



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 12 JUNE 2022,

THE MOST HOLY TRINITY YEAR C

The Essence of the Most Holy Trinity

"All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age." Matthew 28:19–20

Of all the great feasts we celebrate within the Church throughout the year, today's Solemnity presents us with a Mystery that is so deep and transcendent that our eternity will be spent in perpetual contemplation. The Trinity, the life of the Father, Son and Holy Spirit, will never get old, never be fully understood, and will be the cause of our everlasting adoration and joy. Though the Church has used philosophical concepts to explain the Trinity, no human concept or description will ever fully explain Who God is. Though we can point to some general truths about God, we will never be able to fully depict the inner essence, depth, beauty and omnipotence of the Trinity.

As we consider that fact, it's important to understand that the Trinity is not first a theological mystery we try to define. Rather, the Trinity is first a communion of Persons we are invited to know. We do not primarily come to know God through intellectual deduction. We come to know God through prayerful union with Him. Though theology is exceptionally useful and important, the essence of God is beyond any and every philosophical concept we can define.

The Father, Son and Holy Spirit are Persons. And as Persons, they want to be known. And they want to be known primarily through a life of deep and intimate prayer. Praying to One Person, of course, is praying to all, since they are One God. But we are, nonetheless, called to a relationship of love with the Father, the Son and the Holy Spirit. And though our feeble minds may not be able to fully comprehend the essence of God, He will draw us deeper and deeper into a knowledge of Him if we let Him.

Prayer often begins by saying prayers, by meditating upon Scripture, and by listening. But true prayer is something much deeper. True prayer is contemplative prayer that ultimately leads to divine union. Only God can initiate this form of prayer in our lives, and only God, through this deep form of prayer, can communicate Himself to us as He is. Some of the greatest mystics of our Church, such as Saint John of the Cross and Saint Teresa of Ávila, explain in their mystical theology that the deepest knowledge of God does not come through concepts or images. In fact, if we wish to obtain a knowledge of God in His essence, we must allow Him to purge every concept of Who He is so that the pure light of His essence can be poured forth upon our minds. This knowledge, they say, is beyond knowing "about" God. It's the beginning of a knowledge "of" God.

Reflect, today, upon the Most Holy Trinity. As you do, say a prayer to God asking for a deeper and more intimate knowledge of Him. Ask Him to communicate to you His divine love and to open your mind and heart to a deeper understanding of Who He is. Try to humble yourself before the great Mystery of the inner life of God. Humility before the Mystery of God means that we know how little we know about Him and how little we know of Him. But that humble truth will help you move closer to the deeper relationship of love to which you are called.

*Most Holy Trinity, Father, Son and Holy Spirit, please draw me into a relationship of love with You Who are one God and three divine Persons. May the mystery and beauty of Your life become more known and loved by me each day through the gift of transforming mystical prayer.
Jesus, I trust in You.*

<https://catholic-daily-reflections.com/2021/05/29/the-essence-of-the-most-holy-trinity/>

Parish Timetable

Mon 13 JUN	12pm Community Kitchen
Tue 14 JUN	9.30am Christian Meditation 12pm Community Kitchen
Wed 15 JUN	11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen
Thu 16 JUN	12pm Community Kitchen
Sat 18 JUN	5.00pm Vigil Mass
Sun 19 JUN	8.00am Mass 10.00am Mass

Parish Notices

- **The parish office will be closed Mon 13th June due to the public holiday.**
- Fr John Purnell will preside at Mass on 18th/19th June.
- **Planned Giving Envelopes** for the 22/23 financial year are available for collection from inside the church. Please don't start using your envelopes until the 1st July.

