



# 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*

*Ph: 0475 242 695 E: forster-tuncurry.parish@mn.catholic.org.au W: www.forstertuncurrycatholic.org.au*

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

**SUNDAY 26 FEBRUARY 2023,**

**FIRST SUNDAY OF LENT YEAR A**

Dear Brothers and Sisters.

Lent! It seems like Christmas was just the other day. I wonder how our lenten disciplines are going. Please note there are still a few project compassion boxes in the church, please do take one if you have not already done so. I know that each lent we are called to give something up. This is, indeed a good and laudable thing to do, as well as that however, I ask that we also take something up. I ask each person to pick somebody, it could be anybody anywhere, hold that person or intention before the Lord each and every day during lent. It might be for the conversion of someone. It might be for a return to the sacraments of a loved one. It might be peace in Ukraine as we mark the first anniversary of the war. It might be for our new Bishop, or even for the parish. Whatever it is let us all storm even with our prayers for this extra intention during lent.

As we approach the end of this financial year I ask each person in the parish to consider the planned giving program. If not enrolled in this, would you please prayerfully consider if you are able to give in this way to the parish. If already enrolled in planned giving would you be able to consider how you give? Would you like to move to direct debit or EFT? Do you still need envelopes? Very soon we need to order envelopes and we would like to know how many to order please contact Danielle in the office to let her know if you are able to move to direct debit or EFT, or to discuss how you might be able to join planned giving or even how you might be able to increase your generous contribution to the parish.

There are in the church leaflets to enable people to pray the Stations of the Cross at any time during Lent. The church will remain open during office hours for anybody who wishes to make this devotion during the day, people are able to take the leaflets home for use during their own private, personal, prayer times.

As you know we will have a new bishop installed on the evening of St Patrick's Day. This is a wonderful event for the Diocese of Maitland-Newcastle, this event must take place in the Cathedral. Given the fact that this is a finite space, numbers are limited. Each parish has been able to send 6 people to the celebration. I have registered the 6 from our parish. Details will be provided for those who would like to watch the event via live stream when we have that information.

We will at various Masses over the Lenten season experience the scrutinies and various presentations that make up part of the RCIA process. Please pray for Michelle Quilter who will be received into the Church at the Easter Vigil. This Sunday is the Rite of Election at the Cathedral, please keep Michelle in your prayers as she takes this important step in her faith journey.

Please consider if you will be around for the Easter Triduum this year. If so, would you be able to minister, we need readers, extraordinary ministers of Holy Communion and other ministers. If you will be present and are willing to help out please contact the office.

With love.

Fr. Peter.

## Parish Timetable

<b>Mon</b> 27 FEB	9am Counters– Team 2 12pm Community Kitchen
<b>Tue</b> 28 FEB	9.30am Christian Meditation 12pm Community Kitchen 5.15pm Singing Practice
<b>Wed</b> 1 MAR	11am Novena to Our Lady of Perpetual Help 12pm Community Kitchen
<b>Thu</b> 2 MAR	9.30am Mass 12pm Community Kitchen
<b>Fri</b> 3 MAR	9.30am Mass
<b>Sat</b> 4 MAR	9.30am Mass <i>Parish Reflection Day</i> 4pm Confession 5pm Vigil Mass
<b>Sun</b> 5 MAR	8am Mass <i>Join us for morning tea in the hall</i> 10am Mass

## Parish Notices

- **The Secular Franciscan group** will meet on Sun 26th Feb at 9am in the parish office. All are welcome.
- There will be **NO MASSES Tue 28 Feb and Wed 1 Mar** as Fr Peter will be away.

## World Day of Prayer

The annual World Day of Prayer service will be held on **Friday 3rd March at Forster Uniting Church**. The service will commence at 2pm. There will be light refreshments following the service. If anyone is willing to do a bible reading or other small reading within the service, please contact 02 6555 8573.

## PARISH REFLECTION DAY

Our Reflection Day on 4th March offers the opportunity to form friendships within our Community as we share our life experiences in a supportive environment.

Fr. Ronald Rolheiser writes in his book "Sacred Fire":

**"From the minute we are born we begin to struggle to get our lives together, that is, to come to a sense of who we are, of what our meaning is, and of how we can live in such a way that our own lives remain integrated and meaningful and that our presence in the world is a positive one."**

And so we are driven by some internal force to search for answers to the questions "Who am I? Where do I belong? Who or What fulfills my needs?" Where can I find happiness?

Come and join us as we share our journeys.

Please indicate your willingness to join us by adding your name and contact details to the sheets in the church.

## Looking For Accommodation

James Baby and his family recently moved to Australia with the Permanent Residency Visa from India. His wife, Deepthy, is working at Estia Health Tuncurry while James is looking for work in the area. They have three children. They currently have temporary accommodation up to the 1st week of March. They have been looking for rental accommodation for some time now, but have been unable to find anything. If you know of any accommodation in the area that could help this family please contact James on: 0406 235 139 or Deepthy: 0406 101 581

## Five First Saturdays

Please join us in praying the Rosary at 9am on Saturday 4th March before Mass in the Holy Name of Jesus Church as part of the Five First Saturday devotions. More information about the First Five Saturdays can be found on page 3. Prayer cards are on the table inside the church.

## Planned Giving

The End of Financial year is just around the corner and with it comes a new set of planned giving envelopes. **If you currently have envelopes and would like to move over to direct debit or you are interested in receiving a set of planned giving envelopes please contact the parish office on 0475 242 695 or forster-tuncurry.pariah@mn.catholic.org.au.** This will help us gauge how many envelopes we need to order for the 23/24 FY.

We have a range of options available to contribute financially to our parish: planned giving envelopes, bank transfers, Mass Times App, online payments & direct debits.

If you are interested in discussing any of these options please contact us at the parish office. We are very grateful for the donations we receive that help us with the running costs and on-going maintenance of the church, office and hall.

## Parish Ministries

**Opportunities to join our parish ministries are available.**

**The Baptism Preparation Team** is in need of more members.

The members meet with families whose children are preparing to be baptised to discuss the Rite of Baptism and help prepare them for the Sacrament. The Baptism Preparation Meeting occurs on the 2nd Monday of each month. During this short session, the nature and significance of Baptism is discussed and there is an opportunity for questions to be asked. Formation will be provided for those interested.

**The Funeral Team** is in need of more members. The members of this ministry meet with the family of the deceased to go through the Order of Service for the funeral when the priest is unavailable. Funeral team members are compassionate in nature and can work with a family who is experiencing grief. Formation will be provided for those interested.

**The Music Ministry** is taking off once again. We are seeking another volunteer to create and run a music PowerPoint at the 8am Mass. Training will be provided.

**Contact the parish office of you are interested in joining these important ministries.**

**Stations of the Cross booklets** will be available in the church throughout Lent for those who would like to pray in their own time. The church is open from 9am-3pm Monday, Tuesday, Thursday and Friday for private prayