



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 18 SEPTEMBER 2022,

TWENTY-FIFTH SUNDAY IN ORDINARY

Service, devotion, witness

Shortly after her death, Pope Francis sent a telegramme to offer his condolences to King Charles III for the death of his mother, the UK's longest-serving monarch.

"Deeply saddened to learn of the death of Her Majesty Queen Elizabeth II, I offer heartfelt condolences to Your Majesty, the Members of the Royal Family, the People of the United Kingdom and the Commonwealth."

The Pope said he joins everyone who mourns her loss *"in praying for the late Queen's eternal rest, and in paying tribute to her life of unstinting service to the good of the Nation and the Commonwealth, her example of devotion to duty, her steadfast witness of faith in Jesus Christ and her firm hope in his promises."*

Pope Francis also commended *"her noble soul"* to the mercy of God the Father.

"I assure Your Majesty of my prayers that Almighty God will sustain you with his unfailing grace as you now take up your high responsibilities as King. Upon you and all who cherish the memory of your late mother, I invoke an abundance of divine blessings as a pledge of comfort and strength in the Lord."

<https://www.vaticannews.va/en/pope/news/2022-09/pope-francis-telegram-death-britain-queen-elizabeth.html>



Parish Timetable

Mon 19 SEP	9am Counters– Team 9 12pm Community Kitchen
Tue 20 SEP	9.30am Christian Meditation 12pm Community Kitchen
Wed 21 SEP	11am Novena of Our Lady of Perpetual Help 12pm Community Kitchen
Thu 22 SEP	12pm Community Kitchen
Sat 24 SEP	9.30am Mass 4.00pm Confession 5.00pm Vigil Mass
Sun 25 SEP	8.00am Mass 10.00am Mass

Parish Notices

- There will be **NO WEEKDAY MASSES** between **19–23 Sep** as Fr Peter will be away on retreat.
- **The parish office will be closed from Thu 22 Sep–Tue 4 Oct** as Fr Peter and Danielle will be away.
- **New carpet** will be installed in the church from **24 Oct–28 Oct**. During this time the church will be closed and **Mass will be held in the parish hall at 4.30pm on Tue and 8am on Wed, Thu & Fri.**

Parish Review Visit - Saturday 8 October

All members of our parish are invited to attend a gathering with Fr Matthew Muller and Teresa Brierley to discuss new parish leadership and the pastoral planning needs of the parish.

Date: 8 Oct 2022

Time: 10.30am - 1.30pm

Place: Parish Hall, 31 Lake Street Forster

Bring a plate of food to share for morning tea. Lunch will be provided.

Purpose: Begin or review Pastoral Planning for the Parish and imagine where the parish will be in 6-12 years' time.

Schedule:

- Gathering and morning tea.
- Presentation: New continuous development program for Clergy.
- Presentation: Leadership model.
- Strengths/Weaknesses/Opportunities/Threats(SWOT) analysis.
- Discussion: What will the Parish look like in 6 years and 12 years.
- Lunch

Please contact the parish office to register for this event for catering purposes.

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.**



Theme: End racism. Build peace.

Each year the International Day of Peace is observed around the world on 21 September. The UN General Assembly has declared this as a day devoted to strengthening the ideals of peace, through observing 24 hours of non-violence and cease-fire.

But achieving true peace entails much more than laying down arms. It requires the building of societies where all members feel that they can flourish. It involves creating a world in which people are treated equally, regardless of their race.

As Secretary-General António Guterres has said:

“Racism continues to poison institutions, social structures, and everyday life in every society. It continues to be a driver of persistent inequality. And it continues to deny people their fundamental human rights. It destabilizes societies, undermines democracies, erodes the legitimacy of governments, and... the linkages between racism and gender inequality are unmistakable.”

Please pause at 12 Noon local time and join people all across the globe in a Minute of Silence/Moment of Peace.

To learn more go to: <https://www.un.org/en/observances/international-day-peace>

PARISH MOBILE NUMBER

Please note our new preferred phone contact for the parish office

0475 242 695

Saints and Feasts

19TH SEPTEMBER ST JANUARIUS, BISHOP AND MARTYR was born in Italy and was bishop of Benevento during the Emperor Diocletian persecution. Bishop Januarius went to visit two deacons and two laymen in prison. He was then also imprisoned along with his deacon and lector. They were thrown to the wild beasts, but when the animals did not attack them, they were beheaded. What is believed to be Januarius' blood is kept in Naples, as a relic. It liquifies and bubbles when exposed in the cathedral. Scientists have not been able to explain this miracle to date. St. Januarius lived and died around 305 A.D.

