



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 31 JULY 2022,

EIGHTEENTH SUNDAY IN ORDINARY TIME YEAR C

Ignatian discernment: making better choices

A new pilgrim, Ignatius once let a donkey decide whether he would go after and attack a man he met on the road who had insulted Mary, the mother of Jesus. The donkey took the better path, and so then did Ignatius.

The Church celebrates the feast of Saint Ignatius of Loyola on 31 July.

Born into minor nobility in Spain in the late 15th century, he became a soldier. During a losing battle at Pamplona, he was wounded by a cannonball. Brought dangerously close to death, he recovered in the family home at Loyola. With the only books being on the Life of Christ and the Lives of the Saints, he began having day-dreams about serving Christ similar to St Francis of Assisi or St Dominic. This was to begin his road to becoming a pilgrim, a student at the University of Paris, a giver of what became known as (the) Spiritual Exercises, and founder of the Society of Jesus (Jesuits). The Ignatian path to God is through discernment and ‘finding God in all things’.

A new pilgrim, Ignatius once let a donkey decide whether he would go after and attack a man he met on the road who had insulted Mary, the mother of Jesus. As a knight, he felt it appropriate to kill in order to defend the honour of the Mother of God. At a fork in the road, the donkey took the better path, and so then did Ignatius.

It is not often, however, that we are faced with such obvious good and bad choices. Often our choices are more nuanced and made because of often complex and competing motives. How then to make the right choice? How, in the language of Ignatius and the Jesuits, to discern that choice? The wiser and older Ignatius often talked about ‘the greater glory of God’ – the better choice to give the ‘greater glory’.

TAKING ACTION

Ignatius’ God was one of sustained presence and constant communication who encourages us towards taking action. Not just any action, but the better action – the action which we have discerned that will bring about the deeper reverence, the more loving service, the more joyful praise.

Discernment then is the constant disposition towards choosing the better of two good options. Ignatius noted our motives when making decisions take on two configurations -- ‘consolation’ and ‘desolation’.

Consolation gives us joy and deep peace, confidence and hope. When consoled there is a sense of lightness and ease within us as we go about our day. Desolation leads us away from God’s presence, into a sense of anxiety, heaviness, and negativity with self and others. Desolation is associated with losing a sense of our own worth or with the evaporation of our hope.

AWARENESS EXAMEN

The regular practice of the awareness examen helps us become aware of consolation and desolation in ourselves and our day.

By finding cause for gratitude, and calling on the presence of the Spirit to be with us as we recall our day, we are accompanied in reflecting on what had happened. As we see desolation entering our thinking and acting, we become more conscious of the deeper currents of our lives and humbler before the God who wants us to receive joy and peace in his presence.

In our life of small and large decisions, we make the better choice when we are led by the movements of the Holy Spirit. We can call on this same Spirit for light to see clearly the better option.

STAR GAZING

In his later years as an administrator in Rome, Ignatius used to look up at the stars by evening from the rooftop of the Jesuit curia in Rome. It was quite often at this time that tears would well up in his eyes from both gazing at the beauty of the universe and in the outpouring of God’s love he felt so personally as he reflected on his experience day by day.

The God of all consolation had given him the grace he had once named in a letter: ‘may it please Our Lady, to obtain for us from her divine Son, the grace that, despite all our pain and troubles, our weak and feeble spirits might be transformed, into spirits which are strong, and which sing God’s praises with joy’.

James O’Brien 17 July 2019

<https://www.australiancatholics.com.au/article/ignatian-discernment--making-better-choices>

Parish Timetable

Mon 1 AUG	9am Counters– Team 2 12pm Community Kitchen
Tue 2 AUG	9.30am Christian Meditation 12pm Community Kitchen 3.30pm Holy Hour, followed by Benediction 4.30pm Mass
Wed 3 AUG	9.30am Mass 11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen
Thu 4 AUG	12pm Community Kitchen
Fri 5 AUG	9.30am Mass
Sat 6 AUG	9.30am Mass 4.00pm Confession 6.00pm Vigil Mass
Sun 7 AUG	8.00am Mass 10.00am Mass

