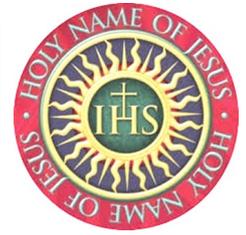




Bridgeside Bulletin



The weekly Bulletin of the Catholic Parish of Forster Tuncurry

"Unity in Christ"

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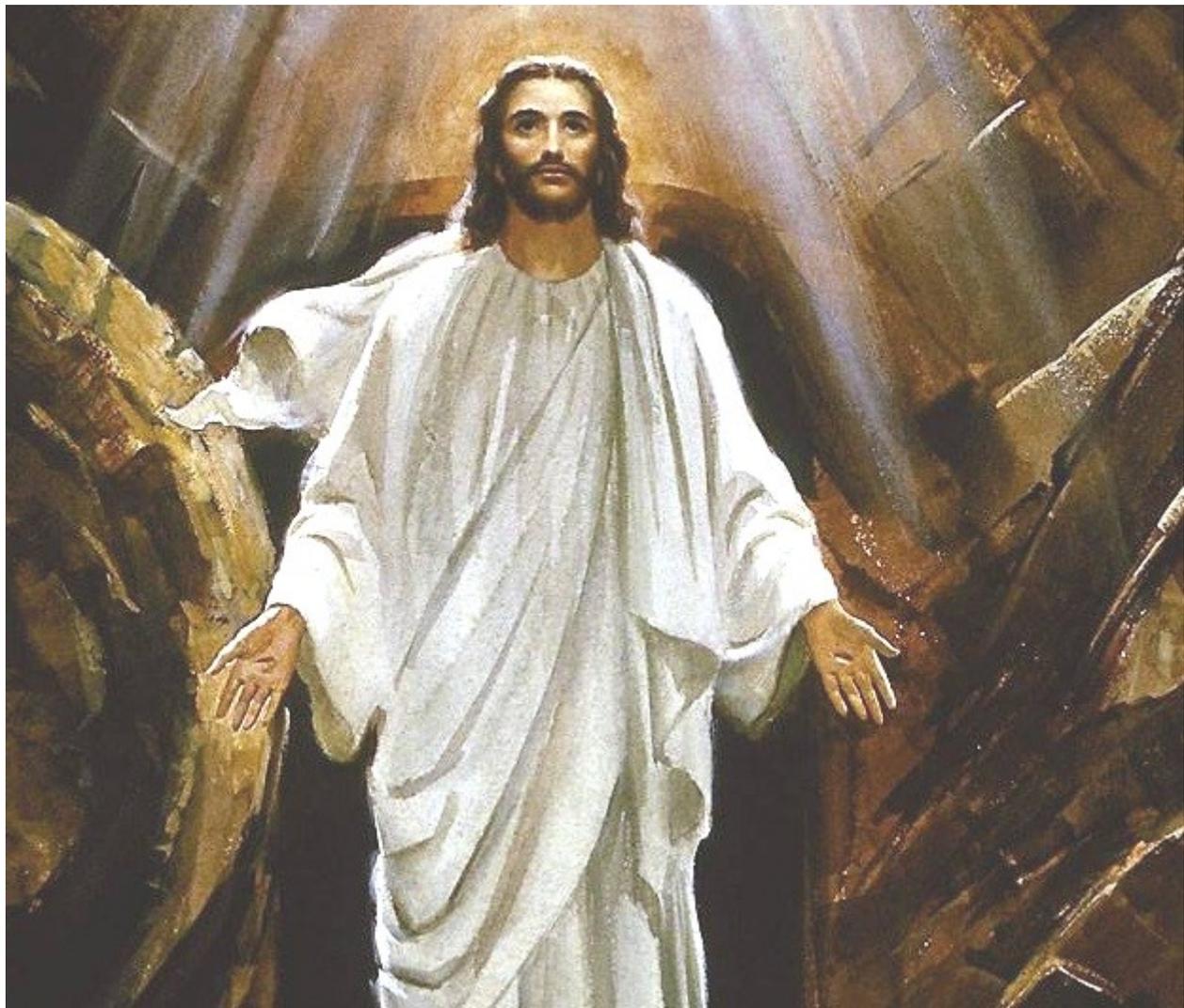
We acknowledge the Worimi people - the traditional custodians of this place

SUNDAY 17 APRIL 2022,

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Dear Brothers and Sister.

