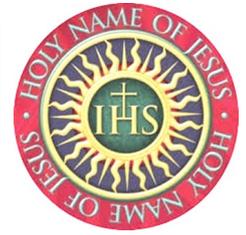




# Bridgeside Bulletin



*The weekly Bulletin of the Catholic Parish of Forster Tuncurry*

*"Unity in Christ"*

*Holy Name of Jesus Church, 31 Lake Street, Forster 2428 NSW*

*Ph: 6554 6401 E: forster-tuncurry.parish@mn.catholic.org.au W: www.forstertuncurrycatholic.org.au*

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

**SUNDAY 19 JUNE 2022,**

**THE MOST HOLY BODY AND BLOOD OF CHRIST YEAR C**

## **The Feast of Corpus Christi celebrates Christ's gift of the Eucharist**

Corpus Christi focuses on Christ's presence under the form of bread and wine. This focus was shaped by disputes within the Church in the Medieval period when the Feast began. In Europe at the time the religious beliefs of some groups called for deliverance from material things into the world of spirit. They dismissed Catholic sacraments in which God was seen to work through material things such as water, bread, wine and oil. These groups were focused in local areas and were seen as a threat both to the rulers of Europe and to the Church. Crusades were launched against them with great savagery.

For Catholics the presence of Christ in the transformation of bread and wine became a central emblem of true faith and a rallying call. They found support in miracles where the Eucharist was seen to be turned into Christ's human flesh and human blood.

The Feast itself was first celebrated in the 13th century, inspired originally by the mission of Julien of Liege, a Religious Sister. The great theologian Thomas Aquinas, whose hymns on the Eucharist are still sung, lent support to the campaign. The feast began locally, and the Pope of the time made it available for the whole Church. It encouraged reverence in church where the consecrated host was preserved in a prominent place for worship and for ceremonies like Benediction where it was the focus of attention. It also became a proud statement of Catholic identity. Processions of the Blessed Sacraments took place in towns where Catholics were a majority, and more recently huge public celebrations during the Eucharistic Festivals have showcased the universality of the Church.

For many Catholics such devotions deeply nourish their faith and they continue to have an important place in the Church. As in other aspects of Catholic life, however, different periods call for different emphases. Over the past century, and particularly in the Second Vatican Council, the Church has emphasised more strongly the presence of Christ within the community, which Paul called the Body of Christ. In this vision all Catholics are active as well as receptive in the celebration of the Eucharist. It has also given strong weight to Christ's action in the Eucharist. Christ is present, not simply in the consecrated bread and wine, but as the one who forgives, speaks, feeds, gathers together and makes present his offering on the Cross. In this fuller understanding of the Eucharist Christ is present in the bread and wine because he is active in the Church. In the Eucharist he calls us to prayer and reverence. He also calls us to follow his way in feeding the poor and giving spirit to the excluded and in taking up our own cross.

The Feast of Corpus Christi is a feast of its time. It is also a Feast for every time that encourages us to pray, to wonder at Christ's continuing gift to us through his presence and his continuing activity, and to follow him in giving ourselves to those in need.

*Fr Andrew Hamilton SJ 8 June 2022.*

<https://www.australiancatholics.com.au>

## Parish Timetable

<b>Mon</b> 20 JUN	12pm Community Kitchen
<b>Tue</b> 21 JUN	9.30am Christian Meditation 12pm Community Kitchen
<b>Wed</b> 22 JUN	11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen
<b>Thu</b> 23 JUN	12pm Community Kitchen
<b>Sat</b> 25 JUN	5.00pm Vigil Mass
<b>Sun</b> 26 JUN	8.00am Mass 10.00am Mass

## Parish Notices

- Fr John Purnell will preside at Mass on 25th/26th 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

**The due date to request a tax receipt for your planned giving by is June 30th. After that date you will not be able to receive a tax receipt. Please contact the parish office if you would like a receipt.**

## *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.**

**SACRISTANS NEEDED:** Sacristans assist in the work of preparing the church for the celebration of Mass, as well as the cleaning up and securing of items that is necessary afterwards. We currently have a very small but dedicated group of Sacristans who give their time to assist the priest in setting up for Masses and funerals. We would like to see this group grow in numbers to share the responsibility with more members of our parish community. If you would like to become part of this valuable ministry please contact the parish office.

## Great Lakes Rural Australians for Refugees Refugee Week - Sunday 19 to Saturday 25 June 2022 Theme: Healing

The Refugee Week theme has a number of important functions:

- It **raises awareness** of the issues affecting refugees. The theme aims to highlight aspects of the refugee experience and help the broader community to understand what it is like to be a refugee.
- It helps to make Refugee Week a **national celebration**. The theme provides a focal point for events across Australia, uniting separate activities into a single nationwide celebration.
- It promotes **harmony and togetherness**. The theme unites individuals, communities and organisations from many different backgrounds behind a common cause. The common theme is a reminder that, regardless of our differences, we all share a common humanity.
- It **broadens the impact** of Refugee Week. The theme provides a common, cohesive message which can be promoted across the country, helping to maximise the effectiveness of awareness-raising activities.

## *Healing – Stronger, Safer, Healthier, Happier, Together*

Australia and the rest of the world have a once-in-a-lifetime opportunity to hit the reset button on how we behave towards one another. The importance of human connections has been underscored by the pandemic and such lessons can help us in so many ways. Mainstream and refugee communities alike can draw upon shared hardship to heal wounds, to learn from each other and to move forward. Healing can occur through storytelling, through community and also through realisation of our intrinsic interconnectedness as individuals.

Let us make 2022 much more than just a footnote in the pandemic years, let us heal together and emerge a more fulfilled and connected society.

## **Great Lakes Rural Australians for Refugees Book Sale - Saturday 25 June 2022**

To celebrate Refugee Week in the local community GLRAR is holding a Book Sale on Saturday 25 June from 8 am to 2 pm at Tuncurry Markets in John Wright Park to raise awareness and provide funds to support refugees and asylum seekers. Contact the Parish Office if you wish to donate books for the sale.

## Saints and Feasts

**19th June. The Most Holy BODY and BLOOD of CHRIST (Corpus Christi).** Today we reaffirm with great joy our faith in the Eucharist, the Mystery that constitutes the heart of the Church. This feast originated for the very precise purpose of openly reaffirming the faith of the People of God in Jesus Christ, alive and truly present in the Most Holy Sacrament of the Eucharist. It is a feast that was established in order to publicly adore, praise and thank the Lord, who continues "to love us to the end", even to offering us His Body and His Blood. Corpus Christi is a renewal of the mystery of Holy Thursday, in obedience to Jesus' invitation to proclaim from "the housetops" what He told us in secret (Mt 10: 27). It was the Apostles who received the gift of the Eucharist from the Lord in the intimacy of the Last Supper, but it was destined for all, for the whole world. This is why it should be proclaimed and exposed to view: so that each one may encounter "Jesus who passes" as happened on the roads of Galilee, Samaria and Judea; in order that each one, in receiving it, may be healed and renewed by the power of His love.

**19th June. St Romuald, abbot.** Born to a wealthy family in Ravenna, Italy in around 951. As a young man he lived a life of indulgence, but after witnessing his father kill a relative in a duel, Romuald went to the Basilica Sant'Apollinare and did 40 days of penance for his father. He became a monk there, but he felt that the observances were not strict enough, so he moved to Venice and lived the severe life of a hermit for 10 years. Romuald then spent the next 30 years travelling Italy, founding and reforming monasteries and hermitages, before once again withdrawing to live his remaining years as a hermit.

**21st June. St Aloysius Gonzaga, religious.** 1568.1591. He belonged to one of the great Italian noble families and served as a page at several princely courts. At the age of eighteen he embraced a life of poverty and obedience by joining the Society of Jesus (Jesuits). He showed great piety and died as a result of his heroic nursing of the plague-stricken in 1591. He has been declared protector of Students and patron of Christian youth. 22nd June. Sts John Fisher (Bishop) & Thomas More; Martyrs. Both were friends of King Henry VIII; John Fisher appointed as lifelong Chancellor of Cambridge University and Bishop of Rochester. Thomas More served in Parliament as a diplomat, later becoming Lord Chancellor.