Parish Notices

- There will be no Mass or bible study on Thursday 4 Aug as Fr Peter will be away.
- Vigil Mass on the 6th Aug will be at 6pm as Fr Peter will be returning from Sydney.
- Planned giving tax receipts for the 21/22 FY are available for collection from the table inside the church.
- The readers roster for the period of 6 Aug—25 Sep has been emailed out and hard copies are available in the red folder on the table inside the church.
- There will be a Mass on Monday 8th Aug at 9.30am for the **Mary MacKillop Feast Day**
- There will be Mass on Monday 15th Aug at 9.30am & 5pm for the **Feast of the Assumption**

Please Give Generously to the Fowle Family This Weekend

This weekend the parish will have a collection for the Fowle family who lost everything in a house fire a few weeks ago. 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>

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)

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.**

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, 3 Sep, 10 Sep & 17 Sep.

Hits From The Movies

Sing-along and Afternoon Tea
Fundraiser for
Operation Christmas Child Shoebox Appeal

Saturday 20th August at 2pm

Forster Christian Life Centre,
3 Kenrose Street, Forster

Music provided by Forster Jumping
Fleas Ukulele Band

Entry \$10, includes afternoon tea.



Saints and Feasts



Ignatius in his armour, in a 16th-century painting

31ST JULY ST IGNATIUS OF LOYOLA, PRIEST (ca. October 27, 1491 – July 31, 1556) was a Spanish knight from a local Basque noble family, hermit, priest since 1537, and theologian, who founded the Society of Jesus (Jesuits) and, on 19 April 1541, became its first Superior General. Loyola's devotion to the Catholic Church was characterized by absolute obedience to the Pope. After being seriously wounded in the Battle of Pamplona in 1521, he underwent a spiritual conversion while in recovery. After claiming to experience a vision of the Virgin Mary and the infant Jesus at the shrine of Our Lady of Montserrat in March 1522, he went to Manresa, where he began praying for seven hours a day, often in a nearby cave, and formulating the fundamentals of the Spiritual Exercises. Ignatius and a few followers bound themselves by vows of poverty, chastity, and obedience. In 1539, they formed the Society of Jesus, approved in 1540 by Pope Paul III, as well as his Spiritual Exercises approved in 1548. Loyola also composed the Constitutions of the Society. He died in July 1556, was beatified by Pope Paul V in 1609, canonized by Pope Gregory XV in 1622, and declared patron of all spiritual retreats by Pope Pius XI in 1922. Ignatius is a foremost patron saint of soldiers, the Society of Jesus, the Basque Country, and the provinces of Gipuzkoa and Biscay.

1ST AUGUST, ST ALPHONSUS LIGUORI was born near Naples in 1696, and was the son of a nobleman. He was a successful lawyer before being ordained a priest at the age of 29. In 1731, Alphonsus refounded a community of nuns and a year later he founded the Congregation of the Holy Redeemer; a community of priests dedicated to preaching to the poor in rural towns. He was bishop of Saint Agatha dei Goti for thirteen years before retiring due to ill health. He published more than thirty theological and devotional works and as a result was declared a Doctor of the Church in 1871.

3RD AUGUST, ST DOMINIC DE GUZMAN was born in Calaruega,

Spain, in c.1170. One legend suggests that at his baptism, his mother saw a shining star appear in front of him. Dominic became a priest at the age of twenty six, and several years later was made the unofficial leader of a papal mission to the Albigensian heretics in the French province of Languedoc. For this work he trained a group of religious women and established a nunnery at Prouille. Soon the idea of an order of preachers began to grow, and in 1216 the order of Friars Preachers was formally approved by Rome. With a strong emphasis on the vow of poverty, the Friars Preachers became popular missionaries in Western Europe, Asia and the Americas.

4TH AUGUST, ST JOHN VIANNEY, (8 May 1786 – 4 August 1859), was a French parish priest who is venerated in the Catholic Church as a saint and as the patron saint of parish priests. He is often referred to as the "Curé d'Ars" (i.e., Parish Priest of Ars), internationally known for his priestly and pastoral work in his parish in Ars, France, because of the radical spiritual transformation of the community and its surroundings. Catholics attribute this to his saintly life, mortification, his persevering ministry in the sacrament of confession, and his ardent devotion to the Blessed Virgin Mary.