Christ the Lord is Risen Sound the Trumpet of Salvation.



May the joy of the Resurrection fill your hearts and the hearts of your loved ones with peace in this Easter season and always.

With love.

Fr. Peter.

Parish Timetable

Mon 18 APR	9.30am Mass 9am Counters– Team 5 12pm Community Kitchen
Tue 19 APR	9.30am Christian Meditation 12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction 4.30pm Mass
Wed 20 APR	10.00am Mass (Kularoo Residents) 11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen 5.30pm Mass 6.30pm Easter Dinner
Thu 21 APR	9.30am Mass 12pm Community Kitchen 2.30pm Bible study
Fri 22 APR	9.30am Mass
Sat 23 APR	9.00am Confession 9.30am Mass 5.00pm Vigil Mass
Sun 24 APR	8.00am Mass 10.00am Mass 2.00pm Exposition and Reconciliation 2:45pm Benediction 3.00pm Divine Mercy Chaplet 5.00pm Evening Prayer of the Dead

Parish Notices

- On Sun 24th Apr there will be a 5pm evening prayer for the dead to commemorate the ANZAC soldiers.
- On Mon 25th Apr there will be a 9.30am Mass for ANZAC Day.
- The parish office will remain closed until 11am every Monday morning.
- Please remember to return Project Compassion boxes and envelopes.

What's happening locally...

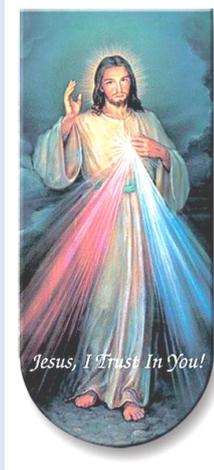
Invitation to Divine Mercy Devotions

Sunday 24th April

2pm - 2:45pm Exposition and Reconciliation

2:45pm Benediction

3pm Divine Mercy Chaplet



Prayer for the appointment of our new Bishop

Shepherding God
you reveal your way of unending love
in the image of the Good Shepherd
who seeks the lost,
shows compassion
knows and is known by the sheep
and lays down his life for them.

We your people of Maitland-Newcastle
are without a bishop to shepherd us.

We ask that your Holy Spirit
who moves through this great south land,
inspire the choice of our new Bishop,
empower his 'yes'
and open our hearts in hospitality and love.

We make this prayer through Christ our Lord, Amen.

Our Lady of Perpetual Help **pray for us**
Mary MacKillop of the Cross **pray for us.**

As of the 31st March, the Forster Community Kitchen has served **over 5,000 meals** to vulnerable people in the community – 5,034 to be exact! Catholic Care Hunter-Manning and the Catholic Parish of Forster-Tuncurry send a big **THANK YOU** to all the volunteers of the kitchen that have made this achievement possible.



Alleluia



He is Risen

The Chaplet of Mercy is recited using ordinary Rosary beads of five decades. The Chaplet is preceded by two opening prayers from the Diary of Saint Maria Faustina Kowalska and followed by a closing prayer.

1. Make the Sign of the Cross

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

2. Optional Opening Prayers

St. Faustina's Prayer for Sinners

O Jesus, eternal Truth, our Life, I call upon You and I beg Your mercy for poor sinners. O sweetest Heart of my Lord, full of pity and unfathomable mercy, I plead with You for poor sinners. O Most Sacred Heart, Fount of Mercy from which gush forth rays of inconceivable graces upon the entire human race, I beg of You light for poor sinners. O Jesus, be mindful of Your own bitter Passion and do not permit the loss of souls redeemed at so dear a price of Your most precious Blood. O Jesus, when I consider the great price of Your Blood, I rejoice at its immensity, for one drop alone would have been enough for the salvation of all sinners. Although sin is an abyss of wickedness and ingratitude, the price paid for us can never be equalled. Therefore, let every soul trust in the Passion of the Lord, and place its hope in His mercy. God will not deny His mercy to anyone. Heaven and earth may change, but God's mercy will never be exhausted. Oh, what immense joy burns in my heart when I contemplate Your incomprehensible goodness, O Jesus! I desire to bring all sinners to Your feet that they may glorify Your mercy throughout endless ages (Diary of Saint Maria Faustina Kowalska, 72). You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us. (Repeat three times) O Blood and Water, which gushed forth from the Heart of Jesus as a fount of mercy for us, I trust in You!

