



Bridgeside Bulletin



The weekly Bulletin of the Catholic Parish of Forster Tuncurry

"Unity in Christ"

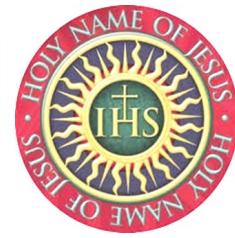
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We acknowledge the Worimi people - the traditional custodians of this place

SUNDAY 22 JANUARY 2023,

THIRD SUNDAY IN ORDINARY TIME YEAR A



Dear Brothers and Sisters.

This coming week our nation will celebrate our national day, Australia Day. Mass on Thursday morning will be at the normal time of 9.30am, and will be offered for our nation. All parishioners are invited to attend. It is important on this day to pray and give thanks to God for our nation, indeed, there is much, despite what the media tries to tell us, to be thankful for. That said, yes, there are parts of our history that are shameful! However, as we try to right the wrongs of the past, I do not believe that rewriting history or telling only those parts of it that fit a particular narrative is the way to go about it. Come, therefore and pray for our nation. Celebrate what should be celebrated, and indeed lament for those things over which we should lament. Pray also for the grace and fortitude to ensure we as a nation can grow.

Over the last few weeks, a couple of people have come to me expressing concern about the way people receive Holy Communion. The issues raised have been varied, so I offer the below for the benefit, (I hope of all). I do not have a problem with people receiving either on the tongue, or in the hand. Both are valid. If you receive on the tongue, please open your mouth wide, and keep your head still, allow the minister to place the Host on your tongue. If you receive on the hand please hold your hand flat. Do not close your hand until the minister has removed their hand. People have stated they don't like the idea of the minister potentially touching the tongue of the person receiving Communion. The minister should not have to do that. Neither, should the minister need to touch someone's hand as they give out communion, please therefore keep your head still or your hand flat. Also, it has been noted that some people are taking the Host back to the seat, please consume the host in front of the minister. Also, some people I have noted have tried to take the Host from my hands. Please remember that Communion is something we receive not something we take!

You will note in the bulletin this week the parish retreat is advertised. I commend these retreats to your consideration. Out of this process we will develop and ratify a parish pastoral plan. This will guide us as we move forward as a parish. The pastoral plan will help us spread the word of God to all whom we encounter. We must be a parish that does more than worship, if not, the parish will indeed wither and die. It is up to all of us who are baptized to be part of the mission of the parish. Please come to the retreats to any of the three throughout the year, indeed to all of them and then to the Parish Pastoral Assembly in November.

Very soon the school year will start. Please keep the staff, students, and families of our Parish School in your prayers.

Please note that the office will be closed this coming week. I will have the parish mobile. Please, do leave a message if I am unable to answer, and I will return your call when I am able.

With love.

Fr Peter.