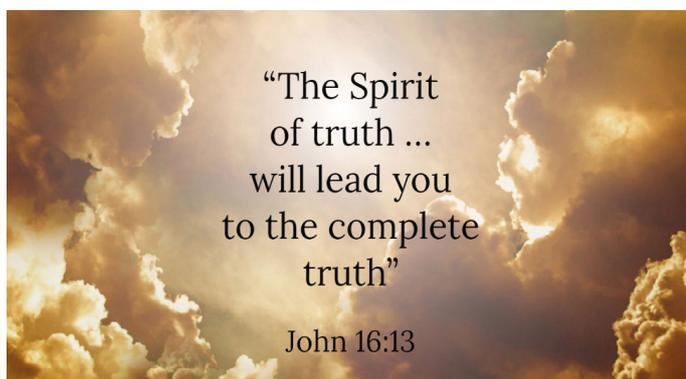
PLANNED GIVING RECEIPTS

Please contact the parish office by phone or email if you require a tax receipt for your planned giving donations. Please only request a receipt if you need it for tax purposes. If you don't need one for tax purposes but are curious about how much you have given throughout the financial year you can request a planned giving report instead.

CHRISTIAN MEDITATION

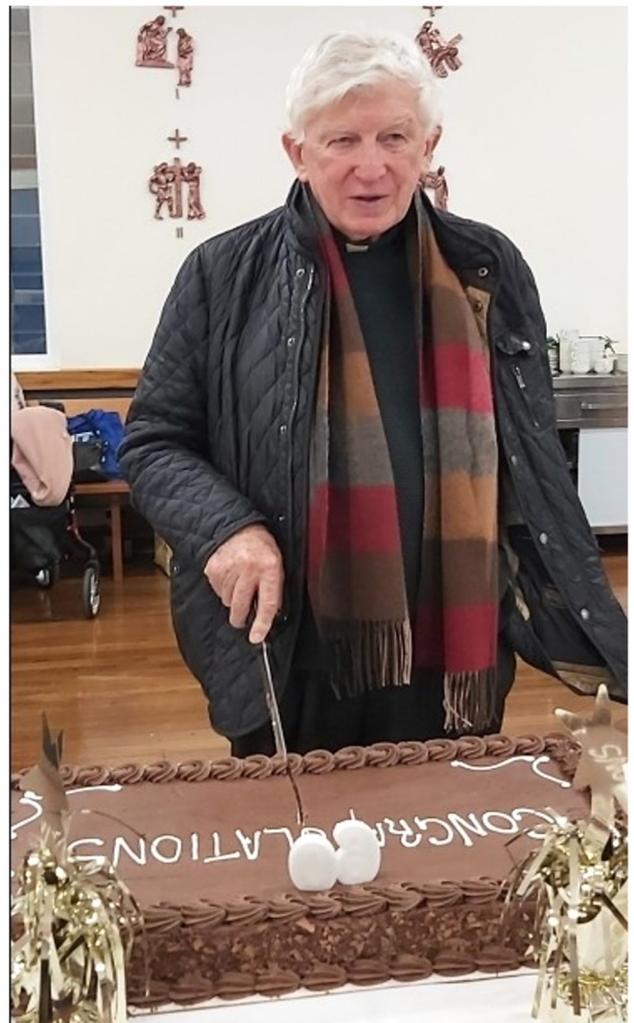
A Meditation Group meets each Tuesday morning at 9.30am in the Forster Church. Come and join us and take an hour out of your busy week to be still and be at peace in the chaos of the world.

Enquiries Greg Byrne 0427 918 568.



Prayer for the appointment of our new Bishop

Shepherding God
 you reveal your way of unfailing 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.**



It was a trip down Memory Lane for many parishioners as we gathered to celebrate Fr. Tony Brady's 60th Anniversary of Ordination with Mass and a party in the Church Hall last Saturday evening.

Saints and Feasts



The Blessed Trinity with Crown, oil on panel, Max Fürst (1846-1917)

12th June, The Most Holy TRINITY. Jesus has taught the disciples all that they are to know and understand about the present time. What they need to know about the future will be revealed to them at the appropriate time and when the Paraclete, the Spirit comes. This means that, even when they are faced with the future which is uncertain, the Holy Trinity's presence will be with them. They are not alone. The Paraclete will not

give a new teaching but will continue what Jesus has begun.