3. Our Father

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, Amen.

4. Hail Mary

Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

5. The 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, 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.

6. The Eternal Father

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.

7. On the 10 Small Beads of Each Decade

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

8. Repeat for the remaining decades

Saying the "Eternal Father" (6) on the "Our Father" bead and then 10 "For the sake of His sorrowful Passion" (7) on the following "Hail Mary" beads.

9. Conclude with Holy God (Repeat three times)

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

10. Optional Closing Prayers

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself. O Greatly Merciful God, Infinite Goodness, today all mankind calls out from the abyss of its misery to Your mercy — to Your compassion, O God; and it is with its mighty voice of misery that it cries out. Gracious God, do not reject the prayer of this earth's exiles! O Lord, Goodness beyond our understanding, Who are acquainted with our misery through and through, and know that by our own power we cannot ascend to You, we implore You: anticipate us with Your grace and keep on increasing Your mercy in us, that we may faithfully do Your holy will all through our life and at death's hour. Let the omnipotence of Your mercy shield us from the darts of our salvation's enemies, that we may with confidence, as Your children, await Your [Son's] final coming — that day known to You alone. And we expect to obtain everything promised us by Jesus in spite of all our wretchedness. For Jesus is our Hope: through His merciful Heart, as through an open gate, we pass through to heaven (Diary, 1570).

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 17Apr22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to the continuing **escalation in health anxiety of children** with a significant number of school age children still anxious and struggling to cope with the Covid-19 induced requirements of handwashing, mask wearing and regular rapid antigen testing as part of their daily routine. This has made many children hyper-aware of their health and, perhaps, too anxious about every sniffle and sneeze.

As childhood anxiety can have significant implications for social and emotional development across their lifespan, experts are recommending that, while parents have a duty of care to follow best practice regarding protection against Covid-19, they also need to take swift action when anxiety worries arise. Clinical psychologist, Dr Jodie Lowinger, proposes a number of suggestions to support an anxious child:

- ▶ Recognise that your child is experiencing anxiety and acknowledge that 'it's okay not to feel okay.' If children realise that you understand that they are anxious, they can accept that what they are experiencing is normal.
- ▶ Name the fear: Labelling the worry and validating its existence is an important step to putting it into perspective. If the household has a name for a 'Covid Devil Worry', it makes it normal as everyone can share what they are feeling.
- ▶ Role model: Be transparent with children, says Lowinger. If family members are concerned about going on an open-air picnic, simply say that we will sanitise after touching play equipment and before we eat.
- ▶ Perspective: Our lives are NOT all about germs. Create opportunities to see all aspects of life and to appreciate the good such as family, friends, home, food, a warm bed, a hot shower, sunshine and fresh air. Ask, "What was a good thing that happened today?" Tell them that, "If anyone in our family gets Covid, we will look after them and they can take some paracetamol if they get a headache or temperature."
- ▶ Break the 'bad news' cycle: Be aware of the impact of continuous 'bad news' on mental health. Focus on 'good news' such as planning activities for these school holidays or coming family weekends - planting seeds in the garden, listening to music, choosing a new hobby, playing sport, going for a walk, visiting a playground or beach, collecting shells or flowers to press.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased:

Anniversaries: Zillah Blair and Scott Hinwood

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:

Michael Dolahenty, Michael Meyer, Imogen Ralph, Joe Camilleri & Barrie Coady

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



UNIVERSAL PRAYER

Easter Sunday of the Resurrection of the Lord

Fr. Peter: Sisters and brothers, rejoicing in Christ's triumph over death, we bring our prayers before the God of glory.

Reader: That our Holy Father Pope Francis, may continue to proclaim the new life that Jesus Christ offers to all people. In your Risen glory:

All: Lord, hear our prayer.

Reader: That a new Bishop for our diocese will soon be chosen by the Holy Spirit. In your Risen glory:

All: Lord, hear our prayer.

Reader: That nations in conflict will be lead from war and death into peace and new life. In your Risen glory:

All: Lord, hear our prayer.

Reader: That missionaries and all who dedicate their lives to God will find strength in their faith and draw inspiration from the Easter message. In your Risen glory:

All: Lord, hear our prayer.

Reader: That our parish community will be filled with the joy of Easter and find strength to reflect the Risen Christ in all that we do. In your Risen glory:

All: Lord, hear our prayer.

Reader: That the sick will be shown the healing light of Christ, especially those of our families and friends who are unwell, and those listed in the parish bulletin. In your Risen glory: In your glory:

All: Lord, hear our prayer.

Reader: That those who have died will be raised to new life with Christ, especially Zillah Blair and Scott Hinwood . In your Risen glory:

All: Lord, hear our prayer.

Fr. Peter: God our Father, we rejoice this day in Christ's triumph over death. Hear our prayers and help us to bear witness to the risen Lord as we are freed by the mystery of his Resurrection. We ask this through Christ our Lord.

All: Amen.

Sunday 17 Apr 2022
Easter Sunday of the Resurrection of the Lord

Entrance Antiphon

Cf. Ps 138:18,5-6

I have risen, and I am with you still, alleluia.
You have laid your hand upon me, alleluia.
Too wonderful for me, this knowledge, alleluia, alleluia.

First Reading

Acts 10:34. 37-43

A reading from the Acts of the Apostles

Peter addressed Cornelius and his household: '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. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

Responsorial Psalm

Ps 117:1-2. 16-17. 22-23. R. v.24

(R.) This is the day the Lord has made; let us rejoice and be glad.

1. Give thanks to the Lord for he is good, for his love has no end. Let the sons of Israel say: 'His love has no end.' (R.)

2. The Lord's right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. (R.)

3. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. (R.)

Second Reading

Col 3:1-4

A reading from the letter of St Paul to the Colossians
Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

Gospel Acclamation

1 Cor 5:7-8

Alleluia, alleluia!

Christ has become our paschal sacrifice; let us feast with joy in the Lord.

Alleluia!

Gospel

Lk 24:1-12

A reading from the holy Gospel according to Luke

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words. When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them. Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.

Communion Antiphon

1 Cor 5:7-8

Christ our Passover has been sacrificed, alleluia; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia, alleluia.

Readings for Next Week 23/24 Apr

First Reading

Acts 5:12-16 The Apostles work many signs.

Responsorial Psalm

Ps 117:2-4. 22-27. R. v.1

(R.) Give thanks to the Lord for he is good his love is everlasting.

Second Reading

Rv 1:9-13, 17-19 A figure like a Son of man appears to John, instructing him to write his visions.

Gospel Acclamation

Jn 20:29 Alleluia, alleluia! You believe in me, Thomas, because you have seen me; happy those who have not seen me, but still believe! Alleluia!

Gospel

Jn 20:19-31 Doubting Thomas.

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**

The scripture readings set out for the Easter Sunday Mass remain unvaried across the three-year cycle – though an alternative, 1 Cor 5:6-8, is given for the second reading. It is somewhat odd that, unless one takes the option of reading at Evening Mass the appearance of the risen Lord on the road to Emmaus (Luke 24:13-35), neither the Easter Vigil Gospel nor that of Easter Sunday describes an appearance of the risen Lord. We simply hear about the disciples' discovery that the tomb of Jesus was empty.

The scene from the Fourth Gospel, John 20:1-9, set out for the **Gospel**, joins the Synoptic tradition in associating Mary Magdalene with this, at first, very dismaying fact. Later, of course, she will meet the risen Lord. Now, following her discovery that the tomb is empty, she comes running to Simon Peter and 'the other disciple' (the significant figure the Fourth Gospel calls 'the disciple whom Jesus loved', identified in later Christian tradition with John, the son of Zebedee). Mary's running and her plaintive cry, 'They have taken the Lord out of the tomb and we don't know where they have put him', attest the anguish of continuing love and loss. The inference – Johannine irony at its best – is that some human agency (the gardener, the authorities, grave-robbers) have worked this final indignity on the Lord; even in death his body is to have no peace. So we are left with this tremendous sense of emptiness and loss.

