



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 8 JANUARY 2023,

THE EPIPHANY OF THE LORD

Vale Pope Emeritus Benedict XVI

Pope Francis' homily at Pope Emeritus Benedict XVI's funeral Mass

"Father, into your hands I commend my spirit" (Lk 23:46). These were the final words spoken by the Lord on the cross; his last breath, as it were, which summed up what had been his entire life: a ceaseless self-entrustment into the hands of his Father. His were hands of forgiveness and compassion, healing and mercy, anointing and blessing, which led him also to entrust himself into the hands of his brothers and sisters. The Lord, open to the individuals and their stories that he encountered along the way, allowed himself to be shaped by the Father's will. He shouldered all the consequences and hardships entailed by the Gospel, even to seeing his hands pierced for love. "See my hands," he says to Thomas (Jn 20:27), and to each of us: "See my hands." Pierced hands that constantly reach out to us, inviting us to recognize the love that God has for us and to believe in it (cf. 1 Jn 4:16).

"Father into your hands I commend my spirit." This is the invitation and the programme of life that he quietly inspires in us. Like a potter (cf. Is 29:16), he wishes to shape the heart of every pastor, until it is attuned to the heart of Christ Jesus (cf. Phil 2:5). Attuned in grateful devotion, in service to the Lord and to his people, a service born of thanksgiving for a completely gracious gift: "You belong to me... you belong to them," the Lord whispers, "you are under the protection of my hands. You are under the protection of my heart. Stay in my hands and give me yours." Here we see the "condescension" and closeness of God, who is ready to entrust himself to the frail hands of his disciples, so that they can feed his people and say with him: Take and eat, take and drink, for this is my body which is given up for you (cf. Lk 22:19). The total synkatabasis of God.

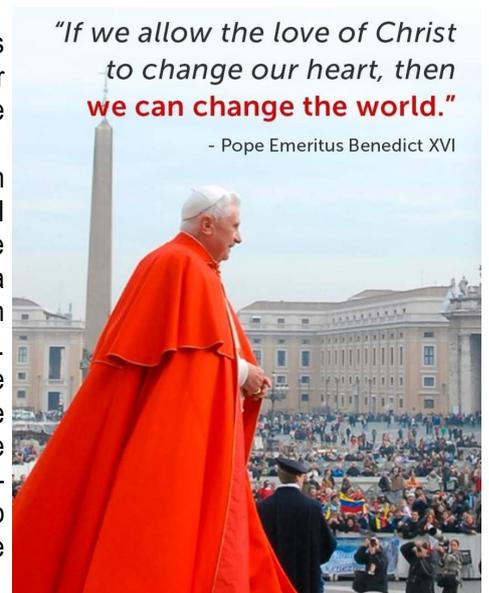
Attuned in prayerful devotion, a devotion silently shaped and refined amid the challenges and resistance that every pastor must face (cf. 1 Pet 1:6-7) in trusting obedience to the Lord's command to feed his flock (cf. Jn 21:17). Like the Master, a shepherd bears the burden of interceding and the strain of anointing his people, especially in situations where goodness must struggle to prevail and the dignity of our brothers and sisters is threatened (cf. Heb 5:7-9). In the course of this intercession, the Lord quietly bestows the spirit of meekness that is ready to understand, accept, hope and risk, notwithstanding any misunderstandings that might result. It is the source of an unseen and elusive fruitfulness, born of his knowing the One in whom he has placed his trust (cf. 2 Tim 1:12). A trust itself born of prayer and adoration, capable of discerning what is expected of a pastor and shaping his heart and his decisions in accord with God's good time (cf. Jn 21:18): "Feeding means loving, and loving also means being ready to suffer. Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence." Attuned also in devotion sustained by the consolation of the Spirit, who always precedes the pastor in his mission. In his passionate effort to communicate the beauty and the joy of the Gospel (cf. Gaudete et Exsultate, 57). In the fruitful witness of all those who, like Mary, in so many ways stand at the foot of the cross. In the painful yet steadfast serenity that neither attacks nor coerces. In the stubborn but patient hope that the Lord will be faithful to his promise, the promise he made to our fathers and to their descendants forever (cf. Lk 1:54-55).

Holding fast to the Lord's last words and to the witness of his entire life, we too, as an ecclesial community, want to follow in his steps and to commend our brother into the hands of the Father. May those merciful hands find his lamp alight with the oil of the Gospel that he spread and testified to for his entire life (cf. Mt 25:6-7).

At the end of his Pastoral Rule, Saint Gregory the Great urged a friend to offer him this spiritual accompaniment: "Amid the shipwreck of the present life, sustain me, I beseech you, by the plank of your prayer, that, since my own weight sinks me down, the hand of your merit will raise me up." Here we see the awareness of a pastor who cannot carry alone what in truth he could never carry alone, and can thus commend himself to the prayers and the care of the people entrusted to him. God's faithful people, gathered here, now accompanies and entrusts to him the life of the one who was their pastor. Like the women at the tomb, we too have come with the fragrance of gratitude and the balm of hope, in order to show him once more the love that is undying. We want to do this with the same wisdom, tenderness, and devotion that he bestowed upon us over the years. Together, we want to say: "Father, into your hands we commend his spirit." Benedict, faithful friend of the Bridegroom, may your joy be complete as you hear his voice, now and forever!

