



# Bridgeside Bulletin



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

*"Unity in Christ"*

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

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

SUNDAY 29 JANUARY 2023,

FOURTH SUNDAY IN ORDINARY TIME YEAR A

Dear Brothers and Sisters.

With the changes to the liturgy of the Church after the Second Vatican Council, came the opportunity for people to be more involved in the celebration of the Mass. There are therefore in parishes all over the world various ministries for people to be able to fulfil their Baptismal Calling to serve God during the Sacred Liturgy. While there is indeed a small group of people in this parish who fulfill these ministries the number on the roster is woefully short. Therefore I ask once again, for people to step up to fulfill this need in our parish. Serve God and your Parish. These ministries are not arduous, indeed the more who take up these roles the less arduous they become. Please consider if God is calling you to serve in any capacity during Mass, particularly as reader, extraordinary minister of Holy Communion, whether you and your family or friends could bring up the gifts. Also, as a sacristan. If there are not enough volunteers to minister in these ministries, maybe that is an indication from God that perhaps they should not happen. I hope that one day we can all start receiving the Precious Blood again, however, this certainly won't be able to happen if I do not have at least 2 extraordinary ministers of Holy Communion at each Mass, at a bare minimum. Please if you are able, do contact the office and let Danielle know that you would like to go on the roster to help with this.

Many of you will have noted that the Candle stand keeps blocking up. This has become such a disruptive element at the weekend Masses that I will trial a new type of candle stand. One that is more aesthetically pleasing, and one that does not mean you have to have money to be able to light a candle. I am looking to use the St Killian Candle stand system. These are in Churches all over the world. They use a triple refined paraffin candle that is self-extinguishing. They are therefore safe, and produce no soot or smoke. The stand itself is free, however we need to buy a certain number of boxes of candles. The money for this of course is recovered over a period of time. Another wonderful element about this system is that the company provide free and regular maintenance of the stand as required. If anybody would like to chat with me about this please do see me after Masses this weekend.

You will see in the bulletin this weekend information about the reflection days that we will have as a parish in the lead up to the Assembly in November. I ask each and every one of you to take part in this process. By attending these days we will all have a part to play in forming the future of the parish. It is my hope that, from the reflection days a Parish Pastoral Plan will be formulated that will be laid before the assembly for ratification in November.

You will also see the ad for the RCIA formation. I hope that our parish is one that is an evangelizing parish. The RCIA is the way that we receive adults into our faith, I therefore hope that as many people as possible are able to and are willing to take up this formation. It is my hope moving forward that we are able to remodel the Sacraments of Initiation process for the young people of the parish on this model. If you are in any way curious about this ministry and would like to share your faith please do see me after Mass this weekend.

A few people have asked me of late how long praying the prayer for appointment of the new bishop will continue, the answer is very simple. It will continue until it is answered.

With love.

Fr. Peter.

## Parish Timetable

<b>Mon</b> <b>30 JAN</b>	<b>9am</b> Counters– Team 5 <b>12pm</b> Community Kitchen
<b>Tue</b> <b>31 JAN</b>	<b>9.30am</b> Christian Meditation <b>12pm</b> Community Kitchen <b>3.30pm</b> Holy Hour, Benediction & Confession <b>4.30pm</b> Mass
<b>Wed</b> <b>1 FEB</b>	<b>9.30am</b> Mass <b>11am</b> Novena to Our Lady of Perpetual Help <b>12pm</b> Community Kitchen
<b>Thu</b> <b>2 FEB</b>	<b>9.30am</b> Mass <b>12pm</b> Community Kitchen
<b>Fri</b> <b>3 FEB</b>	<b>9.30am</b> Mass <b>11.30am</b> Welcome & Investiture Mass <i>Holy Name School</i>
<b>Sat</b> <b>4 FEB</b>	<b>9.30am</b> Mass <b>4pm</b> Confession <b>5pm</b> Vigil Mass
<b>Sun</b> <b>5 FEB</b>	<b>8am</b> Mass <b>10am</b> Mass

### What's happening locally...

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/>. If you would like assistance with making an online order, please see Danielle in the parish office.

**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.*

#### A message from Caritas Australia:

As Tonga marks the one-year anniversary of the devastating volcano eruption and tsunami, I want to share with you an update on how your support has helped communities recover from the disaster.