Parish Timetable		Prayer for the appointment of our new Bishop
Mon 23 JAN	9am Counters– Team 4 12pm Community Kitchen	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.
Tue 24 JAN	9.30am Christian Meditation 12pm Community Kitchen 3.30pm Holy Hour, Benediction & Confession 4.30pm Mass	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.
Wed 25 JAN	9.30am Mass 11am Novena to Our Lady of Perpetual Help 12pm Community Kitchen	We make this prayer through Christ our Lord, Amen.
Thu 26 JAN	9.30am Mass 12pm Community Kitchen	Our Lady of Perpetual Help pray for us Mary MacKillop of the Cross pray for us .
Fri 27 JAN	9.30am Mass	
Sat 28 JAN	9.30am Mass 4pm Confession 5pm Vigil Mass	
Sun 29 JAN	8am Mass 10am Mass	
Parish Notices		Church Collection Procedure
<ul style="list-style-type: none"> The parish office will be closed from Mon 23 Jan - Fri 27 Jan. A Mass for Australia day will be held on Thu 26 Jan at 9.30am. 		<p>Church collections occur immediately after the Universal Prayers. Both the 1st and 2nd collection occur at the same time. The blue bag is for the 1st collection, (the Parish collection, for planned giving envelops and donations to assist with the running of the parish). The blue bag is handed out first, and when this bag is about 3 rows in the red bag is handed out. The red bag is for the second collection, (for the care of the clergy). Tap & Go machines are available at each Mass for donations by card. 60% of the Tap & Go donations go towards the Parish and 40% go towards the Presbytery.</p>
<p>The students and teachers from Holy Name School will join us for the Welcome & Investiture Mass that will be held on Friday 3rd February at 11:30am. All are welcome to join us in the Holy Name of Jesus Church. The 9.30am Mass on that morning will still go ahead.</p> <p>The 2023 Lenten Program books from the Diocese of Wollongong are called Triumph and can be ordered through their website: https://www.dow.org.au/shop/. The parish office won't be making a bulk order this year, however if you would like assistance with making an online order please see Danielle in the parish office.</p> <p>PALMS FOR ASH WEDNESDAY: Please bring the palms that were blessed last Palm Sunday back to the church in readiness for Ash Wednesday. They can be placed in the basket provided in the church so that they can be burnt and used as the ash on Ash Wednesday 22 Feb.</p> <p>A message from Aid to the Church in Need Australia: ACN is the Pontifical Foundation dedicated to supporting the suffering and persecuted Church. Aid to the Church in Need is asking for support to aid sisters in Kenya in building a new mother house and formation centre for their local community. Hunger, illiteracy, and lack of medical provision, combined with desperately poor roads and a lack of clean drinking water make life incredibly difficult for many people in Kenya. The diocesan congregation of the "Visitation Daughters of the Immaculate Heart" were established in order to help this needy population - but to continue their work they need your help! The sisters' work includes caring for expectant mothers, acting as midwives, providing counselling, caring for the sick and looking after the elderly and orphans who are frequently abandoned by society. Your support will help these sisters to continue their mission by providing them with a permanent convent. To make an offering and learn more visit https://aidtochurch.org/</p>		OUR JOURNEY
<p>Holy Name Parish Forster-Tuncurry is formulating a Parish Pastoral Plan to renew our commitment to be the Light of Christ in our community and to build on the services that are already offered by our Parish.</p> <p>With this in mind we will be holding a Parish Pastoral Assembly on 25th November 2023. The Day will be preceded throughout the year by a series of one day Retreats, preparing us for the Assembly.</p> <p>All parishioners are encouraged to join us on this exciting Journey as we continue to grow into the Church Christ wants us to be.</p> <p>The days to enter into your calendars are:</p> <p>4th March-The Journey With-In</p> <p>27th May-The Journey With Christ</p> <p>26th August - The Journey With Others</p> <p>25th November- Pastoral Assembly Day</p> <p>More details will be announced as the days grow closer but it is anticipated each Retreat Day will begin with 9.30am Mass and conclude about 4pm.</p>		OUR JOURNEY

Saints and Feasts



24th January St Francis De Sales, Bishop and Doctor of the Church (1567-1622). A son of France, Francis lived in the difficult decades following the Protestant reformation. He became the Bishop of Geneva, a centre of Calvinism, and related well to Protestants and Catholics. Francis wrote popular books on spiritual Guidance, self-discipline, prayer, and kindness. With St Jane Francis de Chantal, he cofounded the Visitation nuns.

25th January The Conversion of St Paul. The conversion of Saul, the persecutor of the Church, was of pivotal importance for the development of Christianity. Paul was a tireless missionary and the author of im-

St Paul (c. 1611) by Peter Paul Rubens

portant letters contained in the New Testament. His conversion is so significant that it is recounted three times in the Acts of the Apostles.



27th January Sts Timothy and Titus, Bishops. Shortly after the feast of Paul's Conversion we honour his two close collaborators. Timothy and Titus, who accompanied Paul on some of his apostolic journeys, preached the Gospel and mediated disputes.

27th January St Angela Merici, Virgin (1474-1540). Wisdom and love are the characteristic virtues of this incomparable educator. Born in northern Italy, she founded the religious family of Ursulines at Brescia in 1516. Angela was especially concerned with the education and Christian formation of girls. To that end, she wrote an adaptable rule, so that the Ursulines could adjust to the needs of the times. She was canonised in 1807.



St. Angela Merici Teaching by Pietro Calzavacca (mid-19th century)

28th January St Thomas Aquinas, Priest and Doctor of the Church (1225-1274). This great Dominican teacher, who lived only 49 years, is one of the Church's most outstanding theologians. His two Summas should not obscure his other biblical, theological, and philosophical writings. Thomas prayed much and dedicated his brilliant talents to investigating the sublime truth of God in the light of faith and human intellect. On this date, his body was transferred to the Dominican Monastery at Toulouse. Canonised in 1323, he is the patron of all Catholic Schools and is titled the "Angelic Doctor".