"If we allow the love of Christ to change our heart, then we can change the world."

- Pope Emeritus Benedict XVI



Parish Timetable

Mon 9 JAN	9am Counters– Team 2 12pm Community Kitchen
Tue 10 JAN	9.30am Christian Meditation 12pm Community Kitchen 3.30pm Holy Hour, Benediction & Confession 4.30pm Mass
Wed 11 JAN	9.30am Mass 11am Novena to Our Lady of Perpetual Help 12pm Community Kitchen
Thu 12 JAN	9.30am Mass 12pm Community Kitchen
Fri 13 JAN	9.30am Mass
Sat 14 JAN	9.30am Mass 4pm Confession 5pm Vigil Mass
Sun 15 JAN	8am Mass 10am Mass

What's happening locally...

The Catholic Parish of Forster-Tuncurry Columbarium and Memorial Garden currently has niches available for reservation. If you are considering The Catholic Parish of Forster-Tuncurry as the resting place for you or your loved ones, please contact the parish office. For more information visit our website: <https://forstertuncurrycatholic.org.au/columbarium/>

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 one day Retreats, 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:

- 4th March**-The Journey With-In
- 27th May**-The Journey With Christ
- 26th August** - The Journey With Others
- 25th November**- Pastoral Assembly Day

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.

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.

Christmas Day Lunch

Around 40 people sat down to lunch in the Church Hall on 25th Dec 2022. A big thank you to Greg Byrne for organising this special event for the community. Thank you also to the many volunteers who came along to assist on the day. The Christmas Day Lunch for those who are alone on Christmas has been running since 1986 and was once again able to bring joy to those in need in 2022.



Saints and Feasts

7 JANUARY ST RAYMOND OF PENYAFORT, Priest (1175/80-1275). Born at Penyafort near Barcelona in Spain, he became a priest and a professor of philosophy and canon law. He later joined the Dominicans and was a specialist in moral theology and the Sacrament of Reconciliation. He also studied Arabic and the Koran in order to dialogue with Muslims. He was declared a saint in 1601.

9 JANUARY BAPTISM OF THE LORD

The baptism event in the gospels is a moment of revelation of the Trinitarian nature of God. The Holy Spirit descends upon Jesus in the form of a dove whilst the voice of God is heard to declare of Jesus, 'You are my Son.' It is a unique moment in the scriptures where the three persons of God are individually and collectively revealed. Although the scriptures do not explicitly name God as Trinity, by the time of Paul's early writings, blessings in the name of Jesus, God and the Holy Spirit are frequent. Despite this, Trinity continues to be a difficult concept for many Christians.



Baptism of Christ fresco by Giotto di Bondone, c. 1305 (Cappella Scrovegni, Padua, Italy)

13 JANUARY ST. HILARY, Bishop and Doctor of the Church (315-367). A native of Poitiers in France, he married and was the father of a saintly daughter named Abia. Hilary converted to the Christian faith through his reading of the Scriptures, especially the Prologue to the Fourth Gospel. As bishop of Poitiers he fought against the Arians, suffered exile, and wrote extensively. He also helped his friend St Martin of Tours, to establish the monastic life in France.

THE EPIPHANY BLESSING: Marking Homes With Blessed Chalk for the New Year

The ancient custom of marking the door of the home with blessed chalk is a way of incorporating the liturgical feast of the Epiphany as a domestic ritual into the prayer life of the family. Chalk is first blessed in the parish church at Masses for Epiphany and then people are invited to take some home to mark the lintel of their front door as follows.: **20 C + M + B 23**. The letters C, M and B stand for the traditional names for the Three Wise Men who come seeking Jesus: Caspar, Melchior, and Balthasar. The letters also represent the words *Christus Mansionem Benedicat* (*May Christ Bless this Abode*).

CHALK MARK	WORDS TO BE SAID AT HOME
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	Peace be upon this house and with all of us who live here. Amen. The wise men from the east came to Jerusalem asking. "Where is the child who has been born king of the Jews? For we observed his star at its rising and have come to pay him homage" When they saw the star had stopped they were overwhelmed with joy. When entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. The Gospel of the Lord. Praise to you, Lord Jesus Christ.
C	THE THREE WISE MEN
M	CASPAR
B	MELCHIOR
	BALTHASAR
	FOLLOWED THE LIGHT OF THE STAR TO FIND JESUS, THE SON OF GOD, WHO CAME TO LIVE AMONG US
20	TWO THOUSAND
23	AND TWENTY-THREE YEARS AGO.
+	MAY CHRIST BLESS OUR HOME
+	TODAY AND REMAIN WITH US THROUGHOUT THE YEAR.