6TH AUGUST, TRANSFIGURATION OF THE LORD is an episode in the New Testament narrative in which Jesus is transfigured and becomes radiant upon a mountain. The Synoptic Gospels (Matthew 17:1-9, Mark 9:2-8, Luke 9: 28-36) describe it and 2 Peter 1:16-18 refers to it. On the mountain, Jesus begins to shine with bright rays of light. Then the prophets Moses and Elijah appear next to him and he speaks with them. Jesus is then called "Son" by voice in the sky, assumed to be God the Father, as in the Baptism of Jesus. The transfiguration is one of the five major milestones in the gospel narrative of the life of Jesus, the others being Baptism, Crucifixion, Resurrection, and Ascension. The transfiguration not only supports the identity of Jesus as the Son of God (as in His Baptism), but the statement "listen to him", identifies him as the messenger and mouth-piece of God. The significance of this identification is enhanced by the presence of Elijah and Moses, for it indicates to the apostles that Jesus is the voice of God "par excellence", and instead of Elijah or Moses, he should be listened to, surpassing the laws of Moses by virtue of his filial relationship with God.

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 31 Jul 22

The **Promoters of Safeguarding** continue to endorse a culture of safeguarding within the Parish. Following guidance from Parish Priest, Fr Peter Street, we are **reminding parishioners of safety issues in and around parish buildings**:

- Firstly, and foremost, Fr Peter has directed that all helpers (e.g. acolytes, readers, sacristans) in the church are to ascend and descend from the altar via the handrail on the carpark side of the altar.
- Secondly, Fr Peter is informing the parish community that, for safety, he has had handrails constructed at the steps fronting Lake Street to assist entering the Parish Office.
- Also, at the rear of the office, parishioners are reminded that there are ramps for easy access to the Parish Office and to the Hall which may assist those with mobility issues.
- If you wish to wear a mask when visiting the Church, Parish Office and Hall, you are most welcome to do so.
- Children should be under adult supervision at all times including when they use the toilet facilities.
- Access to the church requires passing through the carpark where vehicles (including delivery trucks and taxis) may be moving so vigilance is needed.
- Drivers, in turn, are reminded of their responsibility to ensure the safety of others, including those with mobility issues, when using the carpark.
- Drivers should also take care when leaving the carpark as a sharp left turn is required into any of the 3 lanes on Lake Street before reaching the traffic lights on Macintosh Street.
- Parishioners with restricted mobility may request Fr Peter to deliver Holy Communion to them where they are seated/standing.
- Parishioners with restricted mobility are reminded that care should be taken when accessing pews as kneelers may be down thus representing a trip hazard.
- Parishioners are asked to report to the Parish Office any safety concerns they have regarding our church properties and surrounds so that these can be addressed by **elimination, substitution, engineering controls, administrative controls and personal protective equipment**.



PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Brian Carroll Parkes & Martin McWilliams

Anniversaries:

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

Michael Meyer, Imogen Ralph, Joe Camilleri, 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.



Eighteenth Sunday in Ordinary Time Year C

Sunday 31 Jul 2022

Fr Peter: Dear Brothers and Sisters, through Christ, our refuge and strength, we make our prayers to the Lord.

1. Reader: That the Holy Church will continue to send forth missionaries to give witness to the Gospel. In faith we pray:

All: Lord, hear our prayer.

2. Reader: That those who experience hunger and famine will be relieved of their suffering.

In faith we pray:

All: Lord, hear our prayer.

3. Reader: That world leaders will make just decisions in sharing the world's resources for the good of all humankind. In faith we pray:

All: Lord, hear our prayer.

4. Reader: That our parish community may find strength and wisdom to put aside needless possessions and to keep the Lord in our hearts. In faith we pray:

All: Lord, hear our prayer.

5. Reader: That the penitential pilgrimage of Pope Francis to Canada will be a time of healing and reconciliation for First Nations people who have been harmed in any way by the Church.

In faith we pray:

All: Lord, hear our prayer.

6. Reader: That the people of Ukraine will be safe from violence and aggression and those fleeing from danger will find safety and support. In faith we pray:

All: Lord, hear our prayer.

7. Reader: That the sick will find healing through the Word of God, especially all those in our parish bulletin. In faith we pray:

All: Lord, hear our prayer.