20TH SEPTEMBER ST ANDREW KIM TAE-GON PRIEST, Paul Chong Ha-sang, and companions, martyrs. The evangelization of Korea began during the 17th century through a group of lay persons. A strong vital Christian community flourished there under lay leadership until missionaries arrived from the Paris Foreign Mission Society. During the terrible persecutions that occurred in the 19th century (in 1839, 1866, and 1867), one hundred and three members of the Christian community gave their lives as martyrs. Outstanding among these witnesses to the faith were the first Korean priest and pastor, Andrew Kim Taegon, and the lay apostle, Paul Chong Ha-sang.

Statue of Saint Andrew Kim Taegon, the first Korean Catholic priest



Among the other martyrs were a few bishops and priests, but for the most part lay people, men and women, married and unmarried, children, young people, and the elderly. All suffered greatly for the Faith and consecrated the rich beginnings of the Church of Korea with their blood as martyrs. Pope John Paul II, during his trip to Korea, canonized these martyrs on May 6, 1984, and inserted their feast into the Calendar of the Universal Church.

21ST SEPTEMBER ST MATTHEW, APOSTLE, EVANGELIST, St Matthew was originally a tax collector for the Roman Government at Capernaum, before Jesus called him to be-

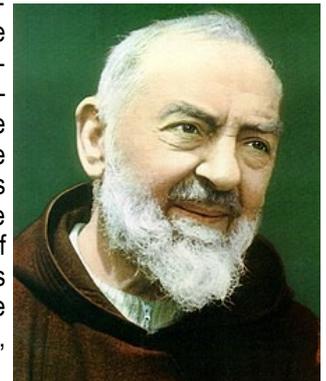
come an apostle. Jesus' contemporaries were surprised to see him associating with someone like Matthew, but Jesus explained that he had come "not to call the just, but the sinners". In the Gospels of Mark and Luke, Matthew is called Levi, and so it is thought that he may have had both names. The first Gospel was believed to have been written by Matthew. His account of Christ's life was written for his fellow Jews; to convince them that their anticipated Messiah had indeed come in the person of Jesus.



St Matthew (c. 1611) by Peter Paul Rubens

23RD SEPTEMBER ST PIUS OF PIETRELCINA, PRIEST - Francesco, named in honour of St. Francis of Assisi, was born to Giuseppa and Grazio Forgione, peasant farmers, in the small Italian village of Pietrelcina on May 25, 1887. From his childhood, it was evident that he was a special child of God. He became a Capuchin novice at the age of sixteen and received the habit in 1902. Francesco was ordained to the priesthood in 1910 after seven years of study and became known as Padre Pio. On September 20, 1918, Padre Pio was kneeling in front of a large crucifix when he received the visible marks of the crucifixion, making him the first stigmatized priest in the history of Church. Padre Pio had the ability to read the hearts of the penitents who flocked to him for confession which he heard for ten or twelve hours per day. Padre Pio used the confessional to bring both sinners and devout souls closer to God; he would know just the right word of counsel or encouragement that was needed. On June 16, 2002, Pope John Paul II proclaimed Padre Pio, Saint Padre Pio of Pietrelcina.

Official portrait photograph of Padre Pio, c. 1947



THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 18 Sep 22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to the **FOMO versus JOMO**.

FOMO is an acronym meaning 'Fear Of Missing Out'. It refers to an increased anxiety among people who fear missing out on knowing something others know, or they are missing out on social events.

FOMO feelings are typically amplified through frequent visits to social media sites such as Facebook, Instagram, Snapchat or TikTok, where users see continual streams of pictures, videos, and reports of parties, events, outings or other life activities in which the users were not involved or not invited.

"Fear of missing out is, in some ways, a modern day version of 'keeping-up-with-the-Jones'," says Cathy Sullivan-Windt, Ph.D, a licensed psychologist. "With FOMO, one's gaze is set on what others are doing, rather than being satisfied with where one currently is."