Let us pray. God of mercy, fill our home with light and love of Christ that it may be a place of hospitality and welcome. May Christ be our shelter when we are at home, our companion when we are away, and our welcome guest when we return. Through Christ our Lord. **Amen**. Let us bless the Lord. **Thanks be to God**.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 7 Jan 22

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to the benefits of **effective New Year's resolutions**. You will make yourself feel better if you don't set yourself up for failure by rolling out the same old goals. Instead, choose intentions that tie in with a sense of purpose – you are more likely to fulfil them.

Professor Peggy Kern from the University of Melbourne's Centre for Wellbeing Science, says that we often set goals that we think others expect such as diet and exercise. While beneficial, unless you are really committed for purely personal reasons, these are likely to fail –again!

She adds that goals should be those we WANT to do rather than SHOULD do. If you want to help others, set measureable goals. If you want to help others, volunteer to assist at the Community Kitchen one day a week/fortnight/month. If you have a passion for the rescue dog movement, volunteer to assist at a dog rescue centre. If it is to exercise, train for a walk/run/cycle for a fundraising charity event such a cure for cancer/motor neurone/multiple sclerosis diseases.

Psychotherapist, Katie Lowndes, has this advice.

- 1. Make smart goals** – these are those which are specific, and where you can measure progress, are realistic and have a time frame. For example, if the goal is to perform a random act of kindness each week in January, you could speak to and buy a drink the person behind you in a coffee queue. This is specific, measurable and has a time limit.
- 2. Be selective** – the way to achieve a goal is not to tackle too many at once. At the beginning of the year, it is tempting to try to make sweeping changes across a number of areas which creates too much pressure, so we quit all of them. It is better to start small and just try to achieve one or two things at a time.
- 3. Review slip-ups and wins** – Regularly check your progress towards a goal. Notice what is NOT being achieved and decide what changes need to be made. Also, note areas of success which can be celebrated and used as an encouragement to set new, bigger goals and more challenging goals.

PLEASE REMEMBER IN YOUR PRAYERS:

Recently deceased: Jessie Aurisch & His Holiness Pope Emeritus Benedict XVI

Anniversaries: Joseph Berzi & Denis Moynihan

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.

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



The Epiphany of the Lord

Sunday 08 Jan 2023

Fr Peter: Dearest friends, let us bring our intentions before Christ our Lord, the light of the world.

1. Reader: That Holy Mother Church will continue with faith and confidence to bring the message of the Gospel to all. In your light:

All: Lord, hear our prayer.

2. Reader: That nations of East and West will follow Christ's light as the way to true peace and justice. In your light:

All: Lord, hear our prayer.

3. Reader: That through the brightness of Christ, those struggling with sin will have the darkness driven from their hearts. In your light:

All: Lord, hear our prayer.

4. Reader: That our parish community will bring the light of Christ to our families and friends. In your light:

All: Lord, hear our prayer.

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

All: Lord, hear our prayer.

6. Reader: That the sick and housebound will find strength in the radiance of Jesus Christ, especially all those in our parish bulletin. In your light:

All: Lord, hear our prayer.

7. Reader: That those who have died will embrace the light of eternal life, especially Jessie Aurisch & His Holiness Pope Emeritus Benedict XVI who have died recently and Joseph Berzi & Denis Moynihan whose anniversaries occur at this time. In your light:

All: Lord, hear our prayer.

Fr Peter: Loving Father, you gave your Son as a light for all nations. Hear our prayers and grant us the radiance of Jesus Christ as we spread your Gospel to the world. 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 08 Jan 2023
The Epiphany of the Lord

Entrance Antiphon

Cf. Mal 3:1; 1 Chr 29:12

Behold, the Lord, the Mighty One, has come;
and kingship is in his grasp, and power and dominion.

First Reading

Is 60:1-6

A reading from the prophet Isaiah

Arise, shine out, Jerusalem, for your light has come, the glory of the Lord is rising on you, though night still covers the earth and darkness the peoples. Above you the Lord now rises and above you his glory appears. The nations come to your light and kings to your dawning brightness. Lift up your eyes and look round: all are assembling and coming towards you, your sons from far away and your daughters being tenderly carried. At this sight you will grow radiant, your heart throbbing and full; since the riches of the sea will flow to you; the wealth of the nations come to you; camels in throngs will cover you, and dromedaries of Midian and Ephah; everyone in Sheba will come, bringing gold and incense and singing the praise of the Lord.

Responsorial Psalm

Ps 71:1-2. 7-8. 10-13, R. see v.11

(R.) Lord, every nation on earth will adore you.

1. O God, give your judgement to the king, to a king's son your justice, that he may judge your people in justice and your poor in right judgement. (R.)