8. Reader: That those who have died will find refuge in the Lord forever, especially Brian Carroll Parkes & Martin McWilliams. In faith we pray:

All: Lord, hear our prayer.

Fr Peter: Loving Father, you are our strength and our refuge. Hear our prayers, and help us to serve your name through right judgment and justice. We ask this through Christ our Lord.

All: Amen.

Sunday 31 Jul 2022
Eighteenth Sunday in Ordinary Time Year C

Entrance Antiphon

Ps 69:2,6

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

First Reading

Eccl 1:2; 2:21-23

A reading from the book of Ecclesiastes

Vanity of vanities, the Preacher says. Vanity of vanities. All is vanity! For so it is that a man who has laboured wisely, skilfully and successfully must leave what is his own to someone who has not toiled for it at all. This, too, is vanity and great injustice; for what does he gain for all the toil and strain that he has undergone under the sun? What of all his laborious days, his cares of office, his restless nights? This, too, is vanity.

Responsorial Psalm

Ps 89:3-6. 12-14. 17. R. v.1

(R.) In every age, O Lord, you have been our refuge.

1. You turn men back into dust and say: 'Go back, sons of men.'

To your eyes a thousand years are like yesterday, come and gone, no more than a watch in the night. (R.)

2. You sweep men away like a dream, like grass which springs up in the morning. In the morning it springs up and flowers: by evening it withers and fades. (R.)

3. Make us know the shortness of our life that we may gain wisdom of heart. Lord, relent! Is your anger for ever? Show pity to your servants. (R.)

4. In the morning, fill us with your love; we shall exult and rejoice all our days. Let the favour of the Lord be upon us: give success to the work of our hands. (R.)

Second Reading

Col 3:1-5, 9-11

A reading from the letter of St Paul to the Colossians

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

That is why you must kill everything in you that belongs only to earthly life: fornication, impurity, guilty passion, evil desires and especially greed, which is the same thing as worshipping a false god; and never tell each other lies. You have stripped off your old behaviour with your old self, and you have put on a new self which will progress towards true

knowledge the more it is renewed in the image of its creator; and in that image there is no room for distinction between Greek and Jew, between the circumcised or the un-circumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything.

Gospel Acclamation

Mt 5:3

Alleluia, alleluia! Happy the poor in spirit; the kingdom of heaven is theirs! Alleluia!

Gospel

Lk 12:13-21

A reading from the holy Gospel according to Luke

A man in the crowd said to Jesus, 'Master, tell my brother to give me a share of our inheritance.' 'My friend,' he replied, 'who appointed me your judge, or the arbitrator of your claims?' Then he said to them, 'Watch, and be on your guard against avarice of any kind, for a man's life is not made secure by what he owns, even when he has more than he needs.'

Then he told them a parable: 'There was once a rich man who, having had a good harvest from his land, thought to himself, "What am I to do? I have not enough room to store my crops." Then he said, "This is what I will do; I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time." But God said to him, "Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?" So it is when a man stores up treasure for himself in place of making himself rich in the sight of God.'

Communion Antiphon

Wis 16:20

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

Readings for Next Week 6/7 August

First Reading

Wis 18:6-9 In the destruction of their foes, God called them and made them glorious.

Responsorial Psalm

Ps 32:1. 12. 18-20. 22. R. v.12 (R.) Happy the people the Lord has chosen to be his own.

Second Reading

Heb 11:1-2, 8-19 The power of faith.

Gospel Acclamation

Mt 24:42. 44 Alleluia, alleluia! Be watchful and ready: You know not when the Son of Man is coming. Alleluia!

Gospel

Lk 12:32-48 Be as servants, wide awake at the return of their master.

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 31 Jul 2022
SCRIPTURE COMMENTARY by Brendan Byrne SJ

For once there is a common theme running across all three readings today, including the second, from Paul's Letter to the Colossians (3:1-5, 9-11). The theme is that denoted by the Greek word 'pleonexia', which literally means 'the desire to have more and more'. It is usually translated 'avarice' or 'greed', both of which are accurate enough but do not quite catch the full nuance of the Greek.

St Luke's Gospel makes much of the hindrance wealth creates for discipleship – and ultimately for attaining fullness of life in community with God and fellow human beings. The problem lies not so much in wealth itself as in the desire to have more and more, which is exactly what is meant by pleonexia.