An altarpiece in Ascoli Piceno, by Carlo Crivelli (15th century)

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 22 Jan 23

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to **preparing each child for starting or resuming school**. This week and next week, the Safeguarding article will focus on tips for families in supporting younger children as they start or resume school – 4 tips this week and another 6 next week.

1. Visit the school before the first day. This enables a child to become familiar with the location and names of important buildings – administration, toilet block, canteen, COLA (covered outdoor learning area). If possible, find out if each class has a set area for eating and for playing.

2. Go school shopping. Designating items as “back to school,” like an outfit or backpack, makes preparing for the school year a ritual and can stoke excitement. Refreshing their reading nook library at the start of each school year can be an annual tradition with the intention of starting anew and resetting your child’s mindset.

3. Talk to your child about their feelings about school, friends, teachers, and new activities. When discussing back-to-school, you might gauge your child’s thoughts about the classroom. Ask them what they are looking forward to and what they are interested in learning, along with any concerns they might have. Some children might have worries about being bullied or left out because they might feel different. It can be hard to be different -- whether because of how you look, where you live, or what you can or can’t do. But wouldn’t it be boring if we were all the same? Being different is great! Being different is what makes you YOU.

4. Set intentions with your child for the school year ahead. Just like adults make intentions for the new year, students can do the same for the new school year. You could choose a “focus word” with your child every month that represents their intention. Parents can then use this word to start conversations at home about your child’s classroom experience and progress. This allows parents an entry into conversations with their child. If the focus word is ‘friendship’, ask questions like, ‘What’s one way you lived your word today, friendship?’ Your child might reply, ‘I saw someone standing alone so I went over and asked her if she wanted to swing with me.’

Next week: 5. Practice, practice, practice reading. 6. Read books about starting school. 7. Include a note/drawing with your child’s lunch box 8. Encourage your child to pursue a passion project this year. 9. Help your child develop independence skills. 10. Make school run drop off quick and painless.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Elizabeth Gadd, Megan Dolan & Deborah Welsh

Anniversaries: Allan Whiting, Keith Burns, Jarmila Pospisil, Karel Pospisil & Edward Ekari.

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:

Jane Michie, Imogen Ralph, Robin Koszyk, Joseph Flanagan, Thelma Lyndon, Mikaela Hunter & Glenn Watkinson.

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

**Third Sunday in Ordinary Time Year A****Sunday 22 Jan 2023**

Fr Peter: Sisters and brothers, as children of the light, let us bring our intentions before God.

1. Reader: That Holy Mother Church will be a light in the darkness for all nations. In your mercy:

All: Lord, hear our prayer.

2. Reader: That countries at war will put differences aside and live in unity. In your mercy:

All: Lord, hear our prayer.

3. Reader: That all plagued by darkness and sin will find joy and gladness in Christ the Light. In your mercy:

All: Lord, hear our prayer.

4. Reader: That our parish community may always follow Christ and live as ‘fishers of men’. In your mercy:

All: Lord, hear our prayer.

5. Reader: That, as we approach Australia Day, we give thanks to God for the many gifts we have been granted, and continue to open our arms and hearts to all those who come seeking a better life. In your mercy:

All: Lord, hear our prayer.

6. Reader: That educators may be credible witnesses, teaching fraternity rather than competition, and helping the youngest and most vulnerable above all. In your mercy:

All: Lord, hear our prayer.

7. Reader: That the Lord will bless the sick with strength and healing. In your mercy:

All: Lord, hear our prayer.

8. Reader: That those who have died will live forever in God’s love, especially Elizabeth Gadd, Megan Dolan & Deborah Welsh who have died recently and Allan Whiting, Keith Burns, Jarmila Pospisil, Karel Pospisil & Edward Ekari whose anniversaries occur at this time. In your mercy:

All: Lord, hear our prayer.