2. In his days justice shall flourish and peace till the moon fails. He shall rule from sea to sea, from the Great River to earth's bounds. (R.)

3. The kings of Tarshish and the sea coasts shall pay him tribute. The kings of Sheba and Seba shall bring him gifts. Before him all kings shall fall prostrate, all nations shall serve him. (R.)

4. For he shall save the poor when they cry and the needy who are helpless He will have pity on the weak and save the lives of the poor. (R.)

Second Reading

Eph 3:2-3. 5-6

A reading from the letter of St Paul to the Ephesians

You have probably heard how I have been entrusted by God with the grace he meant for you, and that it was by a revelation that I was given the knowledge of the mystery. This mystery that has now been revealed through the Spirit to his holy apostles and prophets was unknown to any men in past generations; it means that pagans now share the same inheritance, that they are parts of the same body, and that the same promise has been made to them, in Christ Jesus, through the gospel.

Gospel Acclamation

Mt 2:2

Alleluia, alleluia!

We have seen his star in the East; and have come to adore the Lord. Alleluia!

Gospel

Mt 2:1-12

A reading from the holy Gospel according to Matthew

After Jesus had been born at Bethlehem in Judaea during the reign of King Herod, some wise men came to Jerusalem from the east. 'Where is the infant king of the Jews?' they asked. 'We saw his star as it rose and have come to do him homage.' When King Herod heard this he was perturbed, and so was the whole of Jerusalem. He called together all the chief priests and the scribes of the people, and enquired of them where the Christ was to be born. 'At Bethlehem in Judaea,' they told him, 'for this is what the prophet wrote: And you, Bethlehem, in the land of Judah, you are by no means least among the leaders of Judah, for out of you will come a leader who will shepherd my people Israel.' Then Herod summoned the wise men to see him privately. He asked them the exact date on which the star had appeared, and sent them on to Bethlehem. 'Go and find out all about the child,' he said 'and when you have found him, let me know, so that I too may go and do him homage.' Having listened to what the king had to say, they set out. And there in front of them was the star they had seen rising; it went forward and halted over the place where the child was. The sight of the star filled them with delight, and going into the house they saw the child with his mother Mary, and falling to their knees they did him homage. Then, opening their treasures, they offered him gifts of gold and frankincense and myrrh. But they were warned in a dream not to go back to Herod, and returned to their own country by a different way.

Communion Antiphon

Cf. Mt 2:2

We have seen his star in the East, and have come with gifts to adore the Lord.



Readings for Next Week 14/15 January

First Reading

Is 49:3. 5-6 Israel, a light to the nations.

Responsorial Psalm

Ps 39:2. 4. 7-10. R. vv.8. 9. (R.) Here I am, Lord; I come to do your will.

Second Reading

1 Cor 1:1-3 Paul sends greetings to the people of Corinth.

Gospel Acclamation

Jn 1:14. 12 Alleluia, alleluia! The Word of God became flesh and dwelt among us. He enabled those who accepted him to become the children of God. Alleluia!

Gospel

Jn 1:29-34 John the Baptist points to Jesus.

THE ORDER OF MASS

THE INTRODUCTORY RITES

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen. either:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. **And with your spirit.** or:

Grace to you and peace from God our Father and the Lord Jesus Christ. **And with your spirit.** or:

The Lord be with you. **And with your spirit.**

PENITENTIAL ACT

Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. either:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, (striking the breast) through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.** or:

Have mercy on us, O Lord.

For we have sinned against you.

Show us, O Lord, your mercy.

And grant us your salvation.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.** or:

You were sent to heal the contrite of heart:

P: Lord, have mercy or: **P:** Kyrie, eleison.

R: Lord, have mercy or: **R:** Kyrie, eleison.

You came to call sinners:

P: Christ have mercy or: **P:** Christe, eleison.

R: Christ have mercy or: **R:** Christe, eleison.

You are seated at the right hand of the Father to intercede for us:

P: Lord, have mercy or: **P:** Kyrie, eleison.

R: Lord, have mercy or: **R:** Kyrie, eleison.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. **Amen.**

The Kyrie follows, unless it has occurred in the Penitential Act. either:

P: Lord, have mercy. **R:** Lord, have mercy.

P: Christ, have mercy. **R:** Christ, have mercy.

P: Lord, have mercy. **R:** Lord, have mercy.

or:

P: Kyrie, eleison.

R: Kyrie, eleison.

P: Christe, eleison.

R: Christe, eleison.

P: Kyrie, eleison.

R: Kyrie, eleison.

Gloria (when said)

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Let us pray. At the end of the Collect, the people acclaim: **Amen.**

THE LITURGY OF THE WORD

At the end of the reading:

The word of the Lord. **Thanks be to God.**

At the Gospel:

The Lord be with you. **And with your spirit.**

A reading from the holy Gospel according to N.

Glorify to you, O Lord.