In Luke's view human beings are very insecure creatures. We are afraid for the future and, in that fear, desperately clutch at what would seem to offer protection and security against all manner of threats. Wealth seems to be the most obvious source of security: with wealth we shall not go hungry or thirsty, we shall have a good roof over our heads, we shall gain influence and power; we are more likely to have good health, a long life, and enjoy the best life has to offer. But the deep fear that feeds our insecurity also feeds the desire for wealth. That desire itself can become insatiable. It can threaten to take over and control everything, making us increasingly insensitive and oblivious to other and deeper values: the needs of our fellow human beings and above all our relationship with God.

This is what Jesus illustrates in the parable told in the **Gospel** for today (Luke 12:13-21). Prompting the parable is a request from a man who wants Jesus to intervene in a dispute between himself and his brother regarding the dividing up of the family inheritance. The request is not unreasonable but it illustrates how preoccupation with matters of this kind may make people deaf to the deeper and more significant issues that Jesus is addressing.

The parable – like all good parables – would quickly engage Jesus' hearers. Poor, as the majority of them doubtless were, they would envy the landowner whose land had been so productive that his chief problem was finding space to store his harvest. They would envy even more his prospect of being able to sit back later on and enjoy the good life because he had so much security stored up for many years to come.

How keenly, then, they would feel the intervention of God: 'This very night the demand will be made for your soul.' 'Soul' basically refers to life itself but there is an overtone, surely, of the quality of a person: 'what you're worth as a human being'. This is what God will enquire about in terms of capacity for eternal life, for enjoying the riches of life with God. And it is exactly this question about the deeper human values that the man's preoccupation with his wealth – its safe storage and the material benefits it brings – has caused him to neglect.

The only security that is really lasting consists in being 'rich' in the sight of God. This is because relationship with God is the only relationship or attachment that can transcend the barrier of death. The parable powerfully illustrates how attachment to wealth – the desire to acquire, hold on to and enhance it – prevents people from attending to the relationship with God that brings the only security that counts in the long run.

Such desire also poisons human relationships and erodes the concern for others that is the basis of community. Attachment to wealth in this sense is incompatible with living, sharing and celebrating what Jesus is living, sharing and celebrating: the hospitality God is offering both now and in the life to come.

The **First Reading**, from Ecclesiastes 1-2, serves as a pointer to the theme of the Gospel. The shortness of human life and its inevitable limiting by death makes labouring and toiling for wealth 'vanity': that is, something ultimately without meaning.

In the rich passage from Colossians making up the **Second Reading**, 'greed' (pleonexia) is simply one in a list of vices that Paul says belong to the old, pre-conversion way of life that believers have now 'died' to through baptism. They now share the risen life of the Lord, in which is being realised the Creator's original design for human beings to be made in the image and likeness of God (Gen 1:26-28). Paul does not mean that believers have to pretend to be living some heavenly life, cut off from the realities of present earthly existence. Rather, a sense of the immense dignity that they already have in a hidden sense should have a transformative effect upon the way they live now.

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The Sacraments of Healing

295. Why did Christ institute the sacraments of Penance and the Anointing of the Sick?

Christ, the physician of our soul and body, instituted these sacraments because the new life that he gives us in the sacraments of Christian initiation can be weakened and even lost because of sin. Therefore, Christ willed that his Church should continue his work of healing and salvation by means of these two sacraments.

https://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html#The%20Sacraments%20of%20Healing

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 anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, 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. Let us ask ourselves why the Lord, while appreciating Martha's generous attentiveness, says that Mary's attitude 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 roll up your sleeves, 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 sensed that there is a "good portion" that must be accorded first place. Everything else comes after, like a stream flowing from the source. And so we wonder: what is this "good portion"? It is listening to Jesus' words. The Gospel says Mary "sat at the Lord's feet and listened to his teaching" (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 good portion, that which 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 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 work 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 allowing this to 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 Lord's wishes.

May the Virgin Mary teach us to choose the good portion, which will never be taken from us.

After the Angelus, the Holy Father continued:

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. He 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 and intercession of this priest help us to feel the joy of sharing the Gospel with our brothers and sisters. 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 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 also remain 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 international stakeholders 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 above all 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 with prayer.