Both were imprisoned and later beheaded for treason for refusing to recognise the king as sovereign of the church to enable himself to divorce.

**24th June. The Most SACRED HEART of Jesus.** The devotion to the Sacred Heart is one of the most widely practiced and wellknown Roman Catholic devotions, taking Jesus Christ's physical heart as the representation of his divine love for humanity. The devotion especially emphasises the unmitigated love, compassion, and long-suffering of the heart of Christ towards humanity. The origin of this devotion in its modern form is derived from a Roman Catholic nun from France, St Margaret Mary Alacoque, who said she learned the devotion from Jesus during a series of apparitions which occurred between 1673 and 1675. Pope Pius XI stated: "the spirit of expiation or reparation has always had the first and foremost place in the worship given to the Most Sacred Heart of Jesus". The Feast of the Sacred Heart has been in the Roman Catholic liturgical calendar since 1856, and is celebrated 19 days after Pentecost. As Pentecost is always celebrated on Sunday,

**24th June. Nativity of St John the Baptist.** as told in the Gospel of Luke, begins with the Angel Gabriel appearing to John's father in the temple. Gabriel told Zachariah that his elderly wife Elizabeth was to have a son named John. When Zachariah left the temple he was unable to speak, for Gabriel had told Zachariah that he would be left mute until his son was born. After Elizabeth gave birth there was disagreement among the family's relatives over the naming of the baby. When they approached Zachariah he wrote, "His name is John". From that moment, Zachariah was able to speak again and he praised God and made a prophesy about John, saying: "You will be called the prophet of the Most High."

**25th June, Immaculate Heart of Mary.** From the moment of Conception, Mary offered acts of faith, hope, love, praise, adoration, and thanksgiving to the God who created her. Her one ambition was union with God, her desire to do His will; the light of grace found no obstacle in her pure soul. Her Immaculate Heart was the throne of all virtue. Devotion to the Immaculate Heart of Mary is the complement of devotion to the Sacred Heart; in the one we honour Christ, the Redeemer; in the other, Mary, coredeptrix. Thus we honour Christ's mother with the feast of the Immaculate Heart of Mary.

### THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 19 Jun 22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to the **3 most common causes of house fires: cooking, room heating and faulty wiring.** Last week, the *Safeguarding* article identified that it is the most vulnerable members of a community (**elderly, disabled, children under 5 and those living alone**) who are largely the victims of these 3 common causes.

#### Cooking

The number one cause of house fires is unattended cooking. Stay in the room while cooking or ask another adult to watch. When cooking for lengthy periods, use a timer so you don't lose track of time. Oil is one of the leading causes of kitchen fires. Never throw water on an oil fire as this will cause the flames to spread. Install a dry chemical powder fire extinguisher and fire blanket in your kitchen, which can both be used to control an oil fire.

#### Room heating

Ensure all room heaters are in good working order – get them serviced before more cold weather arrives. If concerned about the condition of a heater, it is wise to purchase a new one. Look for a heater that has a timer and will turn off after a certain period. Also, find one that'll automatically turn off if knocked over. Another leading causes of home heater fires is items like beds sheets, clothes and curtains catching alight. Don't dry clothes by putting them on or too close to heaters. If you have a fireplace instead of a heater, you'll need a chimney sweep to clean your flue or chimney at least once a year before winter.

#### Faulty wiring

40% of house fires in NSW each year are caused by electrical faults and electrical appliances with up to 1800 house fires each year which could have been prevented by getting wiring checked by a licensed electrician. Tragically, an elderly couple died in a recent Sydney house fire due to an electrical fault in their kitchen fridge. Avoid plugging too many devices into the one power outlet which could cause an electrical overload fire. Ensure power cords are never covered under rugs or blankets. Likewise, electric blankets should only be used to heat a bed BEFORE you get in – never leave them on while you or a child sleep. Laptops, mobile phones and tablets get hot while charging and can become a potential fire hazard - they should be charged on a non-flammable surface in a well-ventilated area.

#### **Again, a reminder this week to check smoke alarms!**

A fire can overtake your house in a matter of minutes, so having working smoke alarms is insurance that you will know that a fire has started.