We all see the ubiquitous signs of FOMO as people check their phones constantly and being increasingly distracted. They're afraid that, if they don't keep looking at their screens, they might miss out on an experience, a relationship, or even a piece of information. When people are in a group, the art of conversation is under attack from the incessant checking of mobile devices.

At the core of FOMO is often a phenomenon called 'social comparison'. This isn't a new problem but we now have more tools to see into other people's lives, so it is a lot easier to hold yourself up to everyone else. Any situation where you find yourself feeling 'less-than' when compared to someone has potential to conjure up insecurity according to Sullivan-Windt. "Focusing on what you may be missing (FOMO) generally leads to disappointment, distraction, and dissatisfaction. FOMO is associated with negative things such as stress, sleep problems, fatigue, and depression", she says, which brings us to **JOMO**.

JOMO is the 'Joy Of Missing Out'. JOMO describes the pleasure of taking a break from social activity – especially social media – to enjoy personal time and to be content with who and where you are in life. It is a feeling of contentment from disconnecting as a form of self-care. On family occasions, such as meals, try turning off ALL devices and putting them in the middle of the table OR, at night, all devices are turned off at 9pm (and surrendered to dad/mum) and remain so until 7am the next day.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Her Majesty Queen Elizabeth II

Anniversaries: Francis Skelsey, John Thomas Hoole, Clare Elizabeth Hoole, Athol John Hoole, Phillip Arthur Prowse, Matthew Joseph Roughan & Norah Sophia Nebauer

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:

Joe Camilleri, Reginald Cross, Joseph Barnett, Jane Michie, Lyn Denney & Imogen Ralph



Twenty-fifth Sunday in Ordinary Time Year C

Sunday 18 Sep 2022

Fr Peter: Dear Brothers and Sisters, with a generous heart, let us bring our prayers before God.

1. Reader: That the Holy Church will remain true to her ministry of service to the poor and marginalised throughout the world. In your mercy:

All: Lord, hear our prayer.

2. Reader: That nations at war will find peace through forgiveness. In your mercy:

All: Lord, hear our prayer.

3. Reader: That those consumed by wealth and possessions will find freedom in Christ. In your mercy:

All: Lord, hear our prayer.

4. Reader: That our parish community may support the poor through compassion and care. In your mercy:

All: Lord, hear our prayer.

5. Reader: That the millions suffering from the effects of the floods in Pakistan will receive urgent and ongoing assistance. In your mercy:

All: Lord, hear our prayer.

6. Reader: That all who mourn Her Majesty Queen Elizabeth II will be comforted in their sorrow and that she will be received into God's heavenly kingdom. In your mercy:

All: Lord, hear our prayer.

7. Reader: That the sick will find renewal in health and spirit, especially all those in our parish bulletin. In your mercy:

All: Lord, hear our prayer.

8. Reader: That all who have died will receive Christ through the promise of eternal life, especially Her Majesty Queen Elizabeth II who has died recently and Francis Skelsey, John Thomas Hoole, Clare Elizabeth Hoole, Athol John Hoole, Phillip Arthur Prowse, Matthew Joseph Roughan & Norah Sophia Nebauer whose anniversaries occur at this time. In your mercy:

All: Lord, hear our prayer.

Priest: Loving God, we cannot be servants of both money and your name. Hear our prayers today, and help us remain responsible and generous as we serve you in faith. We ask this through Christ our Lord.

All: Amen.

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A Prayer For Those Unable To Receive Holy Communion

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

Sunday 18 Sep 2022
Twenty-fifth Sunday in Ordinary Time Year C

Entrance Antiphon

I am the salvation of the people, says the Lord. Should they cry to me in any distress, I will hear them, and I will be their Lord for ever.

First Reading

Am 8:4-7

A reading from the prophet Amos

Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say, 'When will New Moon be over so that we can sell our corn, and sabbath, so that we can market our wheat? Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat.' The Lord swears it by the pride of Jacob, 'Never will I forget a single thing you have done.'

Responsorial Psalm

Ps 112:1-2. 4-8. R. see vv.1. 7

(R.) Praise the Lord who lifts up the poor.