Fr Peter: Loving Father, your word is fulfilled in Christ the light of the world. Hear our prayers and help us to follow Jesus as we proclaim the Good News of your kingdom. 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 22 Jan 2023
Third Sunday in Ordinary Time Year A

Entrance Antiphon

Cf. Ps 95:1,6

O sing a new song to the Lord; sing to the Lord, all the earth.
In his presence are majesty and splendour, strength and
honour in his holy place.

First Reading

Is 8:23 – 9:3

A reading from the prophet Isaiah

In days past the Lord humbled the land of Zebulun and the land of Naphtali, but in days to come he will confer glory on the Way of the Sea on the far side of Jordan, province of the nations. The people that walked in darkness has seen a great light; on those who live in a land of deep shadow a light has shone. You have made their gladness greater, you have made their joy increase, they rejoice in your presence as men rejoice at harvest time, as men are happy when they are dividing the spoils. For the yoke that was weighing on him, the bar across his shoulders, the rod of his oppressor, these you break as on the day of Midian.

Responsorial Psalm

Ps 26:1. 4. 13-14. R. v.1

(R.) The Lord is my light and my salvation.

1. The Lord is my light and my help; whom shall I fear? The Lord is the stronghold of my life; Before whom shall I shrink?
(R.)

2. There is one thing I ask of the Lord, for this I long, to live in the house of the Lord, all the days of my life, to savour the sweetness of the Lord, to behold his temple. (R.)

3. I am sure I shall see the Lord's goodness in the land of the living. Hope in him, hold firm and take heart. Hope in the Lord! (R.)

Second Reading

1 Cor 1:10-13, 17

A reading from the first letter of St Paul to the Corinthians

I appeal to you, brothers, for the sake of our Lord Jesus Christ, to make up the differences between you, and instead of disagreeing among yourselves, to be united again in your belief and practice. From what Chloe's people have been telling me, my dear brothers, it is clear that there are serious differences among you. What I mean are all these slogans that you have, like: 'I am for Paul', 'I am for Apollos', 'I am for Cephas', 'I am for Christ'. Has Christ been parcelled out? Was it Paul that was crucified for you? Were you baptised in the name of Paul? For Christ did not send me to baptise, but to preach the Good News, and not to preach that in the terms of philosophy in which the crucifixion of Christ cannot be expressed.

Gospel Acclamation

Mt 4:23

Alleluia, alleluia!

Jesus preached the Good News of the kingdom and healed all who were sick.

Alleluia!

Gospel

Mt 4:12-23

A reading from the holy Gospel according to Matthew

Hearing that John had been arrested Jesus went back to Galilee, and leaving Nazareth he went and settled in Capernaum, a lakeside town on the borders of Zebulun and Naphtali. In this way the prophecy of Isaiah was to be fulfilled: Land of Zebulun! Land of Naphtali! Way of the sea on the far side of Jordan, Galilee of the nations! The people that lived in darkness has seen a great light; on those who dwell in the land and shadow of death a light has dawned. From that moment Jesus began his preaching with the message, 'Repent, for the kingdom of heaven is close at hand.' As he was walking by the Sea of Galilee he saw two brothers, Simon, who was called Peter, and his brother Andrew; they were making a cast in the lake with their net, for they were fishermen. And he said to them, 'Follow me and I will make you fishers of men.' And they left their nets at once and followed him. Going on from there he saw another pair of brothers, James son of Zebedee and his brother John; they were in their boat with their father Zebedee, mending their nets, and he called them. At once, leaving the boat and their father, they followed him. He went round the whole of Galilee teaching in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sickness among the people.

Communion Antiphon

Cf. Ps 33:6

Look toward the Lord and be radiant; let your faces not be abashed.

Readings for Next Week 28/29 January

First Reading

Zep 2:3; 3:12-13 The remnant of Israel will take refuge in the Lord.

Responsorial Psalm

Ps 145:7-10. R. Mt 5:3 (R.) Happy the poor in spirit; .the kingdom of heaven is theirs!

Second Reading

1 Cor 1:26-31 The Lord chooses the lowly.

Gospel Acclamation

Mt 5:12 Alleluia, alleluia! Rejoice and be glad; Your reward will be great in heaven. Alleluia!

Gospel

Mt 5:1-12 The Beatitudes.

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.

P: Christe, eleison.

P: Kyrie, eleison.

R: Kyrie, eleison.

R: Christe, 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.