The eruption affected more than 84% of Tonga's population. Many homes in coastal areas were inundated with seawater and some small islands were completely flooded. Telecommunications were completely cut off for more than one month.

When an emergency occurs, our partners on the ground are there to provide urgent relief to those who need it most. But this is only possible with the support of kind people like you.

Learn more about how your compassionate support in 2022 helped communities recover from the Tonga volcano and tsunami disaster. visit <https://www.caritas.org.au/donate/emergency-appeals/tonga/2022-in-review/>

### 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.**

### Church Collection Procedure

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 envelopes 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.

### OUR JOURNEY

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.

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 reflection days, preparing us for the Assembly.

All parishioners are encouraged to join us on this exciting Journey as we continue to grow into the Church Christ wants us to be.

**The days to enter into your calendars are:**

**4<sup>h</sup> March**-The Journey With-In

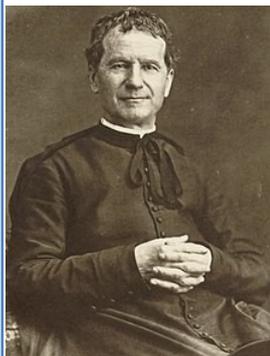
**27<sup>th</sup> May**-The Journey With Christ

**26<sup>th</sup> August** - The Journey With Others

**25<sup>th</sup> November**- Pastoral Assembly Day

More details will be announced as the days grow closer each Reflection Day will begin with 9.30am Mass and conclude about 4pm.

## Saints and Feasts



**31st January, St John Bosco**, Priest (1815-1888). In the nineteenth century, the city of Turin in Northern Italy was a growing industrial and political center. But it had hundreds of poor, abandoned boys and girls. The strong personality of Don Bosco came to their aid. A born educator, effective organizer, and a prolific writer, he trusted in God and accomplished wonders. He founded the Salesians Order and, with the help of St Mary Mazzarello, the Daughters of Mary Help of Christians, to care for the young. This 'Apostle to youth' was canonised on Easter of 1934.

**2nd February, The Presentation of the Lord.** A light to enlighten the nations. Forty days have passed since the feast of Christmas. We have long since taken down our Christmas decorations. But hopefully the light of Christ continues to shine brightly among us. The candles we use in the liturgy remind us that Christ is our light and that we, in turn, are called to reflect this light to all the nations.



**3rd February, St Blaise**, Bishop and Martyr (+C. 316). St Blaise was bishop of Sebaste in Armenia (today Turkey). Although we know little about him, it is thought that he

Saint Blaise confronting the Roman governor - scene from a stained glass window from the area

A depiction of Saint Ansgar by Siegfried Bendixen from the Church Trinitatis, in Hamburg, Germany



was martyred during the persecution of the emperor Licinus. Among the stories about him is that he cured a young boy choking on a fish bone. This is the origin of the custom of blessing throats on his feast day.

**3rd February. St Ansgar**, Bishop (801-865). During the Protestant Reformation, the Scandinavian countries as a unit went over to Lutheranism. Today, Catholics in Norway, Sweden, Denmark, and Finland are a scattered, struggling minority. But we should not forget the long Catholic history of those nations or St Ansgar, their evangelizer. He was a monk of a French Abbey. Named bishop and papal legate to all Scandinavian lands, Ansgar worked courageously in the face of discouraging results.

**5th February, St Agatha**, Virgin and Martyr (+251). The name Agatha in Greek means 'good'. She was martyred around 251 at Catania in Sicily, during the persecution of Decius. Although we have few historical details about her life, the accounts of her heroic martyrdom made her a popular saint. The people of Catania often invoked Agatha, especially when Mount Etna was erupting. She is listed in the First Eucharistic Prayer.



### THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 29 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**. Last week and this week, the Safeguarding articles offer tips for families in supporting younger children as they start or resume school.

Last week, the article mentioned: **1. Visit the school before the first day. 2. Go school shopping 3. Talk to your child about their feelings about school, friends, teachers, and new activities. 4. Set intentions with your child for the school year ahead.** Here are this week's tips:

**5. Practice, practice, practice reading.** Set up a 'book nook' at home to develop a reading routine. This way, you and your child (or just your child, if they're already reading independently) will have a place to read when they get home from school. Keep it clear of any distractions. If your child is not yet an independent reader, use the 'book nook' for a parent to read to the child and help engagement in literacy activities.