**PLEASE REMEMBER IN YOUR PRAYERS:**

**Recently deceased:**

**Anniversaries:** Philip Witheriff & Geoffrey Swane

***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, Gerard Cross & Joseph Barnett.

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



**The Most Holy Body and Blood of Christ Year C**

**Sunday 19 Jun 2022**

**Priest:** Sisters and brothers, through the Holy Body and Blood of Christ, let us bring our prayers before the Lord.

**1. Reader:** That the Holy Church may acclaim the true presence of Christ to all. In your glory:

**All: Lord, hear our prayer.**

**2. Reader:** That like Melchisedek, priests and bishops will continue to serve God's people faithfully. In your glory:

**All: Lord, hear our prayer.**

**3. Reader:** That all who are receiving their first Eucharist will receive the Sacrament as a nourishing gift from Jesus Christ. In your glory:

**All: Lord, hear our prayer.**

**4. Reader:** That our parish community gathered at this table will always hunger for the ways of Christ as our true living bread. In your glory:

**All: Lord, hear our prayer.**

**5. Reader:** That the sick will find comfort in the bread of heaven and the wine of peace, especially all those in our parish bulletin. In your glory:

**All: Lord, hear our prayer.**

**6. Reader:** That those who have died will come to know eternal life with Christ, especially Philip Witheriff & Geoffrey Swane whose anniversaries occur at this time. In your glory:

**All: Lord, hear our prayer.**

**Priest:** Loving Father, through his great sacrifice, your Son gives us nourishment through the Eucharist. Hear our prayers and help us to receive Christ's body and blood as sustenance for serving others in your name. We ask this through Christ our Lord.

**All: Amen.**

**A Prayer For Those Unable To Receive Holy Communion**

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

**Sunday 19 Jun 2022**  
**The Most Holy Body and Blood of Christ Year C**

**Entrance Antiphon**

*Cf. Ps 80:17*

He fed them with the finest wheat  
and satisfied them with honey from the rock.

**First Reading**

*Gen 14:18-20*

A reading from the book of Genesis  
Melchizedek king of Salem brought bread and wine; he was a priest  
of God Most High. He pronounced this blessing:  
'Blessed be Abraham by God Most High, creator of heaven and  
earth, and blessed be God Most High for handing over your enemies  
to you.' And Abraham gave him a tithe of everything.

**Responsorial Psalm**

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

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

1. The Lord's revelation to my Master: 'Sit on my right: I will put your  
foes beneath your feet.' (R.)
2. The Lord will send from Zion your sceptre of power: rule in the  
midst of all your foes. (R.)
3. A prince from the day of your birth on the holy mountains; from  
the womb before the daybreak I begot you. (R.)
4. The Lord has sworn an oath he will not change. 'You are a priest  
for ever, a priest like Melchizedek of old.' (R.)

**Second Reading**

*1 Cor 11:23-26*

A reading from the first letter of St Paul to the Corinthians  
This is what I received from the Lord, and in turn passed on to you:  
that on the same night that he was betrayed, the Lord Jesus took  
some bread, and thanked God for it and broke it, and he said, 'This  
is my body, which is for you; do this as a memorial of me.' In the  
same way he took the cup after supper, and said, 'This cup is the  
new covenant in my blood. Whenever you drink it, do this as a memorial  
of me.' Until the Lord comes, therefore, every time you eat  
this bread and drink this cup, you are proclaiming to his death.

**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*

A reading from the holy Gospel according to Luke  
Jesus made the crowds welcome and talked to them about the kingdom  
of God; and he cured those who were in need of healing. It  
was late afternoon when the Twelve came to him and said, 'Send  
the people away, and they can go to the villages and farms round  
about to find lodging and food; for we are in a lonely place here.' He  
replied, 'Give them something to eat yourselves.' But they said, 'We  
have no more than five loaves and two fish, unless we are to go  
ourselves and buy food for all these people.' For there were about  
five thousand men. But he said to his disciples, 'Get them to sit  
down in parties of about fifty.' They did so and made them all sit  
down. Then he took the five loaves and the two fish, raised his eyes  
to heaven, and said the blessing over them; then he broke them and  
handed them to his disciples to distribute among the crowd. They all  
ate as much as they wanted, and when the scraps remaining were  
collected they filled twelve baskets.