At Mary's report, Peter and the other disciple likewise set out on a 'race' of anxious love. By having the other disciple beat Peter in the race and arrive first, the evangelist sets the scene for a very significant distinction concerning what is to be seen in the tomb. Though he arrives first, the disciple does not enter the tomb immediately. Instead he bends down and sees the linen cloths in which Jesus' body had been wrapped lying on the ground. Peter goes in and, once inside, sees something else as well: not only the linen cloths but also the cloth (corresponding to what we would call a 'handkerchief') that covered his face, rolled up neatly in a place by itself. What, if anything, Peter deduces from this arrangement of the grave cloths we do not know. But when the 'disciple whom Jesus loved' eventually enters the tomb and sees the complete scene, the neatly rolled-up face cloth functions for him as a sign. He realises that the absence of Jesus' body was not due to human agency – robbers do not fold up neatly what they leave behind – but to a majestic, divine resumption of life. The One who had called himself 'the Resurrection and the Life' (11:25) has fulfilled his claim to have the power to lay down his life and likewise to take it up again (10:18).

As the evangelist comments, the beloved disciple 'saw and believed'. He did not see the risen Jesus – as later Mary Magdalene, Peter, the other apostles and eventually Thomas, would see him – but he saw enough to make him recall the scriptural prophecy that the Messiah would rise from the dead. In this way, before all the others, he came to faith in the resurrection.

The unnamed 'disciple whom Jesus loved' stands in there for all of us – believers of subsequent generations. Unlike Mary Magdalene, Peter and the insistent Thomas, we do not actually see (or feel or touch) the risen Lord. And yet, like that beloved disciple, we believe. We can see emptiness and absence not as failure and loss but as mysterious evidence of the divine power to bring life out of death, to call back into being 'things that are not' (Rom 4:17 [faith of Abraham]).

In this respect, perhaps, there is something appropriate in the Gospel readings for the Easter Vigil and Easter Sunday not recording an appearance of the risen Lord. They draw from us a faith that in the Gospel for next Sunday Jesus will pronounce more 'blessed' in his words to Thomas: 'You (Thomas) believe because you have seen me. Blessed are those who have not seen and yet believe' (John 20:29).

The **First Reading** (Acts 10:34, 37-43) gives an account of the sermon Peter preached in the house of the pious Roman centurion Cornelius. It provides a neat summary of the essential gospel, which the four canonical gospels expand. The gospel reaches out to embrace the Gentile world, previously considered 'unclean'; its inherent power to reconcile overcomes the alienation of that world from God.

In the **Second Reading** (Colossians 3:1-4) Paul reminds his audience that even now they share, in a hidden way, in the risen life of their Lord. Keeping constantly in mind the thought of his triumph over sin and death should light their present path with hope and joy.

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**CELEBRATION OF PALM SUNDAY OF THE PASSION OF
THE LORD
HOMILY OF HIS HOLINESS POPE FRANCIS
St Peter's Square
Sunday, 10 April 2022**

On Calvary, two ways of thinking collided. In the Gospel, the words of the crucified Jesus are in sharp contrast with the words of those who crucified him. The latter keep saying: "Save yourself". The leaders of the people said: "Let him save himself, if he is the Christ of God, his Chosen One" (Lk 23:35). The soldiers said the same thing: "If you are the King of the Jews, save yourself" (v. 37). Finally, one of the criminals, echoing their words, said to him: "Are you not the Christ? Save yourself" (v. 39). Save yourself. Take care of yourself. Think of yourself. Not of others, but only of your own well-being, your own success, your own interests: your possessions, your power, your image. Save yourself. This is the constant refrain of the world that crucified the Lord. Let us think about it.

Against this self-centred mindset is God's way of thinking. The mantra "save yourself" collides with the words of the Saviour who offers his self. Like his adversaries, Jesus speaks three times in today's Gospel (cf. vv. 34, 43, 46). Yet he did not claim anything for himself; indeed, he did not even defend or justify himself. He prayed to the Father and offered mercy to the good thief. One of his words, in particular, marked the difference with regard to the mantra "save yourself". He said: "Father, forgive them" (v. 34).