**6. Read books about starting school.** Stories with characters your child can relate to — especially those with characters attending their first day of kindergarten— are useful for relieving first-day jitters and providing a boost of confidence where needed. Find moments that allow you to pause and ask your child what they're feeling or thinking about regarding the year ahead.

**7. Include a note/drawing with your child's lunch box.** This special touch to let your child know you're thinking about them. Advice: Use a water-proof pen so that the ice-pack doesn't smudge your image or words.

**8. Encourage your child to pursue a passion project this year.** Gauge your child's interests at the end of this summer vacation to see how their curiosity has evolved and what's new. Ask them what topic they really want to learn about in the school year ahead. Your child can research the topic to gain knowledge which can be shared during class.

**9. Help your child develop independence skills.** At home, focus on self-help skills and responsibility. Set up 'school day' routines – the night before is for the child to lay out school clothes for the next day. Teach the child how to put on their own clothes. Establish good hygiene habits especially following toileting and before eating. Teach your toddler how to feed themselves from their school lunch pack (especially how to open it). Task your child with simple chores at home.

**10. Make school run drop off quick and painless.** How you approach it will have a big effect on how your child experiences it. Find out the school 'drop-off' policy including car drop off areas and times that gates are unlocked and teachers are on supervision.

**PLEASE REMEMBER IN YOUR PRAYERS:**

**Recently deceased:**

**Anniversaries:** Connie Cachia, Edna Rose, & Reverend Father Daniel Linehan.

***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.

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



**Fourth Sunday in Ordinary Time Year A**

**Sunday 29 Jan 2023**

**Fr Peter:** Let us turn to the Lord and seek refuge in his name for God hears our every prayer.

**1. Reader:** That Holy Mother Church will show forth the meaning of discipleship with fearlessness and wisdom. In your goodness:

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

**2. Reader:** That governments of wealthy nations will share bread with the hungry and shelter the oppressed and homeless. In your goodness:

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

**3. Reader:** That those who are plagued by sin, weakness, and self-doubt will be strengthened by the light of Christ. In your goodness:

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

**4. Reader:** That those who are poor in body or spirit will be filled with the light of Christ. In your goodness:

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

**5. Reader:** That this community will show forth in our ordinary lives the brilliance of God. In your goodness:

**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 goodness:

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

**7. Reader:** That those who are sick will find us ready to offer support and compassion. In your goodness:

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

**8. Reader:** That those who have died shall see the glory of the Lord. Especially Connie Cahcia, Edna Rose, and Reverend Father Daniel Linehan whose anniversaries occur at this time. In your goodness:

**Fr Peter:** Father of all blessedness, you sent Jesus to be our teacher and our saviour. Hear these prayers and grant them in your infinite goodness. We ask this through Christ our Lord

**All: Amen.**

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

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

**Sunday 29 Jan 2023**  
**Fourth Sunday in Ordinary Time Year A**

**Entrance Antiphon**

*Ps 105:47*

Save us, O Lord our God! And gather us from the nations, to give thanks to your holy name, and make it our glory to praise you.

**First Reading**

*Zep 2:3; 3:12-13*

A reading from the prophet Zephaniah Seek the Lord all you, the humble of the earth, who obey his commands. Seek integrity, seek humility: you may perhaps find shelter on the day of the anger of the Lord. In your midst I will leave a humble and lowly people, and those who are left in Israel will seek refuge in the name of the Lord. They will do no wrong, will tell no lies; and the perjured tongue will no longer be found in their mouths. But they will be able to graze and rest with no one to disturb them.

**Responsorial Psalm**

*Ps 145:7-10. R. Mt 5:3*

(R.) Happy the poor in spirit;  
the kingdom of heaven is theirs!

1. It is the Lord who keeps faith forever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. (R.)
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down, the Lord, who protects the stranger and upholds the widow and orphan. (R.)
3. It is the Lord who loves the just but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. (R.)

**Second Reading**

*1 Cor 1:26-31*

A reading from the first letter of St Paul to the Corinthians Take yourselves, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word, how many were influential people, or came from noble families? No, it was to shame the wise that God chose what is foolish by human reckoning, and to shame what is strong that he chose what is weak by human reckoning; those whom the world thinks common and contemptible are the ones that God has chosen – those who are nothing at all to show up those who are everything. The human race has nothing to boast about to God, but you, God has made members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. As scripture

says: if anyone wants to boast, let him boast about the Lord.