13th June. St Anthony of Padua, priest & doctor of the Church. 1195-1231. was born in Lisbon (Portugal) and joined the Canons Regular of St Augustine and then the Franciscans at Coimbra. He became famous as a learned theologian, eloquent preacher and worker of miracles- he is still popularly invoked for finding lost objects. He is known as the 'Evangelical Doctor' and was canonised the year after his death. Anthony died on the way back to Padua on 13 June 1231 at the Poor Clare monastery at Padua, aged 35. Anthony is buried in a chapel within the large basilica built to honour him, where his tongue is displayed for veneration in a large reliquary.



Anthony of Padua with the Infant Jesus by Antonio de Pereda, detail

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 12 June 22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to research showing **more Australians die in residential fires on average than by all natural hazards combined**. More than fifty Australians die each year from residential fires – and most of these deaths are preventable.

A Macquarie University study examined fourteen years of coronial records across Australia to show that the death rate in residential fires has remained steady over the past decade – and the most vulnerable (**elderly, disabled, children under 5 and those living alone**) are largely the victims. People over the age of 65 are twice as likely to suffer injuries or lose their lives in fires compared to the general population. At ages 85 and over, seniors are 3.8 times more likely to die in a fire than the general population. There are two ways to read these statistics:

1. The elderly are less likely to escape a fire due to age and mobility restrictions.
2. The elderly are more likely to be victims of fire because they are more prone to start accidental fires due to mobility issues and forgetfulness.

There are simple steps seniors, and everyone else, should take to improve fire safety in the home:

- Make sure smoke alarms are installed and working - test them monthly and change batteries annually.
- If you are unable to maintain your smoke alarms, contact your local fire station. Firefighters can assist elderly residents who live by themselves and need smoke alarms installed and batteries replaced.
- Have an escape plan in place, practice it and make sure your family/carer knows about it - it's particularly vital for people with reduced mobility to practice their escape plan.
- When at home, leave keys in or near deadlocks so that you can quickly escape in an emergency.
- If you have difficulty hearing, consider installing special smoke alarms which have a flashing strobe light and vibrating pad which activate when the smoke alarm sounds.
- Don't fight the fire - get out and stay out and dial Triple Zero (000) immediately.
- Close internal doors when leaving your home to reduce fire spread.
- Smoking in bed is dangerous. NEVER smoke in bed.
- Have an approved electrical safety switch (residual current device) installed.
- Don't overload power points.
- Switch off small appliances when not in use.

Next week's edition of Safeguarding in the Parish Bulletin will look at the 3 main causes of house fires – **cooking, heating and electrical faults**.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Sibylla Czerkawsky & Robert Gorman

Anniversaries:

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

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.



The Most Holy Trinity Year C

Sunday 12 Jun 2022

Priest: Brothers and sisters, through the love of the Holy Trinity, let us bring our intentions before God.

1. Reader: That our father, Pope Francis, will continue to lead the Church in worship of the Father, Son and Holy Spirit. In your glory:

All: Lord, hear our prayer.

2. Reader: That leaders who influence our laws and society will promote justice through the commandments of God. In your glory:

All: Lord, hear our prayer.

3. Reader: That all who suffer through slavery and repression may find liberty and freedom. In your glory:

All: Lord, hear our prayer.

4. Reader: That members of our parish community may be true believers in the unity and love of the Father, Son and Holy Spirit. In your glory:

All: Lord, hear our prayer.

5. Reader: That the sick and housebound will be comforted through the Spirit of truth, especially all those in our parish bulletin. In your glory:

All: Lord, hear our prayer.

6. Reader: That through the Holy Trinity, those who have died, will find their home with the Lord, especially Sibylla Czerkawsky & Robert Gorman. In your glory:

All: Lord, hear our prayer.

Priest: God our Father, through the Holy Trinity you work marvels for us. Hear our prayers and help us to honour the gifts you give us through the Father, Son and Holy Spirit. We ask this through Christ our Lord.

All: Amen.

Sunday 12 Jun 2022
The Most Holy Trinity Year C

Entrance Antiphon

Blest be God the Father, and the Only Begotten Son of God, and also the Holy Spirit, for he has shown us his merciful love.