Let us reflect on the Lord's words. When did he say them? At a very specific moment: while he was being crucified, as he felt the nails piercing his wrists and feet. Let us try to imagine the excruciating pain he suffered. At that moment, amid the most searing physical pain of his Passion, Christ asked forgiveness for those who were piercing him. At times like that, we would scream out and give vent to all our anger and suffering. But Jesus said: Father, forgive them.

Unlike the other martyrs about whom the Bible speaks (cf. 2 Mac 7:18-19), Jesus did not rebuke his executioners or threaten punishments in the name of God; rather, he prayed for the evildoers. Fastened to the gibbet of humiliation, his attitude of giving became that of forgiving.

Brothers and sisters, God does the same thing with us. When we cause suffering by our actions, God suffers yet has only one desire: to forgive us. In order to appreciate this, let us gaze upon the crucified Lord. It is from his painful wounds, from the streams of blood caused by the nails of our sinfulness that forgiveness gushes forth. Let us look to Jesus on the cross and realize that greater words were never spoken: Father, forgive. Let us look to Jesus on the cross and realize that we have never been looked upon with a more gentle and compassionate gaze. Let us look to Jesus on the cross and understand that we have never received a more loving embrace. Let us look to the crucified Lord and say: "Thank you, Jesus: you love me and always forgive me, even at those times when I find it hard to love and forgive myself".

There, as he was being crucified, at the height of his pain, Jesus himself obeyed the most demanding of his commandments: that we love our enemies. Let us think about someone who, in our own lives, injured, offended or disappointed us; someone who made us angry, who did not understand us or who set a bad example. How often we spend time looking back on those who have wronged us! How often we think back and lick the wounds that other people, life itself and history have inflicted on us. Today, Jesus teaches us not to remain there, but to react, to break the vicious circle of evil and sorrow. To react to the nails in our lives with love, to the buffets of hatred with the embrace of forgiveness. As disciples of Jesus, do we follow the Master or do

we follow our own desire to strike back? This is a question we have to ask ourselves. Do we follow the Master or not?

If we want to test whether we truly belong to Christ, let us look at how we behave toward those who have hurt us. The Lord asks us to respond not as we feel, or as everyone else does, but in the way he acts toward us. He asks us to break out of the mindset that says: "I will love you if you love me; I will be your friend if you are my friend; I will help you if you help me". Rather, we are to show compassion and mercy to everyone, for God sees a son or a daughter in each person. He does not separate us into good and bad, friends and enemies. We are the ones who do this, and we make God suffer. For him, all of us are his beloved children, children whom he desires to embrace and forgive. Just as in the parable of the wedding feast, where the father of the groom sends his servants into the streets and says: "Invite everybody: white, black, good and bad, everybody, the healthy, the sick, everybody..." (cf. Mt 22:9-10). The love of Jesus is for everyone; everyone has the same privilege: that of being loved and forgiven.

Father, forgive them for they know not what they do. According to the Gospel, Jesus "kept saying" this (cf. v. 34). He did not say it once for all as he was being nailed to the cross; instead, he spent all his time on the cross with these words on his lips and in his heart. God never tires of forgiving. We need to understand this, not just in our minds, but also in our hearts. God never tires of forgiving. We are the ones who get tired of asking forgiveness. But he never tires of forgiving. He does not put up with us for a while and then change his mind, as we are tempted to do. Jesus – so the Gospel of Luke teaches us – came into the world to bring us forgiveness for our sins (cf. Lk 1:77). In the end, he gave us a clear command: to proclaim forgiveness of sins to everyone in his name (cf. Lk 24:47). Let us never grow tired of proclaiming God's forgiveness: we priests, of administering it; all Christians, of receiving it and bearing witness to it. Let us never grow tired when it comes to God's forgiveness.

Father, forgive them for they know not what they do. Let us observe one more thing. Jesus not only asked that they be forgiven, but also mentioned the reason why: for they know not what they do. How could that be? Those who crucified him had premeditated his killing, organized his arrest and trials, and now they were standing on Calvary to witness his death. Yet Christ justifies those violent men by saying: they know not. That is how Jesus acts in our regard: he makes himself our advocate. He does not set himself against us, but for us and against our sins. His words make us think: for they know not. It is the ignorance of the heart, which all of us have as sinners.

When we resort to violence, we show that we no longer know anything about God, who is our Father, or even about others, who are our brothers and sisters. We lose sight of why we are in the world and even end up committing senseless acts of cruelty. We see this in the folly of war, where Christ is crucified yet another time. Christ is once more nailed to the Cross in mothers who mourn the unjust death of husbands and sons. He is crucified in refugees who flee from bombs with children in their arms. He is crucified in the elderly left alone to die; in young people deprived of a future; in soldiers sent to kill their brothers and sisters. Christ is being crucified there, today.

Father, forgive them for they know not what they do. Many people heard these extraordinary words, but only one person responded to them. He was a criminal, crucified next to Jesus. We can imagine that the mercy of Christ stirred up in him one last hope and led him to speak these words: "Jesus, remember me" (Lk 23:42). As if to say: "Everyone else has forgotten me, yet you keep thinking of those who crucify you. With you, then, there is also a place for me". The good thief accepted God as his life was ending, and in this way, his life began anew. In the hell of

(Continued) this world, he saw heaven opening up: "Today you will be with me in Paradise" (v. 43). This is the marvel of God's forgiveness, which turned the last request of a man condemned to death into the first canonization of history.

Brothers and sisters, in the course of this week, let us cling to the certainty that God can forgive every sin. He forgives everyone. He can bridge every distance, and turn all mourning into dancing (cf. Ps 30:12). The certainty that with Jesus there is always a place for everyone. That with Christ things are never over. That with him, it is never too late. With God, we can always come back to life. Take courage! Let us journey toward Easter with his forgiveness. For Christ constantly intercedes for us before the Father (cf. Heb 7:25). Gazing upon our violent and tormented world, he never tires of repeating: Father, forgive them for they know not what they do. Let us now do the same, in silence, in our hearts, and repeat: Father, forgive them for they know not what they do.

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POPE FRANCIS

ANGELUS

Saint Peter's Square

Palm Sunday, 10 April 2022

Dear brothers and sister,

Before concluding [this Celebration](#), I would like to greet all of you, in particular, the pilgrims from various countries, among whom are numerous young people. I wish all of you a good Holy Week, even to those who are connected through the media.

I am near to the dear people of Peru, who are experiencing a difficult moment of social tension. I am accompanying you with prayer and I encourage all parties to find a peaceful solution as soon as possible for the good of the country, especially of the poorest, respecting the rights of everyone and of the institutions.

In a moment, we will turn to the Blessed Mother with the Angelus Prayer. It was the Angel of the Lord himself who said to Mary in the Annunciation: "Nothing is impossible for God." Nothing is impossible for God. He can even bring an end to a war whose end is not in sight, a war that daily places before our eyes heinous massacres and atrocious cruelty committed against defenseless civilians. Let us pray about this.

We are in the days preceding Easter. We are preparing to celebrate *the victory of the Lord Jesus Christ over sin and death* – over sin and death – not over someone and against someone else. But today, there is a war. Because there is something to be won this way, according to the way of the world? This is only the way to lose. Why not allow *Him* to win? Christ bore his cross to free us from the dominion of evil. He died so that life, love, peace might reign.

Let the weapons be put down! Let the Easter truce begin. But not to provide more weapons and pick up the combat again – no! – a truce that will lead to peace, through real negotiation that is even disposed to some sacrifice for the good of the people. In fact, what victory is there in planting a flag on a pile of rubble?

Nothing is impossible for God. We entrust this to Him through the intercession of the Virgin Mary.

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Fr Greg's Easter Message 2022

1 Corinthians 5:7-8

Get rid of the old yeast, so that you may be a new unleavened batch - as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, now with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth. Alleluia!

Easter is such a wonderful Season of renewal, hope and peace.

Many in our world will celebrate Easter this year without feeling much or all of what Easter is meant to be.

The people in Ukraine particularly are at the forefront of my prayer this year.

So, to the many women and children in my own Diocese living with oppression and fear, hunger and homelessness as a result of domestic violence. Peace sometimes is hard to find for many of our most vulnerable.

Let each day this Easter Season be an opportunity for bringing peace through acts and kindness, compassion, mercy and forgiveness.

Much like the ripples caused by the tiny pebble hitting the waters of the pond way may not know where that peace may end.

May peace find rest in the hearts of those in Ukraine, Russia and all parts of our world who need it most. For those we pray. May they feel our loving support and know we stand with them.

May the Resurrection transform our world, one heart at a time. Wishing much for you this Easter Season.

- Fr Greg Barker

Diocesan Administrator

Easter Sunday 17 April

Happy Easter from all at Caritas Australia!

Thank you for your continued support for Project Compassion – past, present and future. Together, we can help vulnerable communities face their challenges today and build a better tomorrow For All Future Generations.

Thank you for supporting Caritas Australia's Project Compassion 2022 Lenten appeal.

Together, we can help vulnerable communities face their challenges today and build a better tomorrow For All Future Generations. You can donate through Project Compassion donation boxes and envelopes available from your Parish, by visiting lent.caritas.org.au, or by calling 1800 024 413.



The new Diocese of Maitland-Newcastle app is
AVAILABLE NOW!



Discover the Diocese's new app!

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As part of the new app, you are also able to select your Church and receive customised alerts. To view your latest Parish updates, simply scroll down the home page and click on the notices that interest you for more details.

You can download the app for free from the Apple App Store and Google Play Store. Just search for 'Diocese of Maitland-Newcastle' and click install on your mobile or tablet! To learn more about the app, visit www.mn.catholic.org.au/mass-times-app

The Chosen Season One Discussion Group

You are invited to The Chosen Season One Discussion group. During the session we will recap the highlights of the episode and be guided on a journey both personal and communal. We will explore as a group the human nature of Jesus as he calls his chosen to be missionary disciples.

Date: Tuesday 26 April – 14 June
Time: 6.30pm-8pm

Register: <https://www.eventbrite.com.au/e/the-chosen-season-1-discussion-group-2022-tickets-301240427227>

The Chosen Season Two Discussion Group

You are invited to The Chosen Season Two Discussion group. During the session we will recap the highlights of the episode and be guided on a journey both personal and communal. We will explore as a group the human nature of Jesus as he builds his community and the threats that exist to tear it down.

Date: Thursday 28 April – 16 June
Time: 6.30pm-8pm

Register: <https://www.eventbrite.com.au/e/the-chosen-season-2-discussion-group-2022-tickets-301246655857>

Praying the Gospels

You are invited to connect and pray with each other across the Diocese from your own home.

God speaks to us through the words of the Gospel and then through artist's images of the Gospel message.

Join us each Wednesday 5.00-5.45pm.

Zoom link: <https://mncatholic.zoom.us/j/61036103033>

Password: pray

For more information contact:

rose.mcallister@mn.catholic.org.au

Social Justice Art Exhibition

You are invited to the annual Social Justice Art Exhibition. Work submitted from across the Diocese focuses on the themes found in the 2021-2022 Social Justice Statement Cry of the Earth, Cry of the Poor. We are delighted to be joined by Dr Sandie Cornish who leads the Office for Justice, Ecology and Peace of the Australian Catholic Bishops Conference, as we hear her reflect on the statement and the artworks submitted.

Date: Saturday, 14 May

Time: 2pm-5pm

Venue: The Veritas Centre, San Clemente High School, Mayfield

Registration: <https://www.eventbrite.com.au/e/social-justice-art-exhibition-tickets-303235454407>

Mystagogy Monday

Mystagogical reflection invites us into a personal encounter with Christ in the gospel we have heard, the liturgy we have celebrated, or an experience of life or ministry. It invites us to pay attention to what Christ reveals to us, both in that encounter and the living tradition of our faith and to connect it to life now. It invites us to dialogue and transformation.

Join us each Monday morning as we reveal the mystery of God found in the Sunday Gospel.

Commencing 9 May at 10am



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 11am-3.30pm, Tue-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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