1. Praise, O servants of the Lord, praise the name of the Lord! May the name of the Lord be blessed both now and for evermore! (R.)

2. High above all nations is the Lord, above the heavens his glory. Who is like the Lord, our God, who has risen on high to his throne yet stoops from the heights to look down, to look down upon heaven and earth? (R.)

3. From the dust he lifts up the lowly, from the dunghheap he raises the poor to set him in the company of princes, yes, with the princes of his people. (R.)

Second Reading

1 Tm 2:1-8

A reading from the first letter of St Paul to Timothy

My advice is that, first of all, there should be prayers offered for everyone – petitions, intercessions and thanksgiving – and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and quiet. To do this is right, and will please God our saviour: he wants everyone to be saved and reach full knowledge of the truth. For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all. He is the evidence of this, sent at the appointed time, and I have been named a herald and apostle of it and – I am telling the truth and no lie – a teacher of the faith and the truth to the pagans. In every place, then, I want the men to lift their hands up reverently in prayer, with no anger or argument.

Gospel Acclamation

2 Cor 8:9

Alleluia, alleluia!

Jesus Christ was rich but he became poor, to make you rich out of his poverty. Alleluia!

Gospel

Lk 16:1-13

A reading from the holy Gospel according to Luke

Jesus said to his disciples: 'There was a rich man and he had a steward who was denounced to him for being wasteful with his property. He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer." Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."

'Then he called his master's debtors one by one. To the first he said, "How much do you owe my master?" "One hundred measures of oil," was the reply. The steward said, "Here, take your bond; sit down straight away and write fifty." To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat," was the reply. The steward said, "Here, take your bond and write eighty."

'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

'And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into the tents of eternity. The man who can be trusted in little things can be trusted in great; the man who is dishonest in little things will be dishonest in great. If then you cannot be trusted with money, that tainted thing, who will trust you with genuine riches? And if you cannot be trusted with what is not yours, who will give you what is your very own?

'No servant can be the slave of two masters: he will either hate the first and love the second, or treat the first with respect and the second with scorn. You cannot be the slave both of God and of money.'

Communion Antiphon

Ps 118:4-5

You have laid down your precepts to be carefully kept; may my ways be firm in keeping your statutes.

Readings for Next Week 24/25 September

First Reading

Am 6:1. 4-7 Woe to the complacent.

Responsorial Psalm

Ps 145:6-10. R. v.2 (R.) Praise the Lord, my soul!

Second Reading

1 Tm 6:11-16 Fight the good fight.

Gospel Acclamation

2 Cor 8:9 Alleluia, alleluia! Jesus Christ was rich but he became poor, to make you rich out of his poverty. Alleluia!

Gospel

Lk 16:19-31 Parable of the rich man and Lazarus.

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 18 Sep 2022
SCRIPTURE COMMENTARY by Brendan Byrne SJ

The Gospel for today, Luke 16:1-13, features one of the most obscure parables in the gospel tradition, that of the Dishonest or Rogue Manager.

The first problem is actually to determine where the parable proper ends and the series of comments – added, it would seem, to make it intelligible – takes over. More precisely, is ‘the master’, who – surprisingly – praises the manager in the end, the master in the story? Or should we understand the master to be Jesus himself, adding a comment of his own? The former seems more likely. Without this concluding comment from the master the parable somehow lacks ‘bite’. Here is the surprise, the shock, that is so frequently a feature of the parables told by Jesus.

Then the issue is to decide wherein exactly the manager’s ‘dishonesty’ lay. It is tempting to see it consisting in what he does with his master’s creditors – getting them to write down reduced amounts of what they owe. But the master finds fault with the manager before he has recourse to this stratagem. His dishonesty has to do with the way he has conducted his master’s affairs before his dismissal and is in fact the reason for it. What he does after receiving notice may be opportunistic but it need not necessarily be wrong.

What in fact is the steward doing? The parable seems to presuppose an economic practice of the time where a manager enjoying considerable autonomy lets out items of his master’s property for a commission or interest which includes some proportion for himself. As far as the master is concerned there is nothing particularly dishonest in this; he gets his interest. If the manager gets a cut as well, so be it. In the story as told by Jesus, it would seem that what the manager does after receiving notice about his dismissal is to strip away the portion of the interest accruing to himself. He cancels his own cut because he reckons that it will be more advantageous when he is out of work – and too weak to dig and too ashamed to beg – to have the goodwill of people who may be able to help him, welcoming him into their homes. He ‘buys’ their goodwill in this way and the master wryly praises him for what he has done. By incurring some immediate loss to secure long-term interest, he has acted ‘sensibly’. He has not clung to his wealth but

used it to win goodwill that will serve him in the hour of need that is coming his way.