**Gospel Acclamation**

*Mt 5:12*

Alleluia, alleluia!

Rejoice and be glad; Your reward will be great in heaven. Alleluia!

**Gospel**

*Mt 5:1-12*

A reading from the holy Gospel according to Matthew Seeing the crowds, Jesus went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them: 'How happy are the poor in spirit: theirs is the kingdom of heaven. Happy the gentle: they shall have the earth for their heritage. Happy those who mourn: they shall be comforted. Happy those who hunger and thirst for what is right: they shall be satisfied. Happy the merciful: they shall have mercy shown them. Happy the pure in heart: they shall see God. Happy the peacemakers: they shall be called sons of God. Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven. 'Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven.'

**Communion Antiphon**

*Cf. Ps 30:17-18*

Let your face shine on your servant. Save me in your merciful love. O Lord, let me never be put to shame, for I call on you.

**Readings for Next Week 4/5 February**

**First Reading**

*Is 58:7-10* Share with those in need and you will be rewarded.

**Responsorial Psalm**

*Ps 111:4-9. R. v.4 (R.)* A light rises in the darkness for the upright.

**Second Reading**

*1 Cor 2:1-5* Faith is a gift from God.

**Gospel Acclamation**

*Jn 8:12* Alleluia, alleluia! I am the light of the world, says the Lord; the man who follows me will have the light of life. Alleluia!

**Gospel**

*Mt 5:13-16* Salt of the earth, light of the world.

# 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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**Gospel Reflection**

The gospel of Matthew is keen to cast Jesus in the role of the 'new Moses'. Moses was revered in Jewish history not only as the one who led the people out of Egypt, but even more importantly as the one who received the Ten Commandments from God. The first five books of the Bible, known to Jews as the Torah, or the Law, were accredited to Moses for a very long time. So Moses was seen as the one who received the Commandments from God and who also wrote down the Law of the people, the Torah. He was the Law-Giver for the Jewish people. When the gospel of Matthew portrays Jesus as the new Moses it emphasises the way in which Jesus sought to bring the Law of Moses to fulfilment and bring about a new understanding and appreciation of both the Law and God. Jesus introduced a new way of perceiving God; as a God of compassion and mercy, rather than the jealous, vengeful God that is often expressed in the Old Testament.

The Sermon on the Mount that begins with the Beatitudes comes out of this historical context. Jesus is trying to present a new interpretation of the right way to be in relationship with God; one that is not dominated by rules and regulations. The text is so familiar to us today that it is almost bland. However, at the time it must have been incredibly confronting. The attitudes and states of being that Jesus blesses were not the characteristics that were valued in the society of his time. Poverty, gentleness and mourning were not considered strong, desirable qualities. So, the picture Jesus paints of how to be in right relationship with God and others was confronting the standards and expectations of the time.

**Historical Context – Purity**

Purity and impurity was a major issue in 1st Century Jewish

society. The Priests and Pharisees maintained that only pure adherence to the Law could make a person acceptable in God's eyes. Impurity came to be associated with physical disease and injury. Those with severe disease or disability were regarded as sinful and punished by God. Jesus' statement, 'Happy are the pure of heart', would have scandalised those who maintained that purity came through strict observance of Law. Jesus suggests that purity (and impurity) comes from within a person rather than from the outside – regardless of their observance of the Law.

**Living the Gospel – Be-attitudes**

One way to read the Beatitudes is that Jesus was commending and blessing the various people who found themselves in those sorts of conditions. Another, is as a list of qualities that all people should strive to exhibit. It's not just some people who happen to be economically poor who are blessed. Rather, we must all have a poverty of spirit – a humility about our need for God's merciful action in our lives. All are called to hunger and thirst for justice and all are called to be merciful. The Beatitudes are not a menu to select from, but rather an essential list of ingredients.

**Gospel Focus – Covenant**

The structure of the Beatitudes can be seen as yet another attempt by God to re-establish a covenant between Godself and the people. Throughout Jewish history, God called the people back into relationship and re-established God's covenant with them. Like all the previous versions of the covenant, the Beatitudes contain both a series of demands and a series of promises. It is a two-way deal. The first part of each Beatitude is a statement of what the people are called to do and the second part is God's promise of how they will be rewarded for their right action. .

