



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 24 JULY 2022,

SEVENTEENTH SUNDAY IN ORDINARY TIME YEAR C

Dear Brothers and Sisters. The above is an article written by a Priest friend, which appeared in the Wagga Wagga Diocesan Magazine. It is an interesting look at the Holy Father's recent letter to the Church regarding the Liturgy and Liturgical formation. This is an area of strong and at times immense debate in the Church. While not wanting to add to the debate, I feel though that is important that we are up-to-date with current thought in the Church. I leave this you your reading. With Love.
Fr. Peter.

Desiderio Desideravi-Liturgical Formation and the People of God by Fr Connell Perry (Priest of the Wagga Wagga Diocese)

The liturgy and especially the Mass, is something we Catholics feel very strongly about and rightly because it is so central to our life of faith. Lex orandi, lex credendi best translates as 'the law of prayer is the law of belief' and this simply means that the way we worship is meant to fundamentally express what we believe. Therefore we should care deeply about what our worship looks like and how it expresses the doctrinal and spiritual elements of our relationship with God.

Following the recent promulgation of the motu proprio Traditiones Custodes by Pope Francis there has been some tension around the direction that the magisterium is shepherding the Church towards in her expression of her public worship. Into this milieu, the Holy Father recently released the apostolic letter Desiderio Desideravi to all the faithful on the liturgical formation of the people of God. His desire is to aid our contemplation of the truth and beauty of the sacred liturgy by offering some prompts and cues for reflection. He certainly does a brilliant job of inviting us to rediscover, to safeguard and to live the truth of the paschal mystery in a deeper way.

The Holy Father suggests the celebration of the liturgy must not be marred by "...a superficial and foreshortened understanding of its value or, worse yet, by its being exploited in service of some ideological vision, no matter the hue." This means that it doesn't matter whether one falls out to the right or the left of the boat of St Peter. In either case, one has fallen out of the boat. We are called to remain within the balanced security of being simply Catholic without buying into the political divisions of liberalism or conservatism. This ties in with the Pope's understanding of the danger of neo-Gnostic and neo-Pelagian views within the church today.

Pope Francis acknowledges the loss of modern society's ability to respond with wonder and amazement to the beauty of the Mass and to engage in the symbolic actions. He goes on to spend a great deal of time discussing why liturgical formation is essential and what it means for all members of the Church. It is with this background that Pope Francis highlights that all of us are called to be custodians of what we all have received from Vatican II and to reflect deeply on how we accept and understand the liturgical reform that was born out of Sacrosanctum Concilium. In a nutshell, this means receiving formation for the liturgy and to be formed by the liturgy with a docile and humble demeanour.

Some particular points that the Holy Father presents that are helpful in understanding this better include that we should not renounce sacred language and symbols because of modern mentalities but we should seek to recover a capacity to use and understand what has been passed down to us. Priests also need to continually grow in their liturgical formation so that they can faithfully fulfil their obligation to properly lead worship conformed to Christ. Seminarians as part of

their formation are to be taught how to celebrate the liturgy not only through programs of study but also through authentic and living experience of exemplary ritual in the seminary. Parents and other educators have a special role in educating young people from an early age to practice and learn the power of gestures in the liturgy (such as the sign of cross, kneeling and the prayers).

The Holy Father's letter also focuses on the ars celebrandi or the 'art of celebrating'. He clearly states that it "...cannot be reduced to only a rubrical mechanism, much less should it be thought of as imaginative - sometimes wild - creativity without rules." This obviously means that ritual and norms are not ends in themselves but are at the service and protection of a higher reality. If this understanding is lost, we risk being preoccupied with externals or rubrics which descend towards both ends of the theological spectrum.

Some basic principles the Holy Father talks further about concerning the ars celebrandi include that there is no room for improvisation but rather that there is a need for consistent application and discipline. The Holy Father specifically laments the fact that parishes have suffered abuse at times through the inadequate extremes of poor models of presiding at Mass by some priests. He calls on all priests to develop the art of celebrating Mass with humility, obedience and love that puts Christ and not the priest himself at the centre.

Lay faithful are also invited to try their best to develop the 'art of celebrating' within the liturgy as well. Pope Francis suggests that cultivating liturgical silence is absolutely important to allowing the Holy Spirit to animate the celebration. Gestures within the liturgy also need to be carried out with the utmost attention and interior devotion. All of this serves as a means of deepening our love of Christ within the context of our liturgical worship.

Desiderio Desideravi provides some challenging and thought provoking food for thought for all of us. The Holy Father's intention to establish unity in the Roman Rite without going back to the ritual form before the Council is quite obvious. He acknowledges that even though the implementation since the 1970s has at times left a lot to be desired, the reforms themselves are the legitimate result of the guidance of the Holy Spirit.

Perhaps a path forward in the midst of all this is to open our hearts to the guidance of the Holy Spirit through the Vicar of Christ on earth who is calling us to be astonished by the beauty of the liturgy and to be a faithful, loving and positive part of the solution. It is natural to ask questions and to have understandable difficulties but we should never allow ourselves to give into disunity and dissent. This is a moment to abandon the polemics and work toward safeguarding our communion with Christ and his Church, a oneness that he so desired on the night that he celebrated the Last Supper. Most importantly, let us turn to the intercession of our Blessed Mother Mary and pray for one another that we can emulate her and love Jesus in the Eucharist the way that she did.