First Reading

Prv 8:22-31

A reading from the book of Proverbs

The Wisdom of God cries aloud: The Lord created me when his purpose first unfolded, before the oldest of his works. From everlasting I was firmly set, from the beginning, before earth came into being. The deep was not, when I was born, there were no springs to gush with water. Before the mountains were settled, before the hills, I came to birth; before he made the earth, the countryside, or the first grains of the world's dust. When he fixed the heavens firm, I was there, when he drew a ring on the surface of the deep, when he thickened the clouds above, when he fixed fast the springs of the deep, when he assigned the sea its boundaries – and the waters will not invade the shore – when he laid down the foundations of the earth, I was by his side, a master craftsman, delighting him day after day, ever at play in his presence, at play everywhere in his world, delighting to be with the sons of men.

Responsorial Psalm

Ps 8:4-9. R. v.2

(R.) O Lord, our God,

how wonderful your name in all the earth!

1. When I see the heavens, the work of your hands, the moon and the stars which you arranged, what is man that you should keep him in mind, mortal man that you care for him? (R.)

2. Yet you have made him little less than a god; with glory and honour you crowned him, gave him power over the works of your hand, put all things under his feet. (R.)

3. All of them, sheep and cattle, yes, even the savage beasts, birds of the air, and fish that make their way through the waters. (R.)

Second Reading

Rom 5:1-5

A reading from the letter of St Paul to the Romans

Through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. But that is not all we can boast about; we can boast about our sufferings. These sufferings bring patience, as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us.

Gospel Acclamation

See Apoc 1:8

Alleluia, alleluia!

Glory to the Father, the Son, and the Holy Spirit: to God who is, who was, and who is to come.

Alleluia!

Gospel

Jn 16:12-15

A reading from the holy Gospel according to John

Jesus said to his disciples: 'I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from what is mine.'

Communion Antiphon

Gal 4:6

Since you are children of God, God has sent into your hearts the Spirit of his Son, the Spirit who cries out: Abba, Father.



Readings for Next Week 18/19 June

First Reading

Gen 14:18-20 Melchizedek blesses Abram.

Responsorial Psalm

Ps 109:1-4. R. v.4

(R.) You are a priest for ever, in the line of Melchizedek.

Second Reading

1 Cor 11:23-26 When you eat the bread and drink of the cup you proclaim the death of the Lord.

Gospel Acclamation

Jn 6:51-52 Alleluia, alleluia! I am the living bread from heaven, says the Lord; whoever eats this bread will live for ever. Alleluia!

Gospel

Lk 9:11-17 Jesus feeds the five thousand.

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

Probably no feast of the Church's year presents such terror for preachers as that of the Holy Trinity. The essential thing to keep in mind is that the Christian mystery of the Trinity arises out of a sense of God as an active communion of love – perhaps, at the risk of imposing rather trendy language on God, we could say an 'outgoing' community of love.

The early believers came to understand that in their interaction with Jesus they were being drawn into the unique personal relationship that he enjoyed with the God he termed 'Abba, Father'. The death of Jesus did not put an end to this experience. On the contrary, one of the key aspects of the disciples' experience of the resurrection was a sense of still being grasped within and energised by this relationship between Jesus and the Father. So powerful was this experience that they recognised in it the creative power of God described in the biblical (Old Testament) tradition as the 'Spirit' (Gen 1:1-2; Ezek 36:26-37:14). So personal was the experience that, eventually, they came to recognise it as involving a third divine person.

So, without injury to the basic monotheism which Christianity derived from the Jewish faith, the sense of Three Persons in the One God came into being – not as a remote heavenly mystery, let alone an arid theological puzzle, but as a way of expressing the Christian sense of being drawn into the divine communion of love. There they found the impulse and energy to be instruments of the saving outreach of that love into the world.