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**COMPENDIUM OF THE CATECHISM OF THE CATHOLIC CHURCH  
OUR VOCATION TO BEATITUDE**

**359. How do we attain beatitude?**

1716

We attain beatitude by virtue of the grace of Christ which makes us participants in the divine life. Christ in the Gospel points out to his followers the way that leads to eternal happiness: the beatitudes. The grace of Christ also is operative in every person who, following a correct conscience, seeks and loves the true and the good and avoids evil.

**360. Why are the beatitudes important for us?**

1716-1717

1725-1726

The beatitudes are at the heart of Jesus' preaching and they take up and fulfill the promises that God made starting with Abraham. They depict the very countenance of Jesus and they characterize authentic Christian life. They reveal the ultimate goal of human activity, which is eternal happiness.

**361. What is the relationship between the beatitudes and our desire for happiness?**

1718-1719

The beatitudes respond to the innate desire for happiness that God has placed in the human heart in order to draw us to himself. God alone can satisfy this desire.

**362. What is eternal happiness?**

1720-1724

1727-1729

It is the vision of God in eternal life in which we are fully "partakers of the divine nature" (2 Peter 1:4), of the glory of Christ and of the joy of the trinitarian life. This happiness surpasses human capabilities. It is a supernatural and gratuitous gift of God just as is the grace which leads to it. This promised happiness confronts us with decisive moral choices concerning earthly goods and urges us to love God above all things.

Dear brothers and sisters, buongiorno!

The Gospel from today's liturgy (Mt 4:12-23) narrates the call of the first disciples who, along the lake of Galilee leave everything to follow Jesus. He had already met some of them, thanks to John the Baptist, and God had placed the seed of faith within them (cf. Jn 1:35-39). So now, Jesus goes back to look for them where they live and work. The Lord always looks for us. The Lord always draws near to us, always. This time, he extends a direct call to them: "Follow me!" (Mt 4:19). And "immediately they left their nets and followed him" (v. 20). Let's take a moment to reflect on this scene. This is the moment of a decisive encounter with Jesus, one they would remember their entire lives and would be included in the Gospel. From then on, they follow Jesus. And in order to follow him, they leave.

To leave so as to follow. And it is always like this with Jesus. It can begin in some way with a sense of attraction, perhaps due to others. Then the awareness can become more personal and can kindle a light in the heart. It becomes something beautiful to share: "You know, that passage from the Gospel struck me.... That service opportunity I had struck me..." – something that touches your heart. This is what happened with the first disciples (cf. Jn 1:40-42). But sooner or later, the moment comes in which it is necessary to leave so as to follow (cf. Lk 11:27-28). That is when it is necessary to make a decision: Shall I leave behind some certainties and embark on a new adventure, or shall I remain like I am? This is a decisive moment for every Christian because the meaning of everything else is at stake here. If someone does not find the courage to set out on the journey, the risk is to remain a spectator of one's own existence and to live the faith halfway.

To stay with Jesus, therefore, requires the courage to leave, to set out on the journey. What must we leave behind? Our vices and our sins, certainly, which are like anchors that hold us at bay and prevent us from setting sail. To begin to leave, it is only right that we begin by asking forgiveness – forgiveness for the things that are not beautiful. I leave these things behind to move forward. But it is also necessary to leave behind what holds us back from living fully, for example, fear, selfish calculations, the guarantees that come from staying safe, just getting by. It also means giving up the time wasted on so many useless things. How beautiful it would be to leave all this in order to experience, for example, the tiring but rewarding risk of service, or to dedicate time to prayer so as to grow in friendship with the Lord. I am also thinking of a young family who leaves behind a quiet life to open themselves up to the unpredictable and beautiful adventure of motherhood and fatherhood. It is a sacrifice, but all it takes is one look at a child to understand that it was the right choice to leave behind certain rhythms and comforts to have this joy. I am also thinking, of certain professionals, for example, doctors or healthcare workers, who give up a lot of free time to study and prepare themselves, and who do good, dedicating many hours day and night, and spend so much physical and mental energy for the sick. I think of workers who leave behind convenience, who let go of doing nothing so as to put food on the table. In short, to live life, we need to accept the challenge to leave. Today, Jesus extends this invitation to each of us.

So, I leave you with a question about this. First of all: Can I remember a "strong moment" in which I have already encountered Jesus? Each of us can recall our own story – in my life, has there been a significant moment when I encountered Jesus? And, is there something beautiful and significant that happened in my life because of which I left other less important things? And today, is there something Jesus asks me to give up? What are the material things, ways of thinking, attitudes I need to leave behind so as to truly say "yes"? May Mary help us to respond with a total "yes" to God, like she did, to know what to leave behind so as to follow him better. Do not be

afraid to leave if it is to follow Jesus. We will always find that we are better.

