS
Saint Peter's Square
Sunday, 2 January 2021

Dear brothers and sisters, buongiorno!

Today's Liturgy offers us a beautiful phrase, that we always pray in the Angelus and which by itself reveals to us the meaning of Christmas. It says, "The Word became flesh and dwelt among us" (Jn 1:14). The Word became flesh and dwelt among us. These words, if we think about it, contain a paradox. They bring together two opposites: the Word and the flesh. "Word" indicates that Jesus is the eternal Word of the Father, infinite, existing from all time, before all created things; "flesh", on the other hand, indicates precisely our created reality, fragile, limited, mortal. Before Jesus there were two separate worlds: Heaven opposed to earth, the infinite opposed to the finite, spirit opposed to matter. And there is another opposition in the Prologue of the Gospel of John, another binomial: word and flesh are a binomial; the other binomial is light and darkness (cf. v. 5). Jesus is the light of God who has entered into the darkness of the world. Light and darkness. God is light: in him there is no opacity; in us, on the other hand, there is much darkness. Now, with Jesus, light and darkness meet: holiness and sin, grace and sin. Jesus, the incarnation of Jesus is the very place of the encounter, the encounter between God and humanity, the encounter between grace and sin.

What does the Gospel intend to announce with these polarities? Something splendid: God's way of acting. Faced with our frailties, the Lord does not withdraw. He does not remain in his blessed eternity and in his infinite light, but rather he draws close, he makes himself incarnate, he descends into the darkness, he dwells in lands that are foreign to him. And why does God do this? Why does he come down to us? He does this because he does not resign himself to the fact that we can go astray by going far from him, far from eternity, far from the light. This is God's work: to come among us. If we consider ourselves unworthy, that does not stop him: he comes. If we reject him, He does not tire of seeking us out. If we are not ready and willing to receive him, he prefers to come anyway. And if we close the door in his face, he waits. He is truly the Good Shepherd. And the most beautiful image of the Good Shepherd? The Word that becomes flesh to share in our life. Jesus is the Good Shepherd who comes to seek us right where we are: in our problems, in our suffering... He comes there.

Dear brothers and sisters, often we keep our distance from God because we think we are not worthy of him for other reasons. And it is true. But Christmas invites us to see things from his point of view. God wishes to be incarnate. If your heart seems too contaminated by evil, if it seems disordered, please, do not close yourself up, do not be afraid: he will come. Think of the stable in Bethlehem. Jesus was born there, in that poverty, to tell us that he is certainly not afraid of visiting your heart, of dwelling in a shabby life. And this is the word: to dwell. To dwell is the verb used in today's Gospel to signify this reality: it expresses a total sharing, a great intimacy. And this is what God wants: he wants to dwell with us, he wants to dwell in us, not to remain distant.

And I ask myself, you, all of us: what about us, do we want to make space for him? In words yes, no-one will say, "I don't!";

yes. But in practice? Perhaps there are aspects of life we keep to ourselves, that are exclusive, or inner spaces that we are afraid the Gospel will enter into, where we do not want God to be involved. Today I invite you to be specific. What are the inner things that I believe God does not like? What is the space that I believe is only for me, where I do not want God to come? Let each of us be specific, and answer this. "Yes, yes, I would like Jesus to come, but this, he mustn't touch it; and this, no, and this...". Everyone has their own sin - let us call it by name. And He is not afraid of our sins: He came to heal us. Let us at least let Him see it, let Him see the sin. Let us be brave, let us say: "But, Lord, I am in this situation but I do not want to change. But you, please, don't go too far away". That's a good prayer. Let's be sincere today.