Glory 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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All three Synoptic gospels place a summary statement of Jesus' message at the beginning of his public career (Matt 4:12-17; Mark 1:14-15; Luke 4:14-15). Before giving the content of the preaching (in v 17) Matthew, uniquely, prefacing it with a long comment (4:12-16) showing how Jesus' geographical movements – from Nazareth in the Galilean hinterland to Capernaum by the lakeside – fulfil a prophecy from Isaiah.

Very appropriately, this passage (Isa 8:23 – 9:3) forms today's First Reading. In the original occupation of the land of Canaan by the Israelites after their exodus from Egypt, the tribes of Zebulun and Naphtali settled in the northernmost portion of Palestine west of the Lake of Galilee. Here they had to eke out a rather precarious existence alongside non-Israelite neighbours. In this sense they were 'a people who walked in darkness'. Now, in an oracle of salvation, the prophet assures Zebulun and Naphtali that their region (Galilee), long known as a region of darkness, is going to become a region of glorious light when Israel's God moves to set them free.

Matthew, of course, never misses a chance to point to the fulfilment of Scripture – and therefore of God's saving plan – in all the details of Jesus' life. Today's Gospel (Matt 4:12-23) begins by telling us that the era of John the Baptist's ministry has come to an end with his arrest. That of Jesus replaces it as he moves from his hometown, Nazareth, down to the lakeshore city of Capernaum. His sojourn, then, by the 'sea' in the shape of the Sea of Galilee is enough for Matthew to see the fulfilment of Isaiah's prophecy. The appearance of Jesus in this region and his ministry will be the great and glorious 'light' that is to shine in the region of those who walk in darkness and the shadow of death (Matthew gets the evocative phrase 'shadow of death' from the Greek translation [LXX] of Isaiah).

Jesus' ministry will be primarily to 'the lost sheep of the house of Israel' (15:24). But Galilee still retained its admixture of non-Jews and was in this sense 'Galilee of the Gentiles'. This means that Matthew probably wants us to see Jesus' ministry in this region as anticipatory of the mission to the nations of the world on which, after his resurrection, he will send his disciples (28:19-20). The 'great light' which the Galilean Gentile people who sit in darkness and the shadow of death are now to see will one day go out to the entire world. So the Isaiah text provides a script, not only for

the ministry of Jesus, but for that of the Church as well. Following this indication of scriptural fulfilment, the Gospel gives us a summary of Jesus' message: 'Repent, the Kingdom of Heaven is close at hand.' On the lips of Jesus, 'Repent' means something far more than simple sorrow for sins. The Greek word literally refers to a 'change of mind' – not so much in an intellectual sense but in a sense of transformation of attitude at a deep personal level. Full biblical repentance means being prepared to look at one's life and one's hopes for the future in a totally new way, one open and receptive to the – usually surprising – action of God. When Jesus preached the onset of the Kingdom he was tapping into fairly conventional expectation amongst people of his time. There was a widespread belief that Israel had somehow fallen out of the hand of God and lay in helpless bondage to evil spirits and malign influences. The oppressive military occupation of the country by the Romans was seen as one manifestation of this. People longed for a time when, as in the Exodus and again at the time of the Exile, there would be a reassertion of God's rule, bringing in the messianic age. For Jesus what was central about the Kingdom or Rule of God was a transformed relationship with God. Prior to political and economic freedom was a divine reclaiming of the people's hearts. But to see the Kingdom in this way meant a change of heart, a change of expectation: hence the summons, 'Repent', before the proclamation of the Kingdom.

The Kingdom was, then, about the gathering of a renewed and transformed Israel – a community in which God could truly dwell ('Emmanuel'). So, as his first public act, Jesus begins to gather this renewed Israel by calling the first four of those who, later to become Twelve, will be the pillars of the new People. Leaving their family and their livelihood, they are to become his intimate companions and followers. Life with him and association with his ministry of healing and proclaiming the Good News will transform them from being fishers of fish to being fishers of people.

Here we have the essential and lasting foundation for what was to become the Christian Church: people who have heard the Good News, who know God lives in their midst and who seek constantly to draw others (those who 'live in the darkness and shadow of death') into the freedom and light that Jesus has brought into the world.