And now I greet you, dear people of Rome 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, to 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. Enjoy your lunch. Arrivederci!

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Fr Jacques Hamel: an example of simplicity and authenticity

On his sixth anniversary we remembered Fr Jacques Hamel who was attacked and killed by two jihadists in his parish church of Saint-Étienne-du-Rouvray, in Normandy, France on 26 July 2016, while celebrating Holy Mass. Fr Hamel would go on to become the first priest to be martyred by Muslim extremists in Western Europe in the XXI century.

“The martyrdom of Fr Jacques Hamel has been proven”, says Fr Paul Vigouroux, postulator for the priest’s cause of beatification, speaking to pontifical charity Aid to the Church in Need, on the sixth anniversary of his murder. Fr Vigouroux explains that “this was a violent and premeditated death, caused by hatred for the Christian faith. The French police have proven this to be the case, and it has been included in his file”.

Fr Jacques Hamel was murdered by two jihadists in his parish church of Saint-Étienne-du-Rouvray, in Normandy, France on 26 July 2016, while celebrating Holy Mass.

Six years after the crime, the Vatican is analysing the cause for his beatification, while the Church of Saint Stephen, in Saint-Étienne-du-Rouvray, near Rouen, has become a place of pilgrimage. “The faithful flock to the church or to Fr Hamel’s grave, in groups or by themselves”, Fr Paul Vigouroux, a priest in the diocese of Rouen, tells ACN. This devotion speaks also to the appeal, to modern man, of the personality of a simple person who loved his daily life.

Several miracles and cures have already been attributed to the martyred French priest, explains the postulator. “One example is a person who claims to have been healed after placing his paralysed hands on Fr Hamel’s grave. We have the paperwork from his doctor. There are definitely supernatural elements that have encouraged us to keep up our work”.

Fr Hamel was stabbed several times before he died. Following the crime, the diocese began its investigation, gathering documents and testimonies to obtain the facts. Once this stage of the work was complete the dossier was sent to Rome, which published a decree saying that due process was followed and that the case is being studied. “The Church likes to take its time”, says Fr Vigouroux.

During a suffrage Mass for the French priest, celebrated by the Pope on 14 September 2016, Francis said “today in the

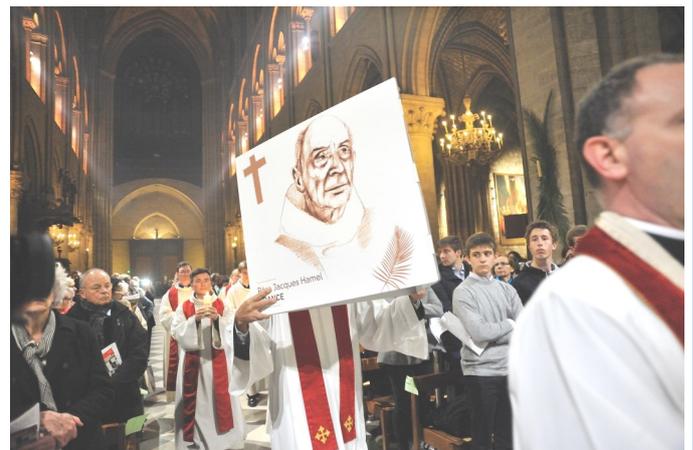
Church there are more Christian martyrs than there were in the early days. Today Christians are murdered, tortured, imprisoned, and slaughtered because they refuse to deny Jesus Christ. In this history, we come to our Fr Jacques: he is part of this chain of martyrs.”

Jacques Hamel was born on 30 November 1930 in Darnétal, in the industrial outskirts of Rouen, Normandy. He had been a priest for 58 years when he was murdered. He spent his life in service of others, celebrating weddings, baptisms, and accompanying the sick. He was active in ecumenical and inter-religious dialogue, including with the Muslim and Jewish communities, whom he visited frequently.

The postulator of his cause explains that one of the main messages of Fr Hamel’s life is simplicity and authenticity. “He did not try to be the centre of attention, nor did he wish to be famous.” However, he would go on to become the first priest to be martyred by Muslim extremists in Western Europe in the XXI century.

By Glaisys Carbonell

Featured Image: Night of witnesses 2021 in France honouring Fr Jacques Hamel. Credit: Marc-Antoine Mouterde.