**Communion Antiphon**

*Jn 6:57*

Whoever eats my flesh and drinks my blood remains in me and I in  
him, says the Lord.

**Readings for Next Week 25/26 June**

**First Reading**

1 Kgs 19:16. 19-21 Elijah anoints Elisha to succeed him.

**Responsorial Psalm**

Ps 15:1-2. 5. 7-11. R. cf. v.5 (R.) You are my inheritance, O Lord.

**Second Reading**

Gal 5:1. 13-18 Be guided by the Spirit.

**Gospel Acclamation**

1 Sm 3:9; Jn 6:68 Alleluia, alleluia! Speak, O Lord, your servant is  
listening; you have the words of everlasting life. Alleluia!

**Gospel**

Lk 9:51-62 You cannot look back with your hand to the plough.

**Sequence**

Sing forth, O Zion, sweetly sing  
The praises of thy Shepherd-King,  
In hymns and canticles divine;  
Dare all thou canst, thou hast no song  
Worthy his praises to prolong,  
So far surpassing powers like thine.  
Today no theme of common praise  
Forms the sweet burden of thy lays –  
The living, life-dispensing food –  
That food which at the sacred board  
Unto the brethren twelve our Lord  
His parting legacy bestowed.  
Then be the anthem clear and strong,  
Thy fullest note, thy sweetest song,  
The very music of the breast:  
For now shines forth the day sublime  
That brings remembrance of the time  
When Jesus first his table blessed.  
Within our new King's banquet-hall  
They meet to keep the festival

That closed the ancient paschal rite:  
The old is by the new replaced;  
The substance hath the shadow chased;  
And rising day dispels the night.  
Christ willed what he himself had done  
Should be renewed while time should run,  
In memory of his parting hour:  
Thus, tutored in his school divine,  
We consecrate the bread and wine;  
And lo – a Host of saving power.  
This faith to Christian men is given –  
Bread is made flesh by words from heaven:  
Into his blood the wine is turned:  
What though it baffles nature's powers  
Of sense and sight? This faith of ours  
Proves more than nature e'er discerned.  
Concealed beneath the two-fold sign,  
Meet symbols of the gifts divine,  
There lie the mysteries adored:  
The living body is our food;  
Our drink the ever-precious blood;

In each, one undivided Lord.  
Not he that eateth it divides  
The sacred food, which whole abides  
Unbroken still, nor knows decay;  
Be one, or be a thousand fed,  
They eat alike that living bread  
Which, still received, ne'er wastes away.  
The good, the guilty share therein,  
With sure increase of grace or sin,  
The ghostly life, or ghostly death:  
Death to the guilty; to the good  
Immortal life. See how one food  
Man's joy or woe accomplisheth.  
We break the Sacrament; but bold  
And firm thy faith shall keep its hold;  
Deem not the whole doth more enfold  
Than in the fractured part resides:  
Deem not that Christ doth broken lie;  
'Tis but the sign that meets the eye;  
The hidden deep reality  
In all its fullness still abides.

# 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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**Sunday 19 Jun 2022**  
**SCRIPTURE COMMENTARY**  
**by Brendan Byrne SJ**

The passage set down as **First Reading** for today's liturgy, Genesis 14:18-20, is not the most obvious text from the Old Testament for the purpose. The New Testament does not associate the Christian Eucharist with the bread and wine brought by Melchisedek, the Canaanite King of Jerusalem to Abraham. The association first appears in the early Church Father Clement of Alexandria and eventually found its way into the Roman Canon (Eucharistic Prayer 1). In its original setting (Genesis 14) the passage represents a remarkable moment of openness to non-Israelite religion. At least in this openness to the other there is a genuine aura of 'hospitality' attending the exchange between the two patriarchs that is not at all alien to the later sense of the Eucharist – though traditional Christian interpretation has focused more upon the sacrificial and sacerdotal aspects of the episode.