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Prayer for Reconciliation

**God of all creation,
as we journey together in this Great Southern Land,
we pray for healing, forgiveness and unity,
creating a path of good will, with justice and compassion.**

Jesus, through the power of your love, you have given us the courage, wisdom and strength to share our gifts and talents in humility.

In peace and understanding we reconcile with each other.

Creator Spirit, we come together in prayer and thanksgiving for the many blessings we have received. Allow your Spirit to wash over us and give us strength to walk together as one.

This Reconciliation Church prayer was written by a small group of Aboriginal Elder women and Reconciliation Church staff members in 2014.

**POPE FRANCIS
ANGELUS
Saint Peter's Square
Sunday, 15 January 2023**

Dear brothers and sisters, happy Sunday!

The Gospel of today's liturgy (cf. Jn 1:29-34) relates the testimony of John the Baptist on Jesus, after having baptized him in the river Jordan. He says: "After me comes a man who ranks before me, for he was before me" (vv. 29-30).

This declaration, this witness, reveals John's spirit of service. He was sent to prepare the way for the Messiah, and had done so without sparing himself. Humanly speaking, one would think that he would be given a "prize", a prominent place in Jesus' public life. But no. John, having accomplished his mission, knows how to step aside, he withdraws from the scene to make way for Jesus. He has seen the Spirit descend upon him (cf. vv. 33-34), he has indicated him as the Lamb of God who takes away the sin of the world, and now he in turn humbly listens. He goes from prophet to disciple. He preached to the people, gathered disciples and trained them for a long time. Yet he does not bind anyone to himself. And this is difficult, but it is the sign of the true educator: not binding people to himself. John does this: he sets his disciples in Jesus' footsteps. He is not interested in having a following for himself, in gaining prestige and success, but he bears witness and then takes a step back, so that many would have the joy of meeting Jesus. We can say: he opens the door, then he leaves.

With this spirit of service, with his capacity to give way to Jesus, John the Baptist teaches us an important thing: freedom from attachments. Yes, because it is easy to become attached to roles and positions, to the need to be esteemed, recognized and rewarded. And this, although natural, is not a good thing, because service involves gratuitousness, taking care of others without benefit for oneself, without ulterior motives, without expecting something in return. It is good for us, too, to cultivate, like John, the virtue of setting ourselves aside at the right moment, bearing witness that the point of reference of life is Jesus. To step aside, to learn to take one's leave: I have completed this mission, I have had this meeting, I will step aside and leave room to the Lord. To learn to step aside, not to take something for ourselves in recompense. Let us think of how important this is for a priest, who is required to preach and celebrate, not out of self-importance or interest, but to accompany others to Jesus. Think of how important this is for parents, to raise their children with many sacrifices, but then they have to leave them free to take their own path in work, in marriage, in life. It is good and right that parents continue to assure their presence, saying to their children, "We will not leave you by yourselves", but with discretion, without intrusiveness. The freedom to grow. And the same applies to oth-

er spheres, such as friendships, life as a couple, community life. Freeing oneself from attachments to one's own ego and knowing how to step aside come at a cost, but are very important: this is the decisive step in order to grow in the spirit of service, without looking for something in return.

Brothers, sisters, let us try to ask ourselves: are we capable of making space for others? Of listening to them, of leaving them free, of not binding them to ourselves, demanding recognition? And also, of letting them speak, at times. Do not say, "But you know nothing!". Let them speak, make space for others. Do we attract others to Jesus, or to ourselves? And furthermore, following the example of John: do we know how to rejoice in the fact that people take their own path and follow their calling, even if this entails some detachment from us? Do we rejoice in their achievements, with sincerity and without envy? This is letting others grow.

May Mary, the servant of the Lord, help us to be free from attachments, to make way for the Lord and to give space to others.

After the Angelus

Dear brothers and sisters,

From 18 to 25 January the traditional Week of prayer for Christian Unity will be held. The theme this year is taken from the prophet Isaiah: "Learn to do good; seek justice" (1:17). Let us thank the Lord who guides his people towards full communion with faithfulness and patience, and let us ask the Holy Spirit to enlighten us and sustain us with his gifts.

The path towards Christian unity and the path of the synodal conversion of the Church are linked. Therefore, I would like to take this opportunity to announce that on Saturday 30 January, in Saint Peter's Square, an Ecumenical Prayer Vigil will take place, with which we will entrust to God the work of the 16th Ordinary General Assembly of the Synod of Bishops. For the young people who come to the Vigil there will be a special programme throughout the weekend, organized by the Taizé Community. As of now, I invite all brothers and sisters of all the Christian denominations to participate in this gathering of the People of God.