After the Angelus

Dear brothers and sisters!

This Third Sunday of Ordinary Time is dedicated in a special way to the Word of God. Let us rediscover with awe the fact that God speaks to us, especially through the Sacred Scriptures. Let us read them, study them, meditate on them, pray over them. Let us read a passage from the Bible every day, especially from the Gospel. Jesus speaks to us there, he enlightens us, he guides us. And I remind you of something I have said other times: Let's have a small Gospel, a pocket-size Gospel, to take in your bag, always with us. And when there is a moment during the day, read something from the Gospel. It is Jesus who accompanies us. So, a small pocket-size Gospel always with us.

Today I would like to express my wish for peace and every good to all those in the Far East, and in various parts of the world, who are celebrating the Lunar New Year. Nevertheless, on this joyous occasion, I cannot fail to mention my spiritual nearness to those who are going through difficult times due to the coronavirus pandemic, with the hope that these present difficulties might soon be overcome. Lastly, I hope that the kindness, sensitivity, solidarity and harmony that are being experienced in the families who are reunited in these days as is customary, might ever more permeate and characterize our family and social relationships so as to live a serene and happy life. Happy New Year!

Sadly, my thought turns in particular to Myanmar, where the Church of Our Lady of the Assumption in the Village of Can Thar – one of the most ancient and important places of worship in the country – was burned and destroyed. I am close to the helpless civilian population subject to severe trials in many cities. Please God that this conflict will soon come to an end, opening a new period of forgiveness, love and peace. Let us pray together to Our Lady for Myanmar. [Recitation of the Hail Mary...]

I also invite you to pray that the acts of violence in Peru might cease. Violence quenches the hope for a just solution to problems. I encourage all the parties involved to undertake the path of dialogue as brothers of the same nation, in full respect for human rights and the rule of law. I join the Peruvian Bishops in saying: ¡No a la violencia, venga de donde venga! ¡No más muertes! [No to violence wherever it comes from! No more deaths!] There are Peruvians in the Square....

Positive signs are coming from Cameroon that bring the hope of progress toward the resolution of the conflict in the English-speaking regions. I encourage all the parties who have signed the Agreement to persevere on the path of dialogue and mutual understanding, for only through encounter can the future be designed.

I extend my greeting to all of you, those from Italy and other countries. I greet the pilgrims from Spalato, Warsaw – there are many Poles I see because of the flags – and Mérida-Badajoz (Spain), as well as those from Ascoli Piceno, Montesilvano and Gela; the group from Guardian Angel School, Alessandria; those from Gioventù Ardente Mariana [Fervent Marian Youth] from Rome; and members of the Association of Catholic Psychologists.

In these days, as we pray in particular for the full unity of all Christians, please, let us not forget, to pray for peace for war-torn Ukraine. May the Lord comfort and sustain that people who are suffering so much! They are suffering so much!

I wish all of you a good Sunday. Even the young people of the Immaculata. And please do not forget to pray for me. Enjoy your lunch and arrivederci.

## 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](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 V THE NEW TESTAMENT

17. The word of God, which is the power of God for the salvation of all who believe (see Rom. 1:16), is set forth and shows its power in a most excellent way in the writings of the New Testament. For when the fullness of time arrived (see Gal. 4:4), the Word was made flesh and dwelt among us in His fullness of graces and truth (see John 1:14). Christ established the kingdom of God on earth, manifested His Father and Himself by deeds and words, and completed His work by His death, resurrection and glorious Ascension and by the sending of the Holy Spirit. Having been lifted up from the earth, He draws all men to Himself (see John 12:32, Greek text), He who alone has the words of eternal life (see John 6:68). This mystery had not been manifested to other generations as it was now revealed to His holy Apostles and prophets in the Holy Spirit (see Eph. 3:4-6, Greek text), so that they might preach the Gospel, stir up faith in Jesus, Christ and Lord, and gather together the Church. Now the writings of the New Testament stand as a perpetual and divine witness to these realities.