The **Second Reading** consists of a somewhat truncated version of St Paul's account of the Eucharistic tradition, 1 Cor 11:23-26. The Corinthians have been celebrating the Eucharist 'unworthily' (v. 27) – that is, in a way that, instead of celebrating the unity they have in Christ Jesus, simply serves to reveal division and social inequality. The problem did not so much arise from the Eucharistic ritual in itself but from the way they behaved in the communal meal (Agape) that was the context of its celebration. In particular, their not waiting for everyone to arrive before beginning to eat and drink not only deprived those such as servants and slaves who were not masters of their own time or food. It humiliated them as well, making them feel their lowly and second-class status. Such behaviour so cuts across the meaning of the Eucharist that, in effect, the Corinthians are not celebrating it at all.

Paul recalls the Eucharistic tradition to recapture its true meaning. Essentially, the Eucharist makes present in the community the sacrificial love of Jesus, enacted on Calvary but foreshadowed at the Supper on the night before he died. To eat the bread and drink the cup 'in memory of him' is 'to proclaim his death' in that sense: not just as an historical event but a loving sacrifice of life for the benefit of others – that they might be free (from sin) and enter into the 'new covenant' sealed with his blood. It is unthinkable to celebrate the Eucharist without being caught up in the 'rhythm' of this sacrificial love. The social justice implications of the Eucharist emerge in this way from Paul's account.

In the time of the Church – that is, the time between the ascension of Jesus and his return at the end of time – the Eucharist is meant to be the way in which the post-Easter community continues to experience and celebrate the hospitality of God, a pledge and foretaste of the banquet of the final Kingdom (Luke 22:15, 18).

The same theme of hospitality is central to the **Gospel**: Luke's account of the multiplication of the loaves and fishes (9:11-17). (The significance of this tradition in the early Church is clear from the fact that it occurs no less than six times across the full range of the gospels: twice in both Matthew and Mark; once in Luke and John). The twelve apostles, in genuine concern for the well-being of the crowd, make a practical suggestion. It's time to send the people home so that they can find food and lodging for the night. Jesus throws back at them a stark challenge: 'Give them something to eat yourselves.' In other words, 'You provide them with the hospitality they need.' They are aghast at the suggestion. In human terms hospitality on such a scale is impossible. But Jesus is going to make them ministers of the hospitality of God.

The people are made to sit down in groups – a clear signal that they are about to be fed. Then, invoking heaven (to show the divine source), blessing and breaking the loaves and fishes (the language has clear echoes of the Eucharistic narrative), he miraculously makes it possible for the Twelve to feed the entire crowd – not merely adequately but so abundantly that, even after all had eaten, each of the distributors had a basket full of broken pieces left over. God is never niggardly in hospitality; on the contrary, overflowing abundance is its sign and mark.

It is significant that in the provision of the loaves and fish Jesus himself does not deal directly with the crowd. He leaves the distribution entirely to the disciples. Jesus is apprenticing them to be ministers of the hospitality of God when, after his ascension, he is physically removed from the scene. The episode, then, clearly foreshadows the Christian Eucharist – the rite in which the Church will experience and celebrate God's hospitality until the time of his return.

## POPE FRANCIS

### ANGELUS

Saint Peter's Square  
Sunday, 12 June 2022

Dear brothers and sisters, buongiorno and blessed Sunday! Today is the Solemnity of the Holy Trinity, and in the Gospel of the celebration Jesus presents the other two divine Persons, the Father and the Holy Spirit. He says of the Spirit: "He will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come". And then, regarding the Father, he says: "All that the Father has is mine" (Jn 16:14-15). We notice that the Holy Spirit speaks, but not of himself: he announces Jesus and reveals the Father. And we also notice that the Father, who possesses everything because he is the origin of all things, gives to the Son everything he possesses: he keeps nothing for himself and he gives himself fully to the Son. Or rather, the Holy Spirit speaks not of himself; he speaks about Jesus, he speaks about others. And the Father does not give himself, he gives the Son. It is open generosity, one open to the other.

And now let us look at ourselves, at what we talk about and what we possess. When we speak, we always want to say something good about ourselves, and often, we only speak about ourselves and what we do. How often! "I have done this and that...", "I had this problem...". We always speak like this. How different this is from the Holy Spirit, who speaks by announcing others, and the Father the Son! And, how jealous we are of what we possess. How hard it is for us to share what we possess with others, even those who lack the basic necessities! It is easy to talk about it, but difficult to practice it.