<https://aidtochurch.org/news/our-news/fr-jacques-hamel-an-example-of-simplicity-and-authenticity>

Music for the 10am Mass 31st July

ENTRANCE: All The Ends Of The Earth (AOV76)

GIFTS: Take Lord Receive

Youtube link - [Take Lord Receive / HD with lyrics on screen - John Foley / Saint Louis Jesuits - YouTube](#)

COMMUNION: Be Not Afraid (AOV114)

REFLECTION: Give Thanks

Youtube link - [Don Moen - Give Thanks | Live Worship Sessions - YouTube](#)

RECESSIONAL: Christ Be Near Us



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

Palms Australia: Celebrating a Return to Global Mission

Once again Australian Catholics are being offered deep re-engagement with our sisters and brothers globally. COVID challenged our ability to travel and reach beyond, but now is a time we can consider Mission opportunities abroad again. If you decide to respond to the call and share your skills; to mentor those with little other opportunities, you will be prepared and supported by Palms Australia who have engaged Australian Catholics in this mission since 1961.

Enquire online or Ph: 0422 742 567 about a placement to engage your skills and Register for a Webinar on Monday 1 August at 7:00 pm for the chance to talk directly with Palms' partner communities abroad and two Australian program participants recently posted to work with them. Invite your friends. The stories will inspire.

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

Community action needed to stop domestic and family violence

Family and domestic violence knows no boundaries and occurs across all demographics and socioeconomic categories. Complacency is complicity; never for a moment should you think that you and your loved ones are immune to the ever-growing risk it presents. The first thing you can do to protect yourself is be educated. Family and domestic violence can affect anyone but the majority of perpetrators are men and the majority of victims are women and children. Both forms of violence include a range of behaviours including but not limited to physical violence, emotional abuse, psychological abuse, including; intimidation and harassment and coercive control which could be controlling a partner's access to finances; excessive or unreasonable monitoring of a person's movements; and isolating a person from contact with their family or friends.

According to the Australian Bureau of Statistics Personal Safety Survey one in six women have experienced physical and sexual violence by a current or previous partners since the age of 15; one in four women have experienced emotional abuse by a current or previous partners since the age of 15; and one in five women have experienced sexual violence since the age of 15.

The Australian Institute of Health and Welfare surveyed of 15,000 women online and found that during the three months leading up to May 2020, 4.6 per cent of women had experienced physical or sexual violence from a current or former cohabiting partner. Almost two-thirds of women said the violence had started or escalated since the commencement of the COVID-19 pandemic. Relative to other age groups, young women aged 18-24 had the highest prevalence rates across all types of domestic violence reported.

Domestic and family violence is abhorrent. Every person should be safe to live in relationships that are free from any form of abuse, coercion, or violence. Why is it then, that some people stay in

these relationships with those that cause them harm? There are many factors that may lead to a person staying in a violent or abusive relationship, some of these reasons include the victims having a deep sense of guilt or shame or a fear of retribution if they leave. They may feel a sense of obligation to the perpetrator or lack the resources or money to leave, often because the perpetrator also controls their finances and other assets. They may have a limited support network or have other reasons they cannot explain. Whatever the reason, we as a community need to be careful that we are slow to judge and quick to support those who are affected by this crime.

Based on the statistics of how many people are victims of domestic and family violence it is probable that you know of or will come in contact with someone who is or has been affected by violence at the hands of an intimate partner or other family member. Family and friends are often the first people a victim will tell.

Whilst this can be very confronting if you are the family member or friend being confided in, it is important that you remain calm and listen without judgement. Give the person time to speak and tell you their story, help them make a safety plan and if possible help them find a safe place to stay if they choose to leave.

Whilst we all want our family and friends to be safe and free from harm, it is important that we are supportive, not directive and we give victims of abuse the space they need to think and make their own decisions. That said, we need to support them to seek help and report their abuse to police. After all, domestic and family violence is a crime. There is no place for it in our community.

If you are in immediate danger, call the NSW Police on 000. Or if you or know someone you are experiencing domestic and family violence call 1800 RESPECT (1800 737 732) or visit www.1800respect.org.au

Gary Christensen is the Director of CatholicCare Social Services Hunter-Manning



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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