The parable presupposes the sense of a great reversal connected with the coming of the Kingdom as proclaimed by Jesus. In this reversal, as Mary proclaimed in her Magnificat (1:53) ‘the hungry will be filled with good things and the rich sent empty away’. In view of it, Jesus could say in the Beatitudes, ‘Blessed are you who are poor’ (6:20) and ‘Woe to you who are rich’ (6:24). So, in the light of this reversal, the steward’s behaviour provides something to praise and emulate. Rogue he may be (a ‘child of this world’) but in this one respect – seeing a crisis coming and taking vigorous action, even at some cost to himself – he showed himself ‘more shrewd’ than ‘the children of light’. With so much more at stake (eternal life), the wealthy among the latter would be well advised to strip themselves of their wealth now in order to win friends among the poor. When the poor have their privileged places in the kingdom, these same poor will welcome these benefactors into ‘eternal dwellings’. As generally for Luke, the only really useful thing to do with money is to give it away so that it will store up ‘treasure in heaven’ (12:33).

The First Reading, from Amos 8:4-7, offers one of the most powerful appeals for social justice in the Old Testament. As such, it most effectively sets up a background for the Gospel. Rich landowners observed the law against trade on the new moon but secretly longed for the feast to be over so that they could resume their defrauding of the poor. In any case, the law (Lev 19:9-10) enjoined them to leave the ‘sweepings of the wheat’ for the poor to harvest. The prophet powerfully attacks their hypocrisy.

The Second Reading, from 1 Tim 2:1-8, is notable for two things. First, it features one of the most striking expressions in the New Testament of God’s universal salvific will; no nation or people, no single individual is excluded. Second, it makes the point that believers have to live as part of a wider society. Hence prayer should be offered for rulers and others in authority – pagans though they be – so that the church may live out its way of life in the world in tranquility and peace.

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THE CHURCH MOTHER AND TEACHER

429. How does the Church nourish the moral life of a Christian?

The Church is the community in which the Christian receives the Word of God, the teachings of the “Law of Christ” (Galatians 6:2), and the grace of the sacraments. Christians are united to the Eucharistic sacrifice of Christ in such a way that their moral life is an act of spiritual worship; and they learn the example of holiness from the Virgin Mary and the lives of the Saints.

430. Why does the Magisterium of the Church act in the field of morality?

It is the duty of the Magisterium of the Church to preach the faith that is to be believed and put into practice in life. This duty extends even to the specific precepts of the natural law because their observance is necessary for salvation.

431. What purpose do the precepts of the Church have?

The five precepts of the Church are meant to guarantee for the faithful the indispensable minimum in the spirit of prayer, the sacramental life, moral commitment and growth in love of God and neighbor.

432. What are the precepts of the Church?

They are: 1) to attend Mass on Sundays and other holy days of obligation and to refrain from work and activities which could impede the sanctification of those days; 2) to confess one’s sins, receiving the sacrament of Reconciliation at least once each year; 3) to receive the sacrament of the Eucharist at least during the Easter season; 4) to abstain from eating meat and to observe the days of fasting established by the Church; and 5) to help to provide for the material needs of the Church, each according to his own ability.

433. Why is the Christian moral life indispensable for the proclamation of the Gospel?

Because their lives are conformed to the Lord Jesus, Christians draw others to faith in the true God, build up the Church, inform the world with the spirit of the Gospel, and hasten the coming of the Kingdom of God.

https://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html#Gods%20Salvation:%20Law%20and%20Grace

POPE FRANCIS
ANGELUS
Saint Peter's Square
Sunday, 11 September 2022

Dear brothers and sisters, buongiorno!

The Gospel of today's Liturgy presents us the three parables of mercy (cf. Lk 15, 4-32); this is what they are called because they show God's merciful heart. Jesus tells them to respond to the grumbings of the pharisees and the scribes, who say: "This fellow welcomes sinners and eats with them" (v.2). They are scandalized because Jesus was among sinners. If for them this is religiously scandalous, Jesus, by welcoming sinners and eating with them, reveals to us that God is just like that: God excludes no one, he wants everyone at his banquet, because he loves everyone as his children: everyone, no-one excluded, everyone. The three parables, then, summarize the heart of the Gospel: God is the Father and comes in search of us whenever we are lost.

Indeed, the protagonists of the parables, who represent God, are a shepherd who searches for the lost sheep, a woman who finds the lost coin, and the father of the prodigal son. Let us dwell on an aspect that all these three protagonists have in common. All three of them essentially have something in common, which we might define thus: restlessness for something that is missing – whether you are missing a sheep, you are missing a coin, you are missing a son – the unease of missing something, all three protagonists of these parables are uneasy because they are missing something. All three, after all, if they were to calculate, could rest easy: the shepherd is missing a sheep, but he has ninety-nine others – "Let it be lost..."; the woman is missing a coin, but has nine others; and even the father has another son, obedient, to devote himself to – why think about the one who has gone off to live a dissolute life? Nonetheless, there is anxiety in their hearts – of the shepherd, the woman and the father – about what is missing: the sheep, the coin, the son who has gone away. One who loves is concerned about the one who is missing, longs for who is absent, seeks who is lost, awaits who has gone astray. For he wants no one to be lost.

Brothers and sisters, God is like this: he does not "rest easy" if we stray from Him, he is grieved, He trembles in his innermost being; and he sets out to look for us, until He takes us back into his arms. The Lord does not calculate losses and risks; he has the heart of a father and a mother, and suffers for the lack of his beloved children. "But why does he suffer if this son is a scoundrel, if he has gone?" He suffers, he suffers. God suffers for our distance and when we go astray, he awaits our return. Remember: God always awaits us with open arms, whatever the situation in life in which we are lost may be. As a Psalm says, He will "neither slumber nor sleep", he always watches over us (cf. 121, 4-5).

Let us look at ourselves now, and ask ourselves: do we imitate the Lord in this, that is, are we anxious about what is missing? Do we have nostalgia for those who are missing, who have drifted from Christian life? Do we carry this inner restlessness, or are we serene and undisturbed among ourselves? In other words, do we truly miss those who are missing from our communities, or do we pretend and not let it touch our hearts? Do I truly miss those who are missing in my life? Or are we comfort-

able among ourselves, calm and blissful in our groups – "I attend a very good apostolic group..." – without compassion for those who are far away? It is not a question merely of being "open to others", it is the Gospel! The shepherd of the parable did not say, "I have another ninety-nine sheep, why should I waste time to go and look for the lost one?" Instead, he went to look. Let us then reflect on our relationships: do I pray for those who do not believe, who have drifted away, who are bitter? Do we attract those who are distant through the style of God, which is closeness, compassion and tenderness? The Father asks us to be attentive to the children he misses the most. Let us think of someone we know, who is close to us and has perhaps never heard anyone say, "You know, you are important to God". "But I am in an irregular situation, I have done this bad thing, that one...". "You are important to God", say to him. "You are not searching for him, but he is searching for you". Let us – men and women with restless hearts – be troubled by these questions, and pray to Our Lady, mother who never tires of searching for and taking care of us, her children.

After the Angelus

The day after tomorrow, I will leave for a three-day journey in Kazakhstan, where I will take part in the Congress of Leaders of World and Traditional Religions. It will be an opportunity to meet many religious representatives and to engage in dialogue as brothers, inspired by the mutual desire for peace, the peace our world thirsts for. I would already like to extend a cordial greeting to the participants, as well as to the authorities, the Christian communities and the entire population of that vast country. I give thanks for the preparations and for the work that has been done in view of my visit. I ask you all to accompany me with prayer on this pilgrimage of dialogue and peace.

Let us continue to pray for the Ukrainian people, that the Lord may give them comfort and hope. During these days, Cardinal Krajewski, prefect of the Dicastery for the Service of Charity, is in Ukraine to visit various communities and to bear concrete witness to the closeness of the Pope and the Church.

In this moment of prayer, it is dear to me to remember Sister Maria de Coppi, Combonian missionary, killed in Chipene, Mozambique, where she served with love for almost sixty years. May her witness give strength and courage to Christians and all the people of Mozambique.

I wish to address a special greeting to the dear people of Ethiopia, who today celebrate their traditional New Year: I assure you of my prayer and wish every family and the entire nation the gift of peace and reconciliation.

And let us not forget to pray to students, who go back to school tomorrow or the day after.

And now I greet you all, Romans and pilgrims from various countries: families, parish groups, associations. In particular, I greet the soldiers from Colombia, the group from Costa Rica and the Argentine female representation at the World Economic Forum. I greet the young people of the profession of faith of Cantù, the faithful of Musile di Piave, Ponte a Tressa and Vimercate, and the members of the Nonviolent Movement and the young people of the Immacolata.

I wish you a happy Sunday. Please, do not forget to pray for me. Enjoy your meal, and arrivederci!. Copyright © Dicastery per la Comunicazione - Libreria Editrice Vaticana

A statement from Bishops Conference president Archbishop Timothy Costelloe SDB on Queen Elizabeth

The death of Queen Elizabeth II, after a long reign marked by extraordinary constancy, fidelity, courage and service, will bring great sadness to many people in Australia, including members of the Catholic community.

As the Queen enters into the great mystery of eternal life with the Lord, we will pray for the repose of her soul and for the support and comfort of her family, her nation and the wider community of the Commonwealth.

Queen Elizabeth was never reticent about acknowledging her Christian faith. Her annual Christmas message invariably focused on Jesus Christ as a model of humble and generous service. It was a model she strived to emulate throughout her long life. May she rest in peace.

AUSTRALIAN CATHOLIC BISHOPS CONFERENCE
PUBLISHED SEPTEMBER 09, 2022



CatholicCare Christmas Hamper Drive 2022

WE CAN ONLY GIVE WHAT WE RECEIVE



Help us help those in need this Christmas.

CatholicCare is hoping to distribute much needed hampers through our Food Programs across the Hunter-Manning this Christmas, and we need your support!

You can help by donating any of the items listed below:

- Tins of ham
- Fruit mince pies or Christmas puddings
- Fruit juice or tins of stewed fruit
- Jams, cranberry or apple sauce
- Reusable Christmas shopping bags
- Cereal, long life milk or custard
- Sweet or savory biscuits
- Tins of vegetables: baby potatoes, beetroot, corn, peas or tomatoes
- Tea bags, coffee, hot chocolate, sugar
- Chocolates, lollies or pancake mix.



Drop off locations and contact numbers:

Mayfield	58 Church Street	4979 1339
Taree	32-34 Pulteney Street	6539 5900
Forster	33 Lake Street	6554 6304

Financial donations are also welcome!

Each hamper costs \$50, but any amount will make a difference.

Please visit catholiccare.org.au/donate



ATTENTION: PLEASE PROVIDE YOUR FEEDBACK

As I have mentioned before, our Parish needs to have a Parish Pastoral Plan. This is a plan that will guide what we do as a Parish and sets out our direction, and a path towards meeting the goals that the plan sets. To that end I ask each one of you to fill out the following section and return it to the office by putting it in the collection bags next week. The 3 questions are:

1. What is it that I most value about my Faith and Parish community?

2. What key challenge do I believe our Parish needs to focus over the next 12 to 36 months?

3. What can the Parish do to meet this focus?



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

The Chosen Experience – Season One

We invite you to join us in soaking up to the sights, smells, and tastes of 1st Century Palestine.

We welcome you to join us to view the first-ever multi-season series about the life of Christ.

The Chosen is a series which brings to life an interpretation of what life might have been like for Jesus starting his ministry. The series has been creatively produced and includes the backstories for each of the disciples that were individually chosen by Jesus. We are first invited into each of their lives, into their struggles and baggage. But once introduced to Jesus and the invitation to spend time with him, we are invited to witness such a transformation of each of his first followers.

Each Thursday evening during October and November join us to share a meal, watch and discuss the episode.

The Chosen Experience commences on October 6 at 6pm in the Murray Room, 841 Hunter Street, Newcastle West, we hope to see you there.