This is why celebrating the Most Holy Trinity is not so much a theological exercise, but a revolution in our way of life. God, in whom each Person lives for the other in a continual relationship, in continual rapport, not for himself, provokes us to live with others and for others. Open. Today we can ask ourselves if our life reflects the God we believe in: do I, who profess faith in God the Father and the Son and the Holy Spirit, truly believe that I need others in order to live, I need to give myself to others, I need to serve others? Do I affirm this in words or do I affirm it with my life?

The One and Triune God, dear brothers and sisters, must be manifested in this way – with deeds rather than words. God, who is the author of life, is transmitted not so much through books as through witness of life. He who, as the evangelist John writes, "is love" (1 Jn 4:16), reveals himself through love. Think about the good, generous, gentle people we have met; recalling their way of thinking and acting, we can have a small reflection of God-Love. And what does it mean to love? Not only to wish them well and to be good to them, but first and foremost, at the root, to welcome others, to be open to others, to make room for others, to make space to others. This is what it means to love, at the root.

To understand this better, let us think of the names of the divine Persons, which we pronounce every time we make the Sign of the Cross: each name contains the presence of the other. The Father, for example, would not be such without the Son; likewise, the Son cannot be considered alone, but always as the Son of the Father. And the Holy Spirit, in

turn, is the Spirit of the Father and the Son. In short, the Trinity teaches us that one can never be without the other. We are not islands, we are in the world to live in God's image: open, in need of others and in need of helping others. And so, let us ask ourselves this last question: in everyday life, am I too a reflection of the Trinity? Is the sign of the cross I make every day – the Father and the Son and the Holy Spirit – that Sign of the Cross we make every day, a gesture for its own sake, or does it inspire my way of speaking, of encountering, of responding, of judging, of forgiving? May Our Lady, daughter of the Father, mother of the Son and spouse of the Spirit, help us to welcome and bear witness in life to the mystery of God-Love.

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### After the Angelus

Dear brothers and sisters!

Sister Paschalis Jahn and nine sister martyrs of the Congregation of the Sisters of Saint Elizabeth, killed at the end of the Second World War in a context hostile to the Christian faith, were beatified yesterday in Breslavia, Poland. Although they were aware of the risks they were running, these three women religious remained alongside the elderly and sick people they were looking after. May their example of faith to Christ help us all, especially Christians who are persecuted in various parts of the world, to bear witness to the Gospel courageously. A round of applause for the new Blessed!

And now I would like to address the people and authorities of the Democratic Republic of Congo and South Sudan. Dear friends, with great regret, due to problems with my leg, I have had to postpone my visit to your countries, planned for the first days of July. I truly feel great sorrow for having had to postpone this trip, which means so much to me. I apologize for this. Let us pray together that, with the help of God and medical attention, I will be able to be with you as soon as possible. Let us be hopeful!

Today is the World Day against Child Labour. Let us all work to eliminate this scourge, so that no child is deprived of his or her fundamental rights and forced or coerced to work. The exploitation of children for work is a terrible situation that affects us all!

The thought of the people of Ukraine, afflicted by war, remains vivid in my heart. Let the passage of time not temper our grief and concern for that suffering population. Please, let us not grow accustomed to this tragic situation! Let us always keep it in our hearts. Let us pray and strive for peace.

I greet you all, Romans and pilgrims from Italy and many countries. In particular, I greet the faithful from Spain and Poland, the Musical Band of San Giorgio di Castel Condino, which I look forward to hearing play at the end, the Verona Minor Hierusalem Foundation, catechists from Grotto-amare, candidates for Confirmation from Castelfranco Veneto, and the faithful of Mestrino. I also greet the AVIS group from Codogno and I express my appreciation to those who donate blood, a simple and noble gesture of solidarity.

I greet you all, also the young people of Mary Immaculate. I wish you a blessed Sunday. And please, do not forget to pray for me. Enjoy your meal, and arrivederci.