18. It is common knowledge that among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the incarnate Word, our savior. The Church has always and everywhere held and continues to hold that the four Gospels are of apostolic origin. For what the Apostles preached in fulfillment of the commission of Christ, afterwards they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing: the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke and John. (1)

19. Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven (see Acts 1:1). Indeed, after the Ascension of the Lord the Apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed (3) after they had been instructed by the glorious events of Christ's life and taught by the light of the Spirit of truth. (2) The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus. (4) For their intention in writing was that either from their own memory and recollections, or from the witness of those who "themselves from the beginning were eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed (see Luke 1:2-4).

20. Besides the four Gospels, the canon of the New Testament

also contains the epistles of St. Paul and other apostolic writings, composed under the inspiration of the Holy Spirit, by which, according to the wise plan of God, those matters which concern Christ the Lord are confirmed, His true teaching is more and more fully stated, the saving power of the divine work of Christ is preached, the story is told of the beginnings of the Church and its marvelous growth, and its glorious fulfillment is foretold. For the Lord Jesus was with His apostles as He had promised (see Matt. 28:20) and sent them the advocate Spirit who would lead them into the fullness of truth (see John 16:13).

#### CHAPTER VI

##### SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

21. The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body. She has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the word of God Himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and Apostles. Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture. For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life. Consequently these words are perfectly applicable to Sacred Scripture: "For the word of God is living and active" (Heb. 4:12) and "it has power to build you up and give you your heritage among all those who are sanctified" (Acts 20:32; see 1 Thess. 2:13).

22. Easy access to Sacred Scripture should be provided for all the Christian faithful. That is why the Church from the very beginning accepted as her own that very ancient Greek translation of the Old Testament which is called the septuagint; and she has always given a place of honor to other Eastern translations and Latin ones especially the Latin translation known as the vulgate. But since the word of God should be accessible at all times, the Church by her authority and with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And should the opportunity arise and the Church authorities approve, if these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them.

23. The bride of the incarnate Word, the Church taught by the Holy Spirit, is concerned to move ahead toward a deeper understanding of the Sacred Scriptures so that she may increasingly feed her sons with the divine words. Therefore, she also encourages the study of the holy Fathers of both East and West and of sacred liturgies. Catholic exegetes then and other students of sacred theology, working diligently together and using appropriate means, should devote their energies, under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings. This should be so done that as

**Continued** many ministers of the divine word as possible will be able effectively to provide the nourishment of the Scriptures for the people of God, to enlighten their minds, strengthen their wills, and set men's hearts on fire with the love of God. (1) The sacred synod encourages the sons of the Church and Biblical scholars to continue energetically, following the mind of the Church, with the work they have so well begun, with a constant renewal of vigor. (2)

24. Sacred theology rests on the written word of God, together with sacred tradition, as its primary and perpetual foundation. By scrutinizing in the light of faith all truth stored up in the mystery of Christ, theology is most powerfully strengthened and constantly rejuvenated by that word. For the Sacred Scriptures contain the word of God and since they are inspired, really are the word of God; and so the study of the sacred page is, as it were, the soul of sacred theology. (3) By the same word of Scripture the ministry of the word also, that is, pastoral preaching, catechetics and all Christian instruction, in which the liturgical homily must hold the foremost place, is nourished in a healthy way and flourishes in a holy way.

25. Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word. This is to be done so that none of them will become "an empty preacher of the word of God outwardly, who is not a listener to it inwardly" (4) since they must share the abundant wealth of the divine word with the faithful committed to them, especially in the sacred liturgy. The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the "excellent knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ."(5) Therefore, they should gladly put themselves in touch with the sacred text itself,

whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere. And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for "we speak to Him when we pray; we hear Him when we read the divine saying." (6)

It devolves on sacred bishops "who have the apostolic teaching"(7) to give the faithful entrusted to them suitable instruction in the right use of the divine books, especially the New Testament and above all the Gospels. This can be done through translations of the sacred texts, which are to be provided with the necessary and really adequate explanations so that the children of the Church may safely and profitably become conversant with the Sacred Scriptures and be penetrated with their spirit.

Furthermore, editions of the Sacred Scriptures, provided with suitable footnotes, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another.

26. In this way, therefore, through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similar we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever" (Is. 40:8; see 1 Peter 1:23-25).

## 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.



*Go, therefore, make disciples  
of all the nations; baptise  
them ... and teach them ...  
And know that I am with you  
always; yes to the end of time.  
(Mt 28: 19-20)*

#### 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](mailto: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



### 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

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