At the end of the Gospel:

The Gospel of the Lord. **Praise to you, Lord Jesus Christ.**

THE NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (all bow) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come

again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

APOSTLES' CREED

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, (all bow) born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE LITURGY OF THE EUCHARIST

Pray, brethren ... the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of His name, for our good and the good of all His holy Church.

At the end of the prayer, the people acclaim:
Amen.

THE EUCHARISTIC PRAYER

The Lord be with you. **And with your spirit.**

Lift up your hearts. **We lift them up to the Lord.**

Let us give thanks to the Lord our God. **It is right and just.**

After the Preface

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The mystery of faith. either:

We proclaim your Death, O Lord, and profess your Resurrection until you come again. or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again. or:

**Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.**

Through him, and with him, ... for ever and ever.
Amen.

THE COMMUNION RITE

At the Saviour's command and formed by divine teaching, we dare to say:

Our Father, who art in heaven...

Deliver us, Lord, we pray, from every evil...

For the kingdom, the power and the glory are yours now and forever.

Lord Jesus Christ, who said to your Apostles...

Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

Let us offer each other the sign of peace.

Lamb of God, you take away the sins of the world, have mercy on us. (X2)

Lamb of God, you take away the sins of the world, grant us peace.

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The Body of Christ. **Amen.**

The Blood of Christ. **Amen.**

Let us pray. At the end of the prayer, the people acclaim:
Amen.

THE CONCLUDING RITES

The Lord be with you. **And with your spirit.**

May almighty God bless you, the Father, and the † Son, and the Holy Spirit. **Amen.**

either:

Go forth, the Mass is ended. or:

Go and announce the Gospel of the Lord. or:

Go in peace, glorifying the Lord by your Life. or:

Go in peace.

Thanks be to God.

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SUNDAY 08 JAN 2023 SCRIPTURE COMMENTARY BY BRENDAN BYRNE SJ

The very ancient Feast of the Epiphany celebrates the fact that Israel's Messiah is also the Saviour of the entire world. We believers of later generations take this more or less for granted. But it is clear that for the earliest Christians of non-Jewish ('Gentile') origin it was a source of immense wonder and gratitude. The passage from the Letter to the Ephesians read as today's Second Reading (Eph 3:2-3, 5-6) speaks of it as a great 'mystery', one which Paul himself came to know by revelation (his experience on the Damascus Road; cf. Gal 1:16), before becoming, as Apostle to the Gentiles, the principal instrument of its realisation. Faced with this 'mystery' of the extraordinary richness and scope of God's salvation, the early Christians went back to the Scriptures of Israel to find traces of its foretelling. The Book of Isaiah, more especially the oracles of the post-exilic prophet(s) we hear in chapters 40-66, proved a rich mine for this purpose. They feature the kind of inclusive vision that emerges so magnificently from the text set for today's First Reading (Isa 60:1-6). It has clearly influenced Matthew's account of the coming of the Wise Men, which forms the Gospel.

The reading from Isaiah addresses the holy city, Jerusalem. The image seems to be that of the break of dawn. All around, in the valleys, is darkness ('night still covers the earth and darkness the peoples'). But the highly elevated city of Jerusalem is beginning to catch the rays of the rising sun, a magnificent light identified with the 'glory of the Lord'. At this, the nations begin streaming to Jerusalem, bringing their riches to place before the God of Israel. The wonderful Gospel story of the coming of the Wise Men from the East (Matt 2:1-12) catches up and expands upon this vision. It is interesting that Matthew's gospel, which of the four gospels is most at pains to portray Jesus in Jewish light, lets this episode where Gentiles bring gifts dominate its story of Jesus' childhood. The Gospel will conclude on the same note with the great Com-

mission, 'Go, therefore, and make disciples of all nations, ...' (28:16-20).

There are so many ways to draw rich reflections from this episode. I think it is important to bring out the blend between pagan wisdom and (Jewish) scribal information that leads the wise men to the Saviour. Their own natural gifts, the wisdom of their people and their scientific investigations (astronomy), have impelled their quest. They have seen the 'Star' that the biblical prophecy in Numbers 24:17 indicated would be a sign of a King of the Jews who would have universal significance. They have followed this star, but they need the scribal wisdom of Israel to locate the One whose birth it announces (in Bethlehem). Revelation comes, then, from a combination of natural wisdom and biblical prophecy.

Not only do they pay homage to the infant Jesus as their ruler: they place before him the rich gifts of their culture and these are graciously received. Joseph has faded from view; it is Mary, the mother of Jesus, who receives their gifts on his behalf.

Their journey has been one of faith and risk. The treacherous and murderous figure of Herod looms over all, presaging the Passion that is to come. But the riches of God's salvation will go to the Gentiles.

In the beautiful words to the Wise Men that the English novelist Evelyn Waugh puts on the lips of the Empress Helena:

'... you came and were not turned away. You too found room before the manger. Your gifts were not needed, but they were accepted and put carefully by, for they were brought with love. In that new order of charity that had just come to life, there was room for you, too.' (Helena [Penguin, 1963] 145.)