**“The real test of a Christian is not how much he loves his friends, but how much he loves his enemies.”**

**FULTON SHEEN**  
*The Wisdom of Fulton Sheen*



**“He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.**

*(Micah 6:8)*

**REFUGEE WEEK 2022**

# Prayer Service



6:00 pm AEST  
20 June 2022

HOSTED BY

Australian Catholic Migrant and Refugee Office  
ACBC Office for Justice, Ecology and Peace

ZOOM LINK

<https://bit.ly/RefugeeWeek2022Prayers>

**TO LEARN MORE ABOUT REFUGEE WEEK GO TO:**

<https://www.refugeeweek.org.au/>

## Photos from Fr Peter's UK trip



### Online Prayer Service for Refugee Week

Monday 20 June 2022 at 6.00pm AEST - The World Day of Refugees

Australian Catholic Migrant and Refugee Office and the Office for Justice, Ecology and Peace are inviting you to participate in an online prayer service to pray for asylum seekers and refugees and mark Refugee Week from Sunday 19 June to Saturday 25 June 2022. The theme for the week is "healing".

Register now at: <https://bit.ly/RefugeeWeek2022Prayers>

ACMRO also have resources for your parishes. These include:

- Catholic Social Teaching on Refugees and Asylum Seekers
- Prayers of the Faithful
- Bulletin Notice
- Some Recent Action for Refugees and Asylum Seekers
- Online Prayer Service Invitation

You can access them here: [https://drive.google.com/drive/folders/1pMo0ymD\\_6XURinA8P5bBhmZ9nlxAy24F](https://drive.google.com/drive/folders/1pMo0ymD_6XURinA8P5bBhmZ9nlxAy24F)

### Ecumenical and Interfaith Council – Aboriginal Spirituality Day

The Ecumenical and Interfaith Council would like to warmly invite you to join us to experience an Aboriginal Spirituality Formation Day

**Date:** Thursday 14 July 2022

**Time:** 9.00am to 2.30pm

**Location:** Our Lady of Good Counsel Church, 5 Hyndes St, West Wallsend.

The day will concentrate on the core elements of Aboriginal Spirituality and will begin with Mass of the Land of the Holy Spirit, celebrated by Fr John Purnell.

[Registration is now open.](#)

### Ecumenical and Interfaith Council – Church Crawl

The Ecumenical and Interfaith Council would like to warmly invite you to join us for a Church Crawl, to be held on **Saturday 23 July from 9.30am to 3.45pm.**

We will visit four Newcastle Churches in the one day, Christ Church Cathedral, Sacred Heart Cathedral, the Lutheran Church and a Russian Orthodox Church.

It will be an opportunity to unlearn, learn, and relearn by hearing about the faith of others, asking questions and getting to know others.

[Registration is now open.](#)

### 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](mailto:rzohrab@bigpond.com) 0408 151 481

### World Meeting of Families Formation Events over June online 7.00pm-8.00pm

**20 June- Relationships Matter-** Presented by Robyn Donnelly Marriage and Relationship Educator- Pastoral Ministries)

The session provides participants with an understanding of patterns of behaviours that drain our emotional bank accounts and can cause the relationship to go into meltdown or disconnection of the parties. Participants can reflect on 7 areas that create strong sound relationships starting at the foundations this includes research around rituals and shared meaning, so your relationship stays connected to get through areas of disagreements or conflict. **To register go to** [www.mn.catholic.org.au/church-mission/catholic-life/faith-formation/upcoming-events](http://www.mn.catholic.org.au/church-mission/catholic-life/faith-formation/upcoming-events)

### 2022 TWEC Dinner

This years 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>. Attendee names and dietary needs can be entered at checkout. For queries please contact Sharon Murphy on 4979 1134 or [sharon.murphy@mn.catholic.org.au](mailto:sharon.murphy@mn.catholic.org.au)

**Live stream Mass every Sunday at 9.30am at <https://www.mn.catholic.org.au/places/live-stream/>**  
Don't miss out on anything in your Diocese! Go to **[mnnews.today](http://mnnews.today)** to view the events calendar, see photos and read stories about what is happening locally.



### 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**

For volunteer opportunities contact Michelle Robinson: 0447 184 917

### 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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