From the start the early Christian Church had to reach for patterns in the Old Testament that provided some kind of foretaste and context for the unprecedented 'entry' of the divine into the world in the person of the Word. The 'Wisdom' tradition provided this best of all. Wisdom is, of course, an attribute or personal quality of God. But in biblical thought such attributes can in a sense become 'detached' from God and portrayed as performing functions in a quasi-independent and personal way. So, in the celebrated passage from Proverbs 8 set down for today's **First Reading**, we have a poetic evocation of divine Wisdom as a kind of assistant in God's work of creation. ('Wisdom' of course is feminine in Hebrew, and the sense may be that of a little princess, who doesn't so much help with creation but delight in it, as a child will delight in being with her father as he makes beautiful things in his workshop.) What the passage communicates is the sense of a divine being that is both 'with God' (see John 1:1) and also 'delighting' in being with the human race. So the Christian tradition picks up here a hint of the personal outreach of God involved in the incarnation.

In the **Second Reading**, from Romans 5:1-5, Paul is describing the new state that believers find themselves in as a result of the redeeming (justifying) action of Christ: 'peace with God' and 'access to the grace in which we stand'. Believers may still be part of a toiling, suffering world, but suffering is in no way an indication of disfavour on God's part. On the contrary, it is pregnant with hope because God communicates a sense that those who suffer are grasped by God's love. Paul expresses this in what is to my mind one of the most attractive sentences that he ever wrote: 'Hope does not disappoint us, because God's love has been poured out into our hearts through the Holy Spirit that has been given to us' (v. 5). By 'God's love' Paul does not primarily mean our love for God (though that should follow) but a felt experience of God's love for us, communicated through the gift of the Spirit.

As so often in the biblical tradition, Paul speaks of the Spirit in terms of water ('poured out') – water that refreshes and brings new life (see John 7:37-39). So the Spirit is poured out into our hearts – that is, into the very depth of our being. We can know in our innermost heart that our lives are grasped by God and held in God's love. This is the essential experience of God as Trinity.

In the **Gospel**, from John 16:12-15, Jesus looks to the future when he will no longer be physically present to the disciples. He assures them that their privileged sharing in the intimacy of the relationship between himself and the Father will not cease but continue through the gift of the Spirit. The 'truth' which the Spirit communicates is truth in the Johannine sense of the definitive revelation of God given to the world in the person of Jesus. The truth is ultimately the revelation that 'God is love' (1 John 4:7, 16).

SOLEMNITY OF PENTECOST
POPE FRANCIS
REGINA CAELI
Saint Peter's Square
Sunday, 5 June 2022

Dear brothers and sisters, buongiorno, happy Sunday!

And today, happy feast day too, because today we celebrate the Solemnity of Pentecost. We celebrate the effusion of the Holy Spirit on the Apostles, which took place fifty days after Easter. Jesus had promised it several times. In today's Liturgy, the Gospel recounts one of these promises, when Jesus said to the disciples: "He will teach you all things, and bring to your remembrance all that I have said to you" (Jn 14:26). This is what the Spirit does: he teaches and reminds us of what Christ said. Let us reflect on these two actions, to teach and to remind, because it is in this way that he makes the Gospel of Jesus enter into our hearts.

First of all, the Holy Spirit teaches. In this way he helps us to overcome an obstacle that presents itself to us in the experience of faith: that of distance. He teaches us to overcome the obstacle of distance in the experience of faith. Indeed, the doubt may arise that between the Gospel and everyday life there is a great distance: Jesus lived two thousand years ago, they were other times, other situations, and therefore the Gospel seems to be outdated, it seems unable to speak to our current moment, with its demands and its problems. The question also comes to us: what does the Gospel have to say in the age of the internet, in the age of globalization? What impact can its word have?

We can say that the Holy Spirit is a specialist in bridging distances, he knows how to bridge distances; he teaches us how to overcome them. It is he who connects the teaching of Jesus with every time and every person. With him Christ's words are not a memory, no: Christ's words, by virtue of the Holy Spirit, come alive today! The Spirit makes them alive for us: through Scripture he speaks to us and directs us in the present. The Holy Spirit does not fear the passing of the centuries; rather, He makes believers attentive to the problems and events of their time. Indeed, for when the Holy Spirit teaches, he actualizes: he keeps faith ever young. We risk making faith a museum piece: it is a risk! He, on the other hand, brings it up to date, always up to date, the faith up to date: this is his job. For the Holy Spirit does not bind himself to passing epochs or fashions, but brings into today the relevance of Jesus, risen and living.