We too walk in the footsteps of the wise men, sharing their longing, their faith, and the joy of their discovery, and bringing our own gifts to the Lord. © Brendan Byrne SJ

Go make disciples

CHRISTIAN INITIATION FORMATION PROCESS

Accompanying seekers journeying into the mystery of God's love.

'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

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

**"URBI ET ORBI" MESSAGE
OF HIS HOLINESS POPE FRANCIS
CHRISTMAS 2022**

Sunday, 25 December 2022

Dear brothers and sisters in Rome and throughout the world, happy Christmas!

May the Lord Jesus, born of the Virgin Mary, bring to all of you the love of God, wellspring of confidence and hope, together with the gift of the peace proclaimed by the angels to the shepherds of Bethlehem: "Glory to God in the highest heaven and on earth peace to those whom he favours" (Lk 2:14).

On this festive day, we turn our gaze to Bethlehem. The Lord comes to the world in a stable and is laid in a manger for animals, since his parents could find no room in the inn, even though the time had come for Mary to give birth. He comes among us in silence and in the dark of night, because the word of God needs no spotlights or loud human voices. He is himself the Word that gives life its meaning, he is the Light that brightens our path. "The true light, which enlightens everyone" – the Gospel tells us – "was coming into the world" (Jn 1:9).

Jesus is born in our midst; he is God with us. He comes to accompany our daily lives, to share with us in all things: our joys and sorrows, our hopes and fears. He comes as a helpless child. He is born in the cold night, poor among the poor. In need of everything, he knocks at the door of our heart to find warmth and shelter.

Like the shepherds of Bethlehem, surrounded by light, may we set out to see the sign that God has given us. May we overcome our spiritual drowsiness and the shallow holiday glitter that makes us forget the One whose birth we are celebrating. Let us leave behind the hue and din that deadens our hearts and makes us spend more time in preparing decorations and gifts than in contemplating the great event: the Son of God born for us.

Brothers and sisters, let us turn our eyes to Bethlehem, and listen to the first faint cries of the Prince of Peace. For truly Jesus is our peace. The peace that the world cannot give, the peace that God the Father has bestowed on humanity by sending his Son into the world. Saint Leo the Great summed up the message of this day in a concise Latin phrase: *Natalis Domini, natalis est pacis*: "the Lord's birth is the birth of peace" (Serm. 26, 5).

Jesus Christ is also the way of peace. By his incarnation, passion, death and resurrection, he has opened the way that leads from a world closed in on itself and oppressed by the dark shadows of enmity and war, to a world that is open and free to live in fraternity and peace. Brothers and sisters, let us follow that road! Yet in order to do so, to be able to walk behind Jesus, we must divest ourselves of the burdens that weigh us down and block our way.

What are those burdens? What is that dead weight? The same negative forces that prevented King Herod and his court from acknowledging and welcoming the birth of Jesus: attachment to power and money, pride, hypocrisy, falsehood. These forces hold us back from going to Bethlehem; they exclude us from the grace of Christmas and they block the entrance to the path of peace. Indeed, we must acknowledge with sorrow that, even as the Prince of Peace is given to us, the icy winds of war continue to buffet humanity.

If we want it to be Christmas, the Birth of Jesus and of peace, let us look to Bethlehem and contemplate the face of the Child who is born for us! And in that small and innocent face, let us see the faces of all those children who, everywhere in the world, long for peace.

Let us also see the faces of our Ukrainian brothers and sisters who are experiencing this Christmas in the dark and cold, far from their homes due to the devastation caused by ten months of war. May the Lord inspire us to offer concrete gestures of solidarity to assist all those who are suffering, and may he enlighten the minds of those who have the power to silence the thunder of weapons

and put an immediate end to this senseless war! Tragically, we prefer to heed other counsels, dictated by worldly ways of thinking. Yet who is listening to the voice of the Child?

Our time is experiencing a grave famine of peace also in other regions and other theatres of this third world war. Let us think of Syria, still scarred by a conflict that has receded into the background but has not ended. Let us think too of the Holy Land, where in recent months violence and confrontations have increased, bringing death and injury in their wake. Let us beseech the Lord that there, in the land that witnessed his birth, dialogue and efforts to build mutual trust between Palestinians and Israelis may resume. May the Child Jesus sustain the Christian communities living in the Middle East, so that each of those countries can experience the beauty of fraternal coexistence between individuals of different faiths. May the Christ Child help Lebanon in particular, so that it can finally rebound with the help of the international community and with the strength born of fraternity and solidarity. May the light of Christ illumine the region of the Sahel, where peaceful coexistence between peoples and traditions is disrupted by conflict and acts of violence. May that light lead to a lasting truce in Yemen and to reconciliation in Myanmar and Iran, and an end to all bloodshed. May it inspire the political authorities and all people of good will in the Americas to attempt to calm the political and social tensions experienced by various countries; I think in particular of the people of Haiti who have been suffering for a long time.

On this day, as we sit around a well-spread table, may we not avert our gaze from Bethlehem, a town whose name means "house of bread, but think of all those, especially children, who go hungry while huge amounts of food daily go to waste and resources are being spent on weapons. The war in Ukraine has further aggravated this situation, putting entire peoples at risk of famine, especially in Afghanistan and in the countries of the Horn of Africa. We know that every war causes hunger and exploits food as a weapon, hindering its distribution to people already suffering. On this day, let us learn from the Prince of Peace and, starting with those who hold political responsibilities, commit ourselves to making food solely an instrument of peace. And as we enjoy gathering with our loved ones, let us think of families that experience great hardship and those that, in this time of economic crisis, are struggling as a result of unemployment and lacking in the necessities of life.

Dear brothers and sisters, today as then, Jesus, the true light, comes into a world severely sick with indifference, a world that does not welcome him (cf. Jn 1:11) and indeed rejects him, as it does with many foreigners, or ignores him, as we all too often do with the poor. Today may we not forget the many displaced persons and refugees who knock at our door in search of some comfort, warmth and food. Let us not forget the marginalized, those living alone, the orphans, the elderly – who are wisdom for their people – who risk being set aside, and prisoners, whom we regard solely for the mistakes they have made and not as our fellow men and women.

Brothers and sisters, Bethlehem shows us the simplicity of God, who reveals himself not to the wise and the intelligent but to the little ones, to those with a pure and open heart (cf. Mt 11:25). Like the shepherds, let us too set out in haste and allow ourselves to be amazed by the unthinkable event of God who becomes man for our salvation. He, the source of all good, makes himself poor, asking as alms our own poor humanity. Let us allow ourselves to be deeply moved by the love of God. And let us follow Jesus, who stripped himself of his glory in order to give us a share in his fullness.!

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Joseph Ratzinger (Pope Benedict XVI) was born on 16 April 1927 in Markt am Inn, Germany. His father, a police officer, came from a traditional family of farmers from Lower Bavaria. He spent his adolescent years in Traunstein, a small town on the Austrian border. It was in this context, which Pope Benedict XVI himself has described as "Mozartian", that he received his Christian, human and cultural formation.

Second World War

Joseph's days of youth were far from easy. His faith and family upbringing prepared him for the harsh experience of the problems connected with the Nazi regime; he even remembers seeing his parish priest being beaten by Nazis before celebrating Holy Mass, and was well aware of the fiercely hostile atmosphere to the Catholic Church that existed in Germany at the time. Towards the end of World War II, Joseph was enrolled in the auxiliary anti-aircraft service.

Priest, professor, Vatican Council

From 1946 to 1951, he studied philosophy and theology at the University of Munich and at the higher school in Freising. Together with his brother Georg, he was ordained a priest on 29 June 1951 in the Cathedral at Freising. In 1953 Fr Ratzinger obtained a doctorate in theology with a thesis entitled: "The People and House of God in St Augustine's doctrine of the Church". Four years later, he qualified as a university professor. He then taught dogma and fundamental theology at the higher school of philosophy and theology of Freising; then in Bonn from 1959 to 1969; in Münster from 1963 to 1966; and in Tübingen from 1966 to 1969. Beginning in 1969, he was a professor of dogmatic theology and of the history of dogma at the University of Regensburg, where he eventually became Dean and Vice-Rector. From 1962 to 1965 he was present during all four sessions of the Second Vatican Council as a chief theological advisor to the Archbishop of Cologne, Cardinal Josef Frings.

A "theological" vocation

Fr Ratzinger's important and useful experience as a priest and an "expert" at the Second Vatican Council was immensely valuable and fundamental to his life. He lived out this experience as confirmation of his own vocation, which he defined as "theological". The rapid succession of his numerous, detailed publications has also continued as the years have passed, serving as a reference point for Catholics and especially for those involved in advanced theological studies.

"Fellow Worker in the Truth"

On 24 March 1977, Pope Paul VI appointed him Archbishop of München und Freising (Munich and Freising). He was ordained a Bishop on 28 May that same year and was the first diocesan priest in 80 years to take on the pastoral governance of this large Bavarian Diocese. He chose as his episcopal motto: "Fellow Worker in the Truth" (cf. III Jn 1: 8). He was created and proclaimed Cardinal by Pope Paul VI in the Consistory of 27 June 1977, of the Titles of the Suburbicarian Church of Velletri-Segni (5 April 1993) and Suburbicarian Church of Ostia (30 November 2002). On 25 November 1981 he was appointed by Pope John Paul II as Prefect of the Congregation for the Doctrine of the Faith. He also became President of the Biblical Commission and of the Pontifical International Theological Commission. On 15 February 1982, he resigned his pastoral office as Archbishop of Munich and Freising.