Brothers and sisters, let us not forget the tormented Ukrainian people, who are suffering greatly. Let us stay close to them with our sentiments, our aid, and our prayer.

And I now greet you, Romans and pilgrims gathered here. In particular, I greet the Spanish faithful of Murcia and those of Sciacca in Sicilia. May your visit to the tomb of Peter strengthen your faith and your witness.

I wish you all a good Sunday. Please, do not forget to pray for me. Enjoy your meal, and arrivederci!

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Compendium of the Catechism of the Catholic Church

Prayer in the Christian Life

534. What is prayer?

2558-2565

2590

Prayer is the raising of one's mind and heart to God, or the petition of good things from him in accord with his will. It is always the gift of God who comes to encounter man. Christian prayer is the personal and living relationship of the children of God with their Father who is infinitely good, with his Son Jesus Christ, and with the Holy Spirit who dwells in their hearts.

The Revelation of Prayer

535. Why is there a universal call to prayer?

2566-2567

Because through creation God first calls every being from nothingness. Even after the Fall man continues to be capable of recognizing his Creator and retains a desire for the One who has called him into existence. All religions, and the whole history of salvation in particular, bear witness to this human desire for God. It is God first of all, however, who ceaselessly draws every person to the mysterious encounter known as prayer.

THE REVELATION OF PRAYER IN THE OLD TESTAMENT

536. How is Abraham a model of prayer?

2570-2573

2592

Abraham is a model of prayer because he walked in the presence of God, heard and obeyed him. His prayer was a battle of faith because he continued to believe in the fidelity of God even in times of trial. Besides, after having received in his own tent the visit of the Lord who confided his plan to him, Abraham dared to intercede for sinners with bold confidence.

537. How did Moses pray?

2574-2577

2593

The prayer of Moses was typical of contemplative prayer. God, who called to Moses from the burning bush, lingered in conversa-

tion with him often and at length, "face to face, like a man with his friend" (Exodus 33:11). In this intimacy with God, Moses attained the strength to intercede tenaciously for his people: his prayer thus prefigured the intercession of the one mediator, Christ Jesus.

538. In the Old Testament, what relationship do the king and the temple have to prayer?

2578-2580

2594

The prayer of the People of God developed in the shadow of the dwelling place of God – the Ark of the Covenant, then the Temple – under the guidance of their shepherds. Among them there was David, the King "after God's own heart," the shepherd who prayed for his people. His prayer was a model for the prayer of the people because it involved clinging to the divine promise and a trust filled with love for the One who is the only King and Lord.

539. What is the role of prayer in the mission of the prophets?

2581-2584

The prophets drew from prayer the light and strength to exhort the people to faith and to conversion of heart. They entered into great intimacy with God and interceded for their brothers and sisters to whom they proclaimed what they had seen and heard from the Lord. Elijah was the father of the prophets, of those who sought the face of God. On Mount Carmel he achieved the return of the people to the faith, thanks to the intervention of God to whom he prayed: "Answer me, O Lord, answer me!" (1 Kings 18:37).

540. What is the importance of the Psalms in prayer?

2579

2585-2589

2596-2597

The Psalms are the summit of prayer in the Old Testament: the Word of God become the prayer of man. Inseparably both personal and communal, and inspired by the Holy Spirit, this prayer sings of God's marvelous deeds in creation and in the history of salvation. Christ prayed the Psalms and brought them to fulfillment. Thus they remain an essential and permanent element of the prayer of the Church suited to people of every condition and time.wish. <https://www.vatican.va/archive/>

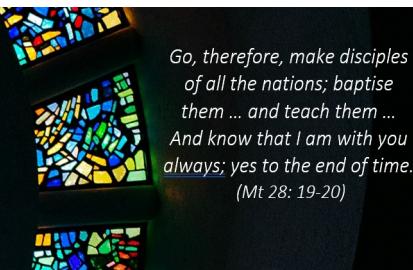
Go make disciples

CHRISTIAN INITIATION FORMATION PROCESS

'Go make disciples' is a formation opportunity for **new and experienced Christian Initiation Ministers** ministering with adults and children and their families, and **any parishioner interested in the ministry of Christian Initiation**.