In these days of Christmas, it will do us good to welcome the Lord precisely there. How? For example, by stopping in front of the Nativity scene, because it shows Jesus who came to dwell in all our real, ordinary life, where not everything goes well, where there are many problems: we are to blame for some of them; others are the fault of other people. And Jesus comes: the shepherds who work hard, we see the shepherds there, Herod who threatens the innocent, great poverty... But in the midst of all this, in the midst of so many problems - and even in the midst of our problems - there is God, there is God who wants to dwell with us. And he waits for us to present to him our situations, what we are living. So, before the Nativity, let us talk to Jesus about our real situations. Let us invite him officially into our lives, especially in the dark areas: "Look, Lord, there is no light there, the electricity doesn't reach there, but please don't touch, because I don't feel like leaving this situation". Speak clearly and plainly. The dark areas, our "inner stables"; each one of us has them. And let us also tell him, without fear, about the social problems, and the ecclesial problems of our time, even personal problems, even the worst, because God loves to dwell: in our stable. May the Mother of God, in whom the Word was made flesh, help us to cultivate greater intimacy with the Lord.

After the Angelus, the Pope continued

Dear brothers and sisters,

I address my heartfelt greeting to you all, faithful of Rome and pilgrims from Italy and from other countries: I see Polish, Brazilian, Uruguayan, Argentine, Paraguayan, Colombian, and Venezuelan flags: welcome to you all! I greet the families, associations, and parish groups, especially those of Postioma and Porcellengo, in the diocese of Treviso, as well as the teenagers of the Regnum Christi Federation and the young people of Mary Immaculate.

On this first Sunday of the year, I renew to you all the Lord's blessings of peace and good. In joyful moments and in sad ones, let us entrust ourselves to him, he who is our strength and our hope. And do not forget: let us invite the Lord to come within us, to come to our real life, ugly as it may be, as if it were a stable: "But, well, Lord, I would not like you to enter, but look, and stay close". Let's do this.

I wish you all a blessed Sunday, and enjoy your lunch. And do not forget to pray for me. Arrivederci!

COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH
Sacrament of Reconciliation (Confession)

How are sins remitted?

The first and chief sacrament for the forgiveness of sins is Baptism. For those sins committed after Baptism, Christ instituted the sacrament of Reconciliation or Penance through which a baptized person is reconciled with God and with the Church.

What is the name of this sacrament?

It is called the sacrament of Penance, the sacrament of Reconciliation, the sacrament of Forgiveness, the sacrament of Confession, and the sacrament of Conversion.

Why is there a sacrament of Reconciliation after Baptism?

Since the new life of grace received in Baptism does not abolish the weakness of human nature nor the inclination to sin (that is, concupiscence), Christ instituted this sacrament for the conversion of the baptized who have been separated from him by sin.

When did he institute this sacrament?

The risen Lord instituted this sacrament on the evening of Easter when he showed himself to his apostles and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20:22-23).

Do the baptized have need of conversion?

The call of Christ to conversion continues to resound in the lives of the baptized. Conversion is a continuing obligation for the whole Church. She is holy but includes sinners in her midst.

What is interior penance?

It is the movement of a "contrite heart" (Psalm 51:19) drawn by divine grace to respond to the merciful love of God. This entails sorrow for and abhorrence of sins committed, a firm purpose not to sin again in the future and trust in the help of God. It is nourished by hope in divine mercy.

What forms does penance take in the Christian life?

Penance can be expressed in many and various ways but above all in fasting, prayer, and almsgiving. These and many other forms of penance can be practiced in the daily life of a Christian, particularly during the time of Lent and on the penitential day of Friday.

What are the essential elements of the sacrament of Reconciliation?

The essential elements are two: the acts of the penitent who comes to repentance

through the action of the Holy Spirit, and the absolution of the priest who in the name of Christ grants forgiveness and determines the ways of making satisfaction.

What are the acts of the penitent?

They are: a careful examination of conscience; contrition (or repentance), which is perfect when it is motivated by love of God and imperfect if it rests on other motives and which includes the determination not to sin again; confession, which consists in the telling of one's sins to the priest; and satisfaction or the carrying out of certain acts of penance which the confessor imposes upon the penitent to repair the damage caused by sin.

Which sins must be confessed?

All grave sins not yet confessed, which a careful examination of conscience brings to mind, must be brought to the sacrament of Penance. The confession of serious sins is the only ordinary way to obtain forgiveness.

When is a person obliged to confess mortal sins?

Each of the faithful who has reached the age of discretion is bound to confess his or her mortal sins at least once a year and always before receiving Holy Communion.

Why can venial sins also be the object of sacramental confession?

The confession of venial sins is strongly recommended by the Church, even if this is not strictly necessary, because it helps us to form a correct conscience and to fight against evil tendencies. It allows us to be healed by Christ and to progress in the life of the Spirit.

Who is the minister of this sacrament?

Christ has entrusted the ministry of Reconciliation to his apostles, to the bishops who are their successors and to the priests who are the collaborators of the bishops, all of whom become thereby instruments of the mercy and justice of God. They exercise their power of forgiving sins in the name of the Father and of the Son and of the Holy Spirit.

To whom is the absolution of some sins reserved?

The absolution of certain particularly grave sins (like those punished by excommunication) is reserved to the Apostolic See or to the local bishop or to priests who are authorized by them. Any priest, however, can absolve a person who is in danger of death from any sin and excommunication.

Is a confessor bound to secrecy?

Given the delicacy and greatness of this ministry and the respect due to people every confessor, without any exception and under very severe penalties, is bound to maintain "the sacramental seal" which means absolute secrecy about the sins revealed to him in confession.

What are the effects of this sacrament?

The effects of the sacrament of Penance are: reconciliation with God and therefore the forgiveness of sins; reconciliation with the Church; recovery, if it has been lost, of the state of grace; remission of the eternal punishment merited by mortal sins, and remission, at least in part, of the temporal punishment which is the consequence of sin; peace, serenity of conscience and spiritual consolation; and an increase of spiritual strength for the struggle of Christian living.

Can this sacrament be celebrated in some cases with a general confession and general absolution?

In cases of serious necessity (as in imminent danger of death) recourse may be had to a communal celebration of Reconciliation with general confession and general absolution, as long as the norms of the Church are observed and there is the intention of individually confessing one's grave sins in due time.

What are indulgences?

Indulgences are the remission before God of the temporal punishment due to sins whose guilt has already been forgiven. The faithful Christian who is duly disposed gains the indulgence under prescribed conditions for either himself or the departed. Indulgences are granted through the ministry of the Church which, as the dispenser of the grace of redemption, distributes the treasury of the merits of Christ and the Saints.

What is required to receive Holy Communion?

To receive Holy Communion one must be fully incorporated into the Catholic Church and be in the state of grace, that is, not conscious of being in mortal sin. Anyone who is conscious of having committed a grave sin must first receive the sacrament of Reconciliation before going to Communion. Also important for those receiving Holy Communion are a spirit of recollection and prayer, observance of the fast prescribed by the Church, and an appropriate disposition of the body (gestures and dress) as a sign of respect for Christ.

MY WORD

A collection of words of wisdom offered by Bishop Bill over the past decade

1. We are at our best as human beings when we turn our minds to the good of the whole community and the good of others, and not just to the interests of our own group.
June 2014
2. And it is invigorating, as I've been trying to say, when you find yourself in the midst of that young church. They want to do better than we have done, and so they should. But they do still need something of 'the shock of the old'. At the very least, they need to be astonished at what Jesus actually said and did, and to know something of what he and the Spirit have inspired men and women to do with their lives down the ages. Then they see how they have a place in that story, how they are called to write their chapter. Lord knows, they've got all the gifts and the generosity of spirit. I've seen it.
December 2016
3. In the end, Christianity knows two ways of triumphing over adversity. One is to overcome the problem, to succeed against the odds, to stop the suffering. Christ cured the sick and drove out demons, right? The other way to triumph over adversity is remain faithful, to remain decent and human, in spite of insuperable afflictions. Christ died on the Cross praying for his enemies. Sometimes we need the courage to fight, at other times the patience to endure gracefully. At present, it's a bit of both.
June 2020
4. However much we might wish to pretend that our lives are guided by reason, choice or even our higher spiritual nature, our moods are not. We need to be able to name the things that affect us: things like the weather, like the need of a holiday, like the time since we've relaxed with friends, like our anxiety before some big event. We need to call these things what they are, lest we call them something else, or lay the blame on someone else. The classic, 'It's not you, it's me' should sometimes be, 'It's not either of us, it's three wet days in a row'. We just have to own up to humanness: we are affected by this stuff.
June 2012
5. Our lives are often enough marked by attempts to get everything together, to build the perfect city, the perfect moral order, perfect family, perfect children, to have everything 'just so'. And yet, when we do get close to that, when everything is arranged for our ease and comfort, we get restless. It is when things don't work out as we'd hoped that our best qualities come out. We love people and places and things in spite of their flaws and failings, after all, or it is not love at all... We learn and grow from mistakes more than from success. We celebrate that part of disasters, from Gallipoli to bushfires, that brought out the best in us. We are closest to the people with whom we went through the worst of times. We manage to forgive. Our great redeeming quality as human beings, it seems, is not that we achieve perfection in our lives, which we do not, but that we manage, at times, to live so graciously within the mess.
October 2012
6. We live at a time when people question what makes life worth living. We tend to undervalue the things that money can't buy and to have exaggerated hopes that the things we can buy will one day deliver happiness. We go to extraordinary lengths to make our bodies last a few years or months longer, but we won't think or talk about death itself, almost superstitiously believing that if we ignore it, it will go away. Yet we are still faced with the ancient human questions: What gives meaning to life? What is a good life? What might be worth dying for? What is death, and is it all there is in the end? Christians believe that the life, death and rising of Jesus are highly significant to our deepest human ponderings. We call his history simply 'the Good News'.
April 2016
7. Now, I've been asked many times since I first arrived eight years ago this month, how will the church win back trust? I believe I've always said something to the effect that, in the end, it will be the witness of the good and faithful lives of ordinary believers that will win people's respect. The kindness, honesty, staying power and faithfulness of "ordinary" Catholic people will have its impact on how people outside see Catholics and will gradually wear away the hostility built up by the present public image of the church. It's like the way that even the thickest of our fellow citizens will come to realise that Muslims can't be all that bad, despite the shock-jocks, because Mustafa next door is a great guy. Seeing real, good people simply living their faith, evidently sustained by their prayer and their community, breaks down barriers and stereotypes.
June 2019
8. To the Catholics out there, I say this. Try to figure out what the election is all about, despite all the rhetorical distractions about 'leadership, lies, and where's the money coming from'. There are policies out there: they just won't be mentioned in the campaigns. And vote for what will serve the common good. Not the interest of the greatest number, let alone the interest of the most interest groups, starting with yours: the common good. Vote for what will best serve to make Australia a society (and, only secondarily, an economy) we can be proud to be a part of. We may not have elections for grown-ups anymore, but we can still choose to vote like grown-ups.
July 2013
9. Why, then, has the offer of Church 'sanctuary' for asylum-seekers struck such a chord in the community? Not for the old reasons, I would suggest, that mercy is a good thing and churches are 'holy' places. Rather, it is because a good part of the Australian people recognises that in this instance our law is not good, not fair and not just, and thinks that someone, anyone, even the Church, should stand up against it. The people do still have a moral sense about how innocent strangers are treated, and the leaders of our major parties would be wise not to ignore this. For twenty years they have been afraid to appeal to that decency in Australians. Now might be the time. What else can it mean, that so many Australians believe asylum-seekers actually need 'sanctuary', sanctuary from our own government?
March 2016



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 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

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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