Parish Timetable

Mon 25 JUL	9am Counters– Team 1 12pm Community Kitchen
Tue 26 JUL	9.30am Christian Meditation 12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction 4.30pm Mass
Wed 27 JUL	9.30am Mass 11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen
Thu 28 JUL	12pm Community Kitchen
Fri 29 JUL	9.30am Mass
Sat 30 JUL	9.30am Mass 10.30am Formation for Readers 4.00pm Confession 5.00pm Vigil Mass 6.00pm Formation for Extraordinary Ministers of Communion
Sun 31 JUL	8.00am Mass 9.00am Formation for Extraordinary Ministers of Communion 10.00am Mass 11.00am Formation for Extraordinary Ministers of Communion

Parish Notices

- There will be **NO 9.30am Mass or Bible Study on Thu 28th July** due to Fr Peter being away.

Formation for Readers and Extraordinary Ministers of Communion

There will be formation sessions for **Extraordinary Ministers of Communion after each Mass on 23/24 July and 30/31 July**. The formation is for those that are currently involved as Extraordinary Ministers of Communion as well as those who are interested in joining.

There will also be a formation session for **Readers**, current and those interested, on **Saturday 30 July at 10.30am after Mass**.

Please contact the parish office if you are a new volunteer so that you can be placed on the roster.

CURSILLO WEEKEND

Come journey with us as we share our faith stories – a weekend of meditations, prayers, songs and talks by laypeople, religious and priests – at the Catalina Conference Centre, 171 Dorrington Road, Rathmines, from **Thursday 25th August to Sunday 28th August inclusive**.

For details, please ring Greg Byrne (0427 918 568) or Anne Moloney (0416 202 106)



*Coffee and Friends
are the Perfect Blend*

Morning tea in the hall after Mass will commence on 31st July after the 8am Mass. Join us for a cuppa and chat!

Prayer for the appointment of our new Bishop

Shepherding God
you reveal your way of unending love
in the image of the Good Shepherd
who seeks the lost,
shows compassion
knows and is known by the sheep
and lays down his life for them.
We your people of Maitland-Newcastle
are without a bishop to shepherd us.
We ask that your Holy Spirit
who moves through this great south land,
inspire the choice of our new Bishop,
empower his 'yes'
and open our hearts in hospitality and love.
We make this prayer through Christ our Lord, Amen.
Our Lady of Perpetual Help **pray for us**
Mary MacKillop of the Cross **pray for us**.

Next weekend the parish will have a collection for the Fowle family.

You can also donate through the Go Fund Me page that has been set up.

<https://www.gofundme.com/f/house-fire-sharon-and-greg-fowle>

Housemate Needed: Two female flatmates are seeking a third female housemate, ideally a young working professional for their sharehouse in Tuncurry. Rent would be \$240/ week excluding internet and bills. Contact the Parish Office for more details.

Volunteer Role: Gardening Group Coordinator

The gardeners gather for a working bee on the 3rd Monday of each month and enjoy a morning tea together afterwards. We are looking for someone to take over the volunteer role of Gardening Coordinator. Please contact the parish office if you are interested.

With Thanks and Appreciation!

► **From Rose Shortt-** Thank you for all the Masses, prayers, love and support I received on the sudden and sad loss of my dear Son Luke Anthony, all so deeply appreciated.

► **From The Parish-** Thank you to David Olliffe for his commitment and hard work as Gardening Group Coordinator. The gardens around our church and buildings always look amazing thanks to David and his team of hard working gardeners!

TECH SUPPORT FOR SENIORS

Stockland Forster partners with Youngster.Co to provide FREE Tech Support for Seniors. Their team of tech-savvy youngsters host face-to-face sessions to help you with anything tech related. Most of problems are solved in the first session, and they can help with any basic tech issue.

When: Saturdays between 10am-12pm

Where: In-centre AT Stocklands Forster, near ALDI

Cost: FREE

Book your space at <https://youngster.co/> or call (02) 6554 5044
Upcoming Dates: 23 Jul, 30 Jul, 6 Aug, 13 Aug, 20 Aug, 27 Aug,

Saints and Feasts

25TH JULY ST JAMES, APOSTLE James, with Peter and John are a group of three privileged disciples whom Jesus admitted to important moments in his life. Present for the Transfiguration event (Mk 9:2-8) they attend our Lord during his agony in the garden of Gethsemane. (Mk 14:32-42). We know nothing of St. James's early life. He was the brother of John, the beloved disciple, and the Synoptic Gospels tell us only that James and John were with their father by the Sea of Galilee when Jesus called them to follow him. The only apostle whose martyrdom is recorded in the New Testament, James is traditionally believed to be the first of the twelve apostles martyred for his faith. Pope Benedict in reflecting on the apostles observed that James' journey from the mount of the Transfiguration to the mount of Agony symbolises the entire pilgrimage of Christian life. In following Jesus, like St James he says, we know that even in difficulties we are on the right path.