Over six weeks participants will explore the entire Rite of Christian Initiation for Adults (RCIA).

There will be opportunities to grow in knowledge and understanding of the RCIA; pray and reflect mystagogically; reimagine and discern the ministry of Christian initiation in the parish community; explore questions and insights; meet other ministers, share experience, strengthen networks, deepen faith, hope and love.



When
Tuesdays 1.00 pm – 4.30 pm
7, 14, 28 Feb, 7, 21, 28 Mar 2023.

Where
Forster Parish Hall,
31 Lake St Forster.

Facilitators
Fr Andrew Doohan,
Louise Gannon rsj,
Christian Initiation Forum members.

Bring
Your copy of "Rite of Christian Initiation of Adults"
[ISBN 9781876295721 RRP \$24.95].
Copies can be borrowed or purchased
for \$20 at first session.

RSVP
by Friday 27 Jan 2023
To Forster Parish Office
0475 242 695
forster-tuncurry.parish@mn.catholic.org.au

Each participant will need a copy of the Rite of Christian Initiation of Adults. Copies can be purchased or borrowed from Fr. Peter ahead of the formation OR from Sr Louise at the first

DOCUMENTS OF THE SECOND VATICAN COUNCIL

Dei verbum: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html

An opportunity to meet and discuss these documents will be available for those who are interested. Please get in touch with the parish office if you would like the meeting details.

DOGMATIC CONSTITUTION ON DIVINE REVELATION DEI VERBUM SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 18, 1965

CHAPTER III

SACRED SCRIPTURE, ITS DIVINE INSPIRATION AND INTERPRETATION

11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.(1) In composing the sacred books, God chose men and while employed by Him (2) they made use of their powers and abilities, so that with Him acting in them and through them, (3) they, as true authors, consigned to writing everything and only those things which He wanted. (4)

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting

Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

13. In Sacred Scripture, therefore, while the truth and holiness of God always remains intact, the marvelous "condescension" of eternal wisdom is clearly shown, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature." (11) For the words of God, expressed in human language, have been made like human discourse, just as the word of the eternal Father, when He took to Himself the flesh of human weakness, was in every way made like men.

CHAPTER IV

THE OLD TESTAMENT

14. In carefully planning and preparing the salvation of the whole human race the God of infinite love, by a special dispensation, chose for Himself a people to whom He would entrust His promises. First He entered into a covenant with Abraham (see Gen. 15:18) and, through Moses, with the people of Israel (see Ex. 24:8). To this people which He had acquired for Himself, He so manifested Himself through words and deeds as the one true and living God that Israel came to know by experience the ways of God with men. Then too, when God Himself spoke to them through the mouth of the prophets, Israel daily gained a deeper and clearer understanding of His ways and made them more widely known among the nations (see Ps. 21:29; 95:1-3; Is. 2:1-5; Jer. 3:17). The plan of salvation foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable. "For all that was written for our instruction, so that by steadfastness and the encouragement of the Scriptures we might have hope" (Rom. 15:4).

15. The principal purpose to which the plan of the old covenant was directed was to prepare for the coming of Christ, the redeemer of all and of the messianic kingdom, to announce this coming by prophecy (see Luke 24:44; John 5:39; 1 Peter 1:10), and to indicate its meaning through various types (see 1 Cor. 10:12). Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. (1) These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence.

16. God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. (2) For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, (3) acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 14:16) and in turn shed light on it and explain it.



BAPTISMS

Celebrated most Sundays.
Bookings via the Parish website

MARRIAGE

Celebrated by arrangement with at least 6 months notice. Bookings via the parish website

SACRAMENTAL PROCESS

Enrolment via the Parish Website

RITE OF CHRISTIAN INITIATION OF ADULTS (RCIA)

Parish Office 0475 242 695

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 0475 242 695

Family and Friends Group

Meets monthly, contact Carol and Terry Pearson on 0408768729.

Singing Practice

Ken Heffernan 0475 242 695
(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 last 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 Thu 10.30am**

Estia Tuncurry: **2nd Thu 10.30am**

Estia Forster: **3rd Fri 10.30am**

Baptistcare: **4th Thu 10.30am**



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