To register to go: <https://www.eventbrite.com.au/e/the-chosen-experience-tickets-413816475217>

Catholic Theological College – Engaging Your Faith

Engaging Your Faith is a series of short online presentations that invite participants to reflect on what it means to be people of faith in the contemporary world. Experienced lecturers from the Catholic Theological College will present on a variety of topics including: Theology, Spirituality, Biblical Studies, Pastoral Studies, Laudato Si', Christian Meditation, Lectio Divina, Future Technology, and Science and Religion.

The 12 sessions will be hosted via Zoom, in October 2022.

Choose what interests you for just \$25 per session. Booking, payment and further information: ctc.edu.au/engaging-your-faith/

Mental Health Breakfast 11 October 2022

The Diocesan Social Justice Council, invites you to its annual Mental Health Breakfast. The event celebrates National Mental Health Month. This year's theme is BUILDING RESILIENCE: COMMUNITIES AND CONNECTIONS. Guest speakers from the State Emergency Service (SES) and The Rosewood Centre, will share their experiences working in our community to support people going through difficult times. Hear how these connections with others have helped build them up and keep them mentally strong. For more information or to book your spot, visit: www.eventbrite.com.au/e/diocesan-social-justice-council-mental-health-breakfast-2022-tickets-413804058077

Season of Creation Short Film Screening

Join us to view the winners of the short film competition and to listen to the voices of those who recognise injustices in our world and have a desire to be heard.

During Season of Creation 2022 we are being urged to care for planet earth and care for our brothers and sisters. Whose voices have been muted? Whose voices need to be heard?

We are excited to showcase these winning 2022 Season of Creation short films that recognise the voices of those who hold

generational wisdom about how to live gratefully within the limits of the land.

These films help us to consider our call to action. Where do we feel the calling to act for those who are voiceless? How can these films help us to feel equipped for the call to action?

Date: Saturday 15 October

Time: 2:00PM – 4:00PM

Venue: St Pius X High School, Park Ave, Adamstown

To register: www.eventbrite.com.au/e/season-of-creation-short-film-screening-tickets-415042472207

Diocesan Council of Ministry with Young People: Br. Damian Price Retreat

The Diocesan Council for Ministry with Young People is hosting a retreat on Saturday 29 October 2022 with Br Damian Price. Attending guests will have the option to attend a second Strategic Vision Planning Day on Sunday 30 October from 10am-3pm at the Newcastle Diocese Meeting Rooms. Br Damian Price is a Christian Brother of the Oceania Province; he has worked in youth ministry for years. The retreat will be based on the following words from Pope Francis:

"An evangelising community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary and it embraces human life, touching the suffering flesh of Christ in others. Evangelisers thus take on the "smell of the sheep" and the sheep are willing to hear their voice. An evangelising community is also supportive, standing by people at every step of the way, no matter how difficult or lengthy this may prove to be."

For more info or to register, visit: www.eventbrite.com.au/e/diocesan-council-for-ministry-with-young-people-br-damian-price-retreat-tickets-418380706957

aMeN caMiNo Information Session

The aMeN caMiNo takes place over five consecutive days. The pilgrimage starts at St John's Chapel, Maitland and concludes at the Sacred Heart Cathedral, Hamilton. Pilgrims will walk an average of 20km per day through the beautiful landscape of bush, beach and beyond which we are blessed to have in our backyard.

Dates for 2023: June 17-21, July 8-12 & August 5-9

An online Information Session for people interested in attending the aMeN caMiNo in 2023 will be hosted on 9 November from 6:30 pm – 8:00 pm

To register go to: <https://www.eventbrite.com.au/e/amen-camino-information-session-2022-tickets-412683817407>

On **10 October 2022** (10-11:30am AEDT) the ACU Centre for Liturgy will host the Prof Julie Hanlon Rubio from the Jesuit School of Theology at Santa Clara University, Berkeley CA, USA, who will give an online public lecture (via Zoom) entitled "**Does the Catholic Sacrament of marriage have a future?**" Given consistently decreasing rates of Catholic marriage in Australia and other places around the world, it is more important than ever to consider the future of this beautiful and essential Christian vocation. For more information and to register, please go to www.acu.edu.au/News_CentreforLiturgy.



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: 0475 242 695

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 Tuncurry: **2nd 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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