26TH JULY STS JOACHIM AND ANNE, Parents of the Blessed Virgin Mary Joachim was the husband of Saint Anne and the father of Mary the mother of Jesus, The story of Joachim and Anne first appears in the apocryphal Gospel of James. Joachim and Anne are not mentioned in the Bible. According to tradition, Saint Anne was born in Bethlehem, and married Joachim of Nazareth, both descendants of David. Tradition has it that the parents of the Blessed Virgin, who, apparently, first lived in Galilee, came later on to settle in Jerusalem. However, as his wife was barren, the high priest rejected Joachim and his sacrifice, as his wife's childlessness was interpreted as a sign of divine displeasure. Joachim consequently withdrew to the desert where he fasted and did penance for forty days. Angels then appeared to both Joachim and Anne to promise them a child. Joachim later returned to Jerusalem and embraced Anne at the city gate. There was ancient belief that a child born of an elderly mother who had given up hope of having offspring was destined for great things. Parallels occur in the Old Testament in the case of Hannah, mother of Samuel.

29TH JULY ST MARTHA. Jesus loved Martha, Mary and Lazarus. In St John's Gospel it tells of the special relationship Jesus had with the. Jesus was a frequent visitor to their home. We read of three visits in Luke 10:38-42, John 11:1-53 and John 12:1-9. Luke tells how Martha welcomes Jesus and his disciples into her home and immediately goes to work to serve them; whilst Mary sits and listens to Jesus. Jesus observes that Martha is worried about many things that distract her from really being present to him and he reminds her that there is only one thing that is truly important, listening to him. The next visit shows how well Martha learned his lesson. She is grieving the death of her brother. When she hears Jesus is in the area she goes to meet him. In her conversation with Jesus she shows her faith and courage stating clearly without doubt that she believes in Jesus' power, in the resurrection and most of all that Jesus is the Son of God. Jesus tells her he is the resurrection and the life and then goes on to raise her brother from the dead. Finally, Jesus returns to share a meal with his good friends and all we hear about Martha is simply that she "served". She isn't in the spotlight, she simply serves Jesus.

30TH JULY ST PETER CHRYSOLOGUS About 431, Peter, a deacon, became bishop of Ravenna, Italy. Many Christians in his diocese were following false teachings and living by values that were not Christian. Peter became known as an outstanding preacher. He also preached to catechumens preparing for Baptism. At the bishops' meeting in Constantinople in 448, Eutyches, a false teacher, denied that Jesus was both God and man. When the bishops refused Eutyches the right to teach his false ideas, he went to Peter for help. But Peter said, "In the interest of peace and the faith we cannot judge in matters of faith without the consent of the Roman bishop [the pope]." Peter Chrysologus believed that Christians should acquire knowledge to support the Christian faith. He encouraged education as a God-given opportunity and obligation. About 450, Peter died where he had been born: Imola, Italy. Thirteen centuries later, Pope Benedict XIII declared him a Doctor of the Church because of his homilies.

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 24 Jul 22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to re-newed concerns regarding cyberbullying of children.

As 2022 Term 3 gets underway, parents are urged to be alert to changes in their children's behaviour that might suggest they are a target of cyberbullying. Julie Inman Grant, eSafety Commissioner, said cyberbullying complaints to eSafety typically escalate during school term and often play out on platforms popular with young people, like Instagram, TikTok and Snapchat.

"eSafety received 875 cyberbullying reports concerning young people aged under 18 years in the first half of this year, an 80% increase compared to the first six months of 2021," Ms Inman Grant said.

eSafety is concerned about a spate of social media challenges in schools being used to shame or humiliate others, including 'Guess Who', 'Someone Who' and 'Smash or Pass'. While many young people participate in these challenges in good humour and without intentional malice, some may use them as an opportunity to extend conflict happening in the playground which can lead to tragic physical and psychological damage. As more schools deal with the impact of cyberbullying, eSafety is also rolling out additional training for school leaders and counsellors.

"I encourage parents and carers to be as engaged in your child's online relationships as with their schoolyard friendships and activities," Ms Inman Grant said. "Be sensitive to any changes in your child's behaviour that might suggest they're struggling." Changes may include:

- They appear sad, lonely, angry, worried or upset more than usual
- Unexpected changes in friendship groups or not wanting to be around people, even friends
- Changes in personality, becoming more withdrawn or anxious
- Changes in sleep patterns, eating or energy levels
- Becoming secretive about their mobile phone use or what they are doing online.

"The answer to cyberbullying isn't confiscating devices but agreeing on reasonable daily use, privacy and parental controls, and when they should come to you for help and support. Threat of 'device denial', shame or other forms of punishment may deter children from confiding in trusted adults." Ms Inman Grant said. "Encourage your children to use devices in open areas of the home, rather than in the 'privacy' of their bedroom or bathroom."

For advice on how to support your child to stay safe online, visit: esafety.gov.au/parents

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Catherine Kernahan, Phillip Whitaker & Damian Harrigan

Anniversaries: Annette Fazio & Edna Street

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, Reginald Cross, Judith Spicer, Joseph Barnett, Tony Dorer & Jane Michie

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



Seventeenth Sunday in Ordinary Time Year C

Sunday 24 Jul 2022

Fr Peter: Dear Brothers and Sisters, in the hope of receiving the goodness of God, we make our prayers before the Lord.

1. Reader: That our Holy Father, Pope Francis will continue to instil a spirit of prayer and reverence in all Christians. In faith we pray:

All: Lord, hear our prayer.

2. Reader: That leaders in industry, production and growth will be faithful to God, the true giver of our daily bread. In faith we pray:

All: Lord, hear our prayer.

3. Reader: That our parish community may always forgive those around us and live in the friendship that Christ teaches. In faith we pray:

All: Lord, hear our prayer.

4. Reader: That the elderly, who represent the roots and memory of a people, will share their experience and wisdom to help young people look towards the future with hope and responsibility. In faith we pray:

All: Lord, hear our prayer.

5. Reader: That grandparents everywhere will be richly blessed by God and by our love and care. In faith we pray:

All: Lord, hear our prayer.

6. Reader: That the extreme heat and fires being experienced in the northern hemisphere will soon abate. In faith we pray:

All: Lord, hear our prayer.

7. Reader: That the sick will be answered in their call for healing, especially all those in our parish bulletin. In faith we pray:

All: Lord, hear our prayer.

8. Reader: That those who have died will live forever in Christ's eternal love, especially Catherine Kernahan, Phillip Whitaker & Damian Harrigan who have died recently and Annette Fazio & Edna Street whose anniversaries occur around this time. In faith we pray:

All: Lord, hear our prayer.

Fr Peter: Loving Father, you give us our daily bread through your Son Jesus Christ. Hear us today, and help us to pray as he taught us and to forgive as he showed us. We ask this through Christ our Lord.

All: Amen.

Sunday 24 Jul 2022
Seventeenth Sunday in Ordinary Time Year C

Entrance Antiphon

Cf. Ps 67:6-7,36

God is in his holy place, God who unites those who dwell in his house; he himself gives might and strength to his people.

First Reading

Gen 18:20-32

A reading from the book of Genesis

The Lord said, 'How great an outcry there is against Sodom and Gomorrah! How grievous is their sin! I propose to go down and see whether or not they have done all that is alleged in the outcry against them that has come up to me. I am determined to know.' The men left there and went to Sodom while Abraham remained standing before the Lord. Approaching him he said, 'Are you really going to destroy the just man with the sinner? Perhaps there are fifty just men in the town. Will you really overwhelm them, will you not spare the place for the fifty just men in it? Do not think of doing such a thing: to kill the just man with the sinner, treating just and sinner alike! Do not think of it! Will the judge of the whole earth not administer justice?' The Lord replied, 'If at Sodom I find fifty just men in the town, I will spare the whole place because of them.' Abraham replied, 'I am bold indeed to speak like this to my Lord, I who am dust and ashes. But perhaps the fifty just men lack five: will you destroy the whole city for five?' 'No', he replied 'I will not destroy it if I find forty-five just men there.' Again Abraham said to him, 'Perhaps there will only be forty there.' 'I will not do it' he replied 'for the sake of the forty.' Abraham said, 'I trust my Lord will not be angry, but give me leave to speak: perhaps there will only be thirty there.' 'I will not do it' he replied 'if I find thirty there.' He said, 'I am bold indeed to speak like this, but perhaps there will only be twenty there.' 'I will not destroy it' he replied 'for the sake of the twenty.' He said, 'I trust my Lord will not be angry if I speak once more: perhaps there will only be ten.' 'I will not destroy it' he replied 'for the sake of the ten.'

Responsorial Psalm

Ps 137:1-3. 6-8. R. v.3

(R.) Lord, on the day I called for help, you answered me.

1. I thank you, Lord, with all my heart, you have heard the words of my mouth. Before the angels I will bless you. I will adore before your holy temple. (R.)
2. I thank you for your faithfulness and love which excel all we ever knew of you. On the day I called, you answered; you increased the strength of my soul. (R.)
3. The Lord is high yet he looks on the lowly and the haughty he knows from afar. Though I walk in the midst of affliction you give me life and frustrate my foes. (R.)
4. You stretch out your hand and save me, your hand will do all things for me. Your love, O Lord, is eternal, discard not the work of your hands. (R.)

Second Reading

Col 2:12-14

A reading from the letter of St Paul to the Colossians

You have been buried with Christ, when you were baptised; and

by baptism, too, you have been raised up with him through your belief in the power of God who raised him from the dead. You were dead, because you were sinners and had not been circumcised: he has brought you to life with him, he has forgiven us all our sins. He has overridden the Law, and cancelled every record of the debt that we had to pay; he has done away with it by nailing it to the cross.

Gospel Acclamation

Rom 8:15

Alleluia, alleluia! You have received the Spirit which makes us God's children, and in that Spirit we call God our Father. Alleluia!

Gospel

Lk 11:1-13

A reading from the holy Gospel according to Luke

Once Jesus was in a certain place praying, and when he had finished, one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples.' He said to them, 'Say this when you pray: "Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test."' He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children and I are in bed; I cannot get up to give it to you." I tell you, if the man does not get up and give it him for friendship's sake, persistence will be enough to make him get up and give his friend all he wants. 'So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. What father among you would hand his son a stone when he asked for bread? Or hand him a snake instead of a fish? Or hand him a scorpion if he asked for an egg? If you then, who are evil, know how to give your children what is good, how much more will the heavenly Father give the Holy Spirit to those who ask him!'

Communion Antiphon

Ps 102:2

Bless the Lord, O my soul, and never forget all his benefits.

Readings for Next Week 30/31 July

First Reading

Eccl 1:2; 2:21-23 All things are vanity.

Responsorial Psalm

Ps 89:3-6. 12-14. 17. R. v.1 (R.) In every age, O Lord, you have been our refuge.

Second Reading

Col 3:1-5, 9-11 Set your heart on the greater things.

Gospel Acclamation

Mt 5:3 Alleluia, alleluia! Happy the poor in spirit; the kingdom of heaven is theirs! Alleluia!

Gospel

Lk 12:13-21 Parable of the rich man with a good harvest.

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 24 Jul 2022
SCRIPTURE COMMENTARY
by Brendan Byrne SJ

Today, as was the case last week, an episode from the life of Abraham told in the **First Reading** (Genesis 18:20-32) serves as a foil for the Gospel (Luke 11:1-13). Both have to do with prayer – more specifically in the case of the Gospel with the attitude to God that true prayer requires. People who have bargained for goods in markets overseas will quickly recognise what Abraham is doing. Good merchant that he is, he is ‘haggling’ with God, trying to beat God down, so to speak. The continual excuses that he makes as he pleads for a lower number lend a comical tone to the interaction. Quaint though it is, what emerges from the story is a touching familiarity in the divine-human relationship. Abraham, the friend of God, knows that he can pressure God in this way.

In a similar way, human attitude to God is the central issue in the long sequence making up the **Gospel**, Luke 11:1-13. Responding to their request, Jesus gives his disciples an instruction on prayer. As in the longer version of the Lord’s Prayer in Matthew, the petitions follow a distinct pattern that is itself an instruction on the nature of prayer. First there is focus solely upon God, then a focus upon God’s ‘agenda’ (that God’s name be held holy, that God’s kingdom come, etc). Only after this Godward focus do the petitions turn to address human need (for sustenance, for forgiveness and finally for protection in the hour of trial).

Following this pattern, the prayer begins by addressing God in the way characteristic of Jesus: that is, as ‘Father’. In all likelihood behind the Greek patêr here lay the Aramaic ‘Abba’ (Mark 15:36; Rom 8:15; Gal 4:6). Jesus’ use of this highly familiar address to God (perhaps ‘Dad’ renders it best) made such an impression on the early believers that they retained the Aramaic original. After the death and resurrection of Jesus, under the impulse of the Spirit (Rom 8:15; Gal 4:6), they found themselves ‘daring’ to call God ‘Abba’. This address, and the Lord’s Prayer which begins with it, express the truth that they now enjoyed an intimate filial relationship with God into which Jesus had drawn them.

As the focus moves to God’s ‘agenda,’ we should note that the customary way in which the petitions are stated in English (‘may ...’) sounds like a rather weak wish. The original expression (in Aramaic) was much stronger: ‘Make your name be held holy!’; ‘make your kingdom come!’, and so forth. That is, it is a matter of boldly telling God to see to it that this desirable state of affairs comes about.

The petition, ‘Give us today our daily bread’ is rich with multiple meaning in the Greek original. The sense can also be ‘bread we need for our existence’ or (in allusion to the Manna with which the Israelites were fed on their desert wandering), ‘Give us today our bread for tomorrow’, that is, the bread that people on a journey through a wilderness need to have with them.

In the petition for forgiveness the sense is not that God waits to see whether we forgive others before offering forgiveness to us; rather, we can block the flow of God’s always-available forgiveness if we do not lead forgiving lives.

The final petition reflects awareness that the world is often a place of trial, persecution and temptation. The wording, again, reflects Semitic idiom. There is no implication that God would lead people into such things. The prayer is that such troubles, if they occur, will not prove overwhelming, causing believers to fall away from their high vocation.

As a whole, the prayer is the prayer of a community that knows it constitutes the loved family of God, to whom, on its journey through life, it constantly turns in confidence and trust to receive those benefits that only God can give.

The wonderful parable that follows leaps straight out of the village life of Palestine. It is impossible to do it justice in a few sentences. Essentially it operates on a kind of a fortiori logic: if it is impossible to imagine that a human being in such situations (the man who’s gone to bed with his family) will not act (get up and give bread to his friend who knocks), how much more inconceivable it is that God would remain inactive when his community is in need.

Exactly the same logic rules the three examples that follow: if human parents would not act in the ways described, how much less would God. Yet do we often not catch ourselves out imagining God as less-loving, less-forgiving, less understanding than the best of our friends? As I said at the beginning, the focus of the entire sequence has to do with the image of God communicated by Jesus.

POPE FRANCIS
ANGELUS
Saint Peter's Square
Sunday, 17 July 2022

Dear brothers and sisters, buongiorno!

The Gospel of this Sunday's Liturgy presents us with a lively domestic scene with Martha and Mary, two sisters who extend their hospitality to Jesus in their home (cf. Lk 10:38-42). Martha immediately sets about welcoming the guests, whereas Mary sits at Jesus' feet to listen to him. Then Martha turns to the Master and asks him to tell Mary to help her. Martha's complaint does not seem out of place; indeed, we would tend to agree with her. Yet Jesus answers her: "Martha, Martha, you are worried and distracted by many things, but few things are needed. Mary has chosen the better part, which will not be taken away from her" (Lk 10:41-42). This is a surprising answer. But Jesus overturns our way of thinking many times. So, let us ask ourselves why the Lord, while appreciating Martha's generous care, says that Mary's behaviour is to be preferred.

Martha's "philosophy" seems to be this: first duty, then pleasure. In effect, hospitality is not composed of fine words, but demands that you put your hand to the stove, that everything necessary is done so the guest feels welcome. Jesus is well aware of this. And indeed, he acknowledges Martha's effort. However, he wants to make her understand that there is a new order of priorities, different from the one she had followed until then. Mary had intuited that there is a "better part" that must be accorded first place. Everything else comes after, like a stream flowing from the source. And so we wonder: what is this "better part"? It is listening to Jesus' words. The Gospel says Mary "sat at Jesus' feet and listened to what he was saying" (v. 39). Note: she did not listen while standing, doing other things, but she sat at Jesus' feet. She understood that he is not like other guests. At first sight it seems that he has come to receive, because he needs food and lodging, but in reality, the Master came to give himself to us through his word.

The word of Jesus is not abstract; it is a teaching that touches and shapes our life, changes it, frees it from the opaqueness of evil, satisfies and infuses it with a joy that does not pass: Jesus' word is the better part, that Mary had chosen. Therefore, she gives it first place: she stops and listens. The rest will come after. This does not detract from the value of practical effort, but it must not precede, but rather flow from listening to the word of Jesus. It must be enlivened by his Spirit. Otherwise, it is reduced to fussing and fretting over many things, it is reduced to sterile activism.

Brothers and sisters, let us take advantage of this summer vacation time to stop and listen to Jesus. Nowadays it is increasingly difficult to find free time to meditate. For many people the rhythm of life is frenetic and wearisome. Summertime can be valuable also for opening the Gospel and reading it slowly, without haste, a passage each day, a short passage from the Gospel. And this lets us enter into this dynamic of Jesus. Let us allow ourselves to be challenged by those pages, asking ourselves how our life, my life, is going, if it is in line with what Jesus says, or not so much. In particular, let us ask ourselves: When I start my day, do I throw myself headlong into the things to be done, or do I first seek inspiration in the Word of God? At times we begin the day automatically, we start doing things ... like hens. No, We must start the day by first of all looking to the Lord, taking his Word, briefly, but let this be the inspiration for the day. If we leave the house in the morning keeping a word of Jesus in mind, the day will surely acquire a tone marked by that word, which has the power to

orient our actions according to the wishes of the Lord. May the Virgin Mary teach us to choose the better part, which will never be taken from us.

After praying the Angelus, the Holy Father continued:

Dear brothers and sisters!

Yesterday in Ellwangen, Germany, Johann Philipp Jeningen was beatified. A priest of the Society of Jesus, he lived in Germany in the second half of the seventeenth century and exercised his ministry among the rural populations of the Duchy of Württemberg. A tireless preacher of the Gospel, he reached people of every social class, inspired by a great apostolic spirit and a special Marian devotion. May the example of this priest help us to feel the joy of sharing the Gospel with our brothers. A round of applause for the new Blessed!

Once again, I express my closeness to the people of Sri Lanka. Dear brothers and sisters, I join you in prayer and I urge all parties to seek a peaceful solution to the present crisis, favouring, in particular, the poorest, respecting the rights of all. I join the religious leaders in imploring everyone to refrain from all forms of violence and to initiate a process of dialogue for the common good.

And I am also always close to the martyred Ukrainian population, struck every day by a hail of missiles. How can one fail to understand that war only creates destruction and death, driving peoples apart, killing truth and dialogue? I pray and hope that all the international actors will truly work to resume negotiations, not to fuel the senselessness of war.

Next Sunday, God willing, I will leave for Canada; therefore I would now like to address all the inhabitants of that country. Dear brothers and sisters of Canada, as you know, I will come among you especially in the name of Jesus to meet and embrace the indigenous peoples. Unfortunately, in Canada, many Christians, including some members of religious institutes, have contributed to the policies of cultural assimilation that, in the past, have severely harmed native communities in various ways. For this reason, I recently received some groups in the Vatican, representatives of indigenous peoples, to whom I expressed my sorrow and solidarity for the harm they have suffered. And now I am about to embark on a penitential pilgrimage, which I hope, with God's grace, will contribute to the journey of healing and reconciliation already undertaken. I thank you in advance for all the work of preparation and for the welcome you will give me. Thank you all! And I ask you to please accompany me in prayer.

And now I greet you, dear Romans and pilgrims, especially the Sisters of the Resurrection and the Missionaries of the Sacred Heart, who are holding their General Chapters in Rome. I greet the faithful of the Hermandad de la Virgen de las Nieves, of Los Palacios y Villafranca, Seville, and the young people following the formation course of the Regnum Christi movement. Young people make themselves heard!

I am pleased to reciprocate the greeting I received from the young people participating in the Giffoni Film Festival, which this year is dedicated to the "invisibles", that is, the people who are cast aside and excluded from social life. Thank you and best wishes! And I also greet the young people of the Immacolata.

I wish you all a blessed Sunday and please do not forget to pray for me. Have a good lunch, and arrivederci!

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**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE SECOND WORLD DAY FOR GRANDPARENTS
AND THE ELDERLY
24 July 2022**

"In old age they will still bear fruit" (Psalm 92:15)

Dear Friends,

"In old age they will still bear fruit" (Ps 92:15). These words of the Psalmist are glad tidings, a true "gospel" that we can proclaim to all on this second World Day for Grandparents and the Elderly. They run counter to what the world thinks about this stage of life, but also to the attitude of grim resignation shown by some of us elderly people, who harbour few expectations for the future.

Many people are afraid of old age. They consider it a sort of disease with which any contact is best avoided. The elderly, they think, are none of their concern and should be set apart, perhaps in homes or places where they can be cared for, lest we have to deal with their problems. This is the mindset of the "throw-away culture", which leads us to think that we are somehow different from the poor and vulnerable in our midst, untouched by their frailties and separated from "them" and their troubles. The Scriptures see things differently. A long life – so the Bible teaches – is a blessing, and the elderly are not outcasts to be shunned but living signs of the goodness of God who bestows life in abundance. Blessed is the house where an older person lives! Blessed is the family that honours the elderly!

Old age is not a time of life easily understood even by those of us who are already experiencing it. Even though it eventually comes with the passage of time, no one prepares us for old age, and at times it seems to take us by surprise. The more developed societies expend large sums on this stage of life without really helping people to understand and appreciate it; they offer healthcare plans to the elderly but not plans for living this age to the full. This makes it hard to look to the future and discern what direction to take. On the one hand, we are tempted to ward off old age by hiding our wrinkles and pretending to be forever young, while on the other, we imagine that the only thing we can do is bide our time, thinking glumly that we cannot "still bring forth fruit".

Retirement and grown children make many of the things that used to occupy our time and energy no longer so pressing. The recognition that our strength is ebbing or the onset of sickness can undermine our certainties. The fast pace of the world – with which we struggle to keep up – seems to leave us no alternative but to implicitly accept the idea that we are useless. We can resonate with the heartfelt prayer of the Psalmist: "Do not cast me off in the time of old age; forsake me not when my strength is spent" (71:9).

Yet that same psalm – which meditates on how the Lord has been present at every stage of our lives – urges us to persevere in hope. Along with old age and white hairs, God continues to give us the gift of life and to keep us from being overcome by evil. If we trust in him, we will find the strength to praise him still (cf. vv. 14-20). We will come to see that growing old is more than the natural decline of the body or the inevitable passage of time, but the gift of a long life. Aging is not a

condemnation, but a blessing!

For this reason, we ought to take care of ourselves and remain active in our later years. This is also true from a spiritual standpoint: we ought to cultivate our interior life through the assiduous reading of the word of God, daily prayer, reception of the sacraments and participation in the liturgy. In addition to our relationship with God, we should also cultivate our relationships with others: first of all by showing affectionate concern for our families, our children and grandchildren, but also for the poor and those who suffer, by drawing near to them with practical assistance and our prayers. These things will help us not to feel like mere bystanders, sitting on our porches or looking out from our windows, as life goes on all around us. Instead, we should learn to discern everywhere the presence of the Lord. Like "green olive trees in the house of God" (cf. Ps 52:10), we can become a blessing for those who live next to us.

Old age is no time to give up and lower the sails, but a season of enduring fruitfulness: a new mission awaits us and bids us look to the future. "The special sensibility that those of us who are elderly have for the concerns, thoughts and the affections that make us human should once again become the vocation of many. It would be a sign of our love for the younger generations". This would be our own contribution to the revolution of tenderness, a spiritual and non-violent revolution in which I encourage you, dear grandparents and elderly persons, to take an active role.

Our world is passing through a time of trial and testing, beginning with the sudden, violent outbreak of the pandemic, and then by a war that is harming peace and development on a global scale. Nor is it a coincidence that war is returning to Europe at a time when the generation that experienced it in the last century is dying out. These great crises risk anaesthetizing us to the reality of other "epidemics" and other widespread forms of violence that menace the human family and our common home.

All this points to the need for a profound change, a conversion, that disarms hearts and leads us to see others as our brothers or sisters. We grandparents and elderly people have a great responsibility: to teach the women and men of our time to regard others with the same understanding and loving gaze with which we regard our own grandchildren. We ourselves have grown in humanity by caring for others, and now we can be teachers of a way of life that is peaceful and attentive to those in greatest need. This attitude may be mistaken for weakness or resignation, yet it will be the meek, not the aggressive and the abusive, who will inherit the earth (cf. Mt 5:5).

One fruit that we are called to bring forth is protecting the world. "Our grandparents held us in their arms and carried us on their knees"; now is the time for us to carry on our own knees – with practical assistance or with prayer alone – not only our own grandchildren but also the many frightened grandchildren whom we have not yet met and who may be fleeing from war or suffering its effects. Let us hold in our hearts – like Saint Joseph, who was a loving and attentive father – the little ones of Ukraine, of Afghanistan, of South Sudan...

Many of us have come to a sage and humble realization of what our world very much needs: the recognition that we are

(continued) not saved alone, and that happiness is a bread we break together. Let us bear witness to this before those who wrongly think that they can find personal fulfilment and success in conflict. Everyone, even the weakest among us, can do this. The very fact that we allow ourselves to be cared for – often by people who come from other countries – is itself a way of saying that living together in peace is not only possible, but necessary.

Dear grandparents, dear elderly persons, we are called to be artisans of the revolution of tenderness in our world! Let us do so by learning to make ever more frequent and better use of the most valuable instrument at our disposal and, indeed, the one best suited to our age: prayer. “Let us too become, as it were, poets of prayer: let us develop a taste for finding our own words, let us once again take up those taught by the word of God”. Our trustful prayer can do a great deal: it can accompany the cry of pain of those who suffer, and it can help change hearts. We can be “the enduring ‘chorus’ of a great spiritual sanctuary, where prayers of supplication and songs of praise sustain the community that toils and struggles in the field of life”.

The World Day of Grandparents and the Elderly is an oppor-

tunity to proclaim once more, with joy, that the Church wants to celebrate together with all those whom the Lord – in the words of the Bible – has “filled with days”. Let us celebrate it together! I ask you to make this Day known in your parishes and communities; to seek out those elderly persons who feel most alone, at home or in residences where they live. Let us make sure that no one feels alone on this day. Expecting a visit can transform those days when we think we have nothing to look forward to; from an initial encounter, a new friendship can emerge. Visiting the elderly who live alone is a work of mercy in our time!

Let us ask Our Lady, Mother of Tender Love, to make all of us artisans of the revolution of tenderness, so that together we can set the world free from the spectre of loneliness and the demon of war.

To all of you, and to your loved ones, I send my blessing and the assurance of my closeness and affection. And I ask you, please, not to forget to pray for me!

Rome, Saint John Lateran, 3 May 2022, Feast of the Apostles Philip and James

FRANCIS

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

Annual Hiroshima Day Commemoration

Join Christians for Peace and the Hunter Peace Group on Saturday **6 August** for their annual Hiroshima Day Commemoration. **From 11am at Peace Park** (Maitland Road, Tighes Hill) there will be a service and BBQ picnic. Former Greens Senator Lee Rhiannon and Father Rod Bower from the Anglican Diocese of Newcastle will be the guest speakers. For more information contact the Hunter Peace Group at hunterpeacegroup.2016@gmail.com or phone 0476 884 200 or reach out to Christians for Peace at doug.isabel35@gmail.com or phone 0431 935 097.

Claiming Hope: Creative Healing Retreat

Join the MGL Sisters at Carmel House from 12 to 14 August for a healing retreat experience. Come to God in your woundedness, journey with Him through creativity, and allow Him to transform you into a living sign of hope.

Enquiries: mgl sisters.sydney@gmail.com

Bookings: www.trybooking.com/BWMJN

Rediscovering Joy- Finding Wonder and Joy in the word of God.

Join us for a Day with Sr Mary Coloe, current Associate Professor of New Testament studies within the University of Divinity Melbourne.

In a retreat style and setting, Sr Mary will help us examine how rich and life-giving Scripture can be, revealing a God whose story intends to renew our lives and calls us to actively engage with the world.

Date: 15 August 2022

Time: 9.00am - 3.00pm (arrive from 8.30am)

Venue: Crowne Plaza Hunter Valley

Cost: \$30

To register go to: www.eventbrite.com.au/e/rediscovering-joy-tickets-339651395467

Applications are now open for the 2023 Pastoral Placement Program

The Pastoral Placement Program offers participants an experience of ministry in the Diocese of Maitland-Newcastle. The purpose of this program is to give participants the opportunity to experience different workplaces and ministries across the diocese. These ‘on the ground’ ministry work placements help people explore the opportunities that are available to them to serve God and the local community of the Catholic Church in the Diocese of Maitland-Newcastle. The Pastoral Placement Program provides participants a year-long discernment journey, involving the see, judge, act philosophy, to make an informed choice about the possibility of their future ministry or career choices.

For more information and to learn to how to apply go to:

<https://www.mn.catholic.org.au/church-mission/catholic-life/pastoral-placement-program/>

Praying the Gospels

You are invited to connect and pray with each other across the Diocese from your own home. God speaks to us through the words of the Gospel and then through artist's images of the Gospel message.

Join us each Wednesday 5.00-5.45pm.

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

Password: pray

For more information contact:

rose.mcallister@mn.catholic.org.au



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.
Parish Office 02 6554 6401

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

4.00pm 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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