And how does the Spirit do this? By making us remember. Here is the second verb, to remind, *ri-cordare*. What does remind mean? To remind means to restore to the heart, *ri-cordare*: the Spirit restores the Gospel to our heart. It happens as it did for the Apostles: they had listened to Jesus many times, yet they had understood little. The same thing happens to us. But from Pentecost forth, with the Holy Spirit, they remember and they understand. They welcome his words as made specially for them, and they pass from an outward knowledge, an awareness of memory, to a living relationship, a convinced, joyful relationship with the Lord. It is the Spirit who does this, who moves from "hearsay" to personal knowledge of Jesus, who enters the heart. Thus, the Spirit changes our lives: he makes Jesus' thoughts become our thoughts. And he does this by reminding us of his words, bringing Jesus' words to our heart, today.

Brothers and sisters, without the Spirit reminding us of Jesus, faith becomes forgetful. Very often, faith becomes a recollection without memory; instead, memory is living and living memory is brought by the Spirit. And we – let us try to ask ourselves – are we forgetful Christians? Maybe all it takes is a setback, a struggle, a crisis to forget Jesus' love and fall into doubt and fear? Woe to us, should we become forgetful Christians! The remedy is to invoke the Holy Spirit. Let us do this often, especially in im-

portant moments, before difficult decisions and in difficult situations. Let us take the Gospel in our hands and invoke the Spirit. We can say, "Come, Holy Spirit, remind me of Jesus, enlighten my heart". This is a beautiful prayer: "Come, Holy Spirit, remind me of Jesus, enlighten my heart". Shall we say it together? "Come, Holy Spirit, remind me of Jesus, enlighten my heart". Then, let us open the Gospel and read a small passage slowly. And the Spirit will make it speak to our lives. May the Virgin Mary, filled with of the Holy Spirit, kindle in us the desire to pray to him and receive the Word of God.

After the Regina Caeli, the Holy Father continued:

Dear brothers and sisters,

On Pentecost, God's dream for humanity becomes reality; fifty days after Easter, peoples who speak different languages encounter and understand one another. But now, one hundred days after the beginning of the armed aggression against Ukraine, the nightmare of war, which is the negation of God's dream, has once again befallen humanity: peoples in conflict with one another, peoples who kill each other, people being driven from their homes instead of being brought closer. And while the fury of destruction and death rampages and the conflicts rage on, fuelling an escalation that is increasingly dangerous for all, I renew my appeal to the leaders of Nations: do not lead humanity into ruin, please! Do not lead humanity into ruin, please! Let true negotiations take place, real talks for a ceasefire and for a sustainable solution. Let the desperate cry of the suffering people be heard – we see this every day in the media – have respect for human life and stop the macabre destruction of cities and villages in the east of Ukraine. Let us continue, please, to pray and to strive tirelessly for peace.

Yesterday in Beirut, two Friars Minor Capuchin were beatified: Leonardo Melki and Thomas George Saleh, priests and martyrs, killed in hatred of the faith in Turkey in 1915 and 1917 respectively. These two Lebanese missionaries, in a hostile context, proved their unshakeable faith in God and self-sacrifice for their neighbour. May their example strengthen our Christian witness. They were young – they were not even 35 years old. A round of applause for the new Blessed!

I have learned with satisfaction that the truce in Yemen has been renewed for another two months. Thanks to God, and to you. I hope that this sign of hope may be a further step to put an end to that bloody conflict, which has caused one of the worst humanitarian crises of our times. Please, do not forget to spare a thought for the children of Yemen: hunger, destruction, lack of education, lack of everything. Let us think of the children!

I would like to assure you of my prayers for the victims of the landslides caused by torrential rains in the metropolitan region of Recife, Brazil.

I greet all of you, Romans and pilgrims! I greet the "Advocacy in Mission" Association; the members of the International Reconciliation Movement and the Nonviolent Movement; the French "Saint Louis" scout group, the Society of Saint Vincent de Paul and the *Evangelii Gaudium* fraternity. I greet the faithful of Piacenza d'Adige, the Choir of Castelfidardo, the young people of Pollone and those of Cassina de' Pecchi - I remember when I visited these places many years ago -, the pilgrims from the Antoniani Sanctuaries of Camposampiero and the cyclists of Sarcedo, and I also greet the young people of the Immacolata.

I express my closeness to fishermen: let us think of fishermen who, due to the increase in the cost of petrol, risk having to stop working, and I extend this to all the categories of worker gravely afflicted by the consequences of the conflict in Ukraine.

I pray for you; pray for me. I wish you all a blessed Sunday. Enjoy your meal, and arrivederci!

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Compendium of the Catechism of the Catholic Church

40. Why is the revelation of God's name important?

In revealing his name, God makes known the riches contained in the ineffable mystery of his being. He alone is from everlasting to everlasting. He is the One who transcends the world and history. It is he who made heaven and earth. He is the faithful God, always close to his people, in order to save them. He is the highest holiness, "rich in mercy" (Ephesians 2:4), always ready to forgive. He is the One who is spiritual, transcendent, omnipotent, eternal, personal, and perfect. He is truth and love.

"God is the infinitely perfect being who is the most Holy Trinity." (Saint Turibius of Montenegro)

41. In what way is God the truth?

God is Truth itself and as such he can neither deceive nor be deceived. He is "light, and in him there is no darkness" (1 John 1:5). The eternal Son of God, the incarnation of wisdom, was sent into the world "to bear witness to the Truth" (John 18:37).

42. In what way does God reveal that he is love?

God revealed himself to Israel as the One who has a stronger love than that of parents for their children or of husbands and wives for their spouses. God in himself "is love" (1 John 4: 8.16), who gives himself completely and gratuitously, who "so loved the world that he gave his only Son so that the world might be saved through him" (John 3:16-17). By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love.

43. What does it mean to believe in only one God?

To believe in the one and only God involves coming to know his greatness and majesty. It involves living in thanksgiving and trusting always in him, even in adversity. It involves knowing the unity and true dignity of all human beings, created in his image. It involves making good use of the things which he has created.

44. What is the central mystery of Christian faith and life?

The central mystery of Christian faith and life is the mystery of the Most Blessed Trinity. Christians are baptized in the name of the Father and of the Son and of the Holy Spirit.

45. Can the mystery of the Most Holy Trinity be known by the light of human reason alone?

God has left some traces of his trinitarian being in creation and in the Old Testament but his inmost being as the Holy Trinity is a mystery which is inaccessible to reason alone or even to Israel's faith before the Incarnation of the Son of God and the sending of the Holy Spirit. This mystery was revealed by Jesus Christ and it is the source of all the other mysteries.

46. What did Jesus Christ reveal to us about the mystery of the Father?

Jesus Christ revealed to us that God is "Father", not only insofar as he created the universe and the mankind, but above all because he eternally generated in his bosom the Son who is his Word, "the radiance of the glory of God and the very stamp of his nature" (Hebrews 1:3).

47. Who is the Holy Spirit revealed to us by Jesus Christ?

The Holy Spirit is the third Person of the Most Blessed Trinity. He is God, one and equal with the Father and the Son. He "proceeds from the Father" (John 15:26) who is the principle without a principle and the origin of all trinitarian life. He proceeds also from the Son (Filioque) by the eternal Gift which the Father makes of him to the Son. Sent by the Father and the Incarnate Son, the Holy Spirit guides the Church "to know all truth" (John 16:13).

48. How does the Church express her trinitarian faith?

The Church expresses her trinitarian faith by professing a belief in the oneness of God in whom there are three Persons: Father, Son, and Holy Spirit. The three divine Persons are only one God because each of them equally possesses the fullness of the one and indivisible divine nature. They are really distinct from each other by reason of the relations which place them in correspondence to each other. The Father generates the Son; the Son is generated by the Father; the Holy Spirit proceeds from the Father and the Son.

49. How do the three divine Persons work?

Inseparable in their one substance, the three divine Persons are also inseparable in their activity. The Trinity has one operation, sole and the same. In this one divine action, however, each Person is present according to the mode which is proper to him in the Trinity.

"O my God, Trinity whom I adore...grant my soul peace; make it your heaven, your beloved dwelling, and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action." (Blessed Elizabeth of the Trinity)

Archbishop Gustavo Garcia-Siller, is most grateful for the prayers coming from our Diocese. Please see his response, below:

Dear Rev. Barker,

I can't thank you all enough for your prayers. The days of pain and distress are made tolerable by your kind prayers. I have passed on your prayers to the families in Uvalde. During this difficult time, it helps to know that we are not alone. I pray that the Holy Spirit be upon you all, and may your life be renewed and strengthened through His power.

Be assured of my prayers for you; I ask that you please continue to pray for each one of the families in Uvalde that were affected by this tragedy.

Entrusting you to the care of Our Lady of Guadalupe, I am

Sincerely yours in Christ,



Most Reverend Gustavo García-Siller, M.Sp.S.
Archbishop of San Antonio

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

2022 TWEC Dinner

This year's dinner will be held Friday 24 June from 6.30pm at the Therry Centre, East Maitland. We invite you to enjoy a meal, share stories of the Josephite spirit within the diocesan community and imagine the next chapter of the Tenison Woods Education Community story together. Seats at the dinner are \$60 per person which includes drinks, canapés, main course and dessert. Tables of 10, small group and individual bookings are welcome. For details and bookings go to <https://2022twec.eventbrite.com.au>. RSVP by 17 June.

Attendee names and dietary needs can be entered at check-out. For queries, please contact Sharon Murphy on 4979 1134 or sharon.murphy@mn.catholic.org.au

Hunter Centre for Clinical Pastoral Education Introductory Unit

The Hunter Centre for Clinical Pastoral Education is running an Introductory Course in Clinical Pastoral Education commencing Monday 18 July. Topics covered will include: Pastoral Care, Listening, Self-Awareness, Grief, Healing and Illness, Community.

Dates: Six weeks commencing Monday 18 July, 25 July, 1, 8, 15, 29 August

Time: 9.00am to 4.00pm

Location: Mackillop Parish Hall, Milson Street Charlestown

Enrolment: 1 July 2022

Enquiries: Fr. Roger Zohrab rzohrab@bigpond.com 0408 151 481

2022 ACU Prize for Poetry

The 2022 ACU Prize for Poetry is open for all Australian residents to craft their finest poems on the theme of 'Hope', inspired by a line from Alfred Lord Tennyson's famous play *Robin Hood* play: "Hope smiles from the threshold of the year to come, whispering 'it will be happier'..."

Entries for the prize, which has a coveted \$20,000 prize pool will close on July 4, 2022.

More information about the ACU Prize for Poetry including how to enter can be found at the ACU Prize for Poetry website. www.acu.edu.au/prizeforpoetry

Catholic Theological College presents: 'How do we know Christ now?'

A free online conference (via zoom) will be held on Friday June 17 2022, 9.30am - 12.30pm with a variety of workshops. This conference will focus on the critical question: 'How do we know Christ now?' and explores how we know the same Christ more authentically and powerfully today.

Workshops (11.30am - 12.30pm)

1. 'Deep Incarnation' and Hope for the Transformation of the World led by Very Rev. Dr Kevin Lenehan
2. Profound Experiences as Encounter: Christian Spirituality for Today led by Dr Rina Madden
3. Exploring Mindfulness and Christian Contemplative Practices led by Dr Cullan Joyce
4. God the Artist Communicates to Us First, Before God the Lecturer: A Workshop Uncovering the Presence of God in Art led by Rev. Dr Elio Capra SDB

Register www.mn.catholic.org.au/church-mission/catholic-life/faith-formation/upcoming-events



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,
5.30pm 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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