"Catechism of the Catholic Church"

His role as President of the Commission for Drafting the Catechism of the Catholic Church and the six years of intense work (1986-92) behind its preparation are one of his many outstanding achievements. On 6 November 1998, he was appointed Vice-Dean of the College of Cardinals; on 30 November 2002, the Holy Father approved his election, by the order of Cardinal Bishops, as Dean of the College of Cardinals.

Within the Roman Curia

Until his election to the Chair of Peter Cardinal Ratzinger was a Member of the Council of the Second Section of the Secretariat of State; of the Congregations: for the Oriental Churches, for Divine Worship and the Discipline of the Sacraments, for Bishops, for the Evangelization of Peoples, for Catholic Education, as well as for the Pontifical Council for Promoting Christian Unity and of the Pontifical Commission for Latin America and the Pontifical Commission Ecclesia Dei. As Dean of the College of Cardinals he presided over the College's deliberations during the Vacancy of the Holy See following the death of Pope John Paul II on 2 April 2005. On Friday, 8 April, Cardinal Ratzinger presided at Holy Mass in St Peter's Square for the funeral of Pope John Paul II.

"Habemus Papam"

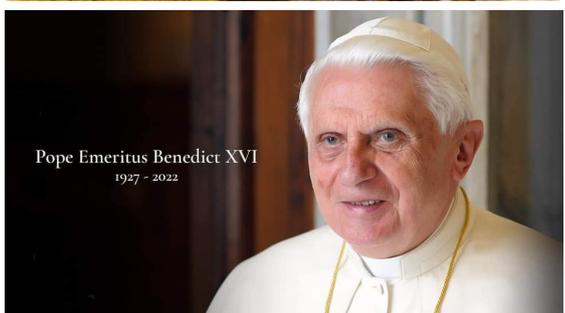
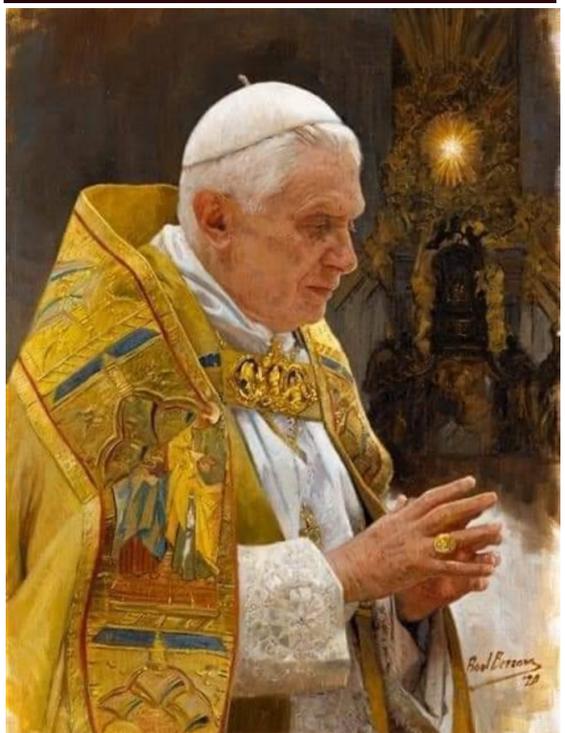
On Tuesday, 19 April, Cardinal Joseph Ratzinger was elected the 265th Pontiff of the Roman Catholic Church, selecting the name Benedict XVI.



Benedict XVI

1927 - 2022

"Let us go forward with the Lord for the good of the Church and the world."



Pope Emeritus Benedict XVI
1927 - 2022

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.

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

PREFACE

1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ" (1 John 1:2-3). Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love.

(1)

CHAPTER I

REVELATION ITSELF

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation. (2)

3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries.

4. Then, after speaking in many and varied ways through the

prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." (3) He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; John 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.

The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (see 1 Tim. 6:14 and Tit. 2:13).

5. "The obedience of faith" (Rom. 16:26; see 1:5; 2 Cor 10:5-6) "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," (4) and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it." (5) To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.

6. Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind. (6)

As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20); but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude and with no trace of error, even in this present state of the human race. (7)

1. cf. St. Augustine, "De Catechizandis Rudibus," C.IV 8: PL. 40, 316.
2. cf. Matt. 11:27; John 1:14 and 17; 14:6; 17:1-3; 2 Cor 3:16 and 4, 6; Eph. 1, 3-14.
3. Epistle to Diognetus, c. VII, 4: Funk, Apostolic Fathers, I, p. 403.
4. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 3, "On Faith:" Denzinger 1789 (3008).
5. Second Council of Orange, Canon 7: Denzinger 180 (377); First Vatican Council, loc. cit.: Denzinger 1791 (3010).
6. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2, "On Revelation:" Denzinger 1786 (3005).
7. Ibid: Denzinger 1785 and 1786 (3004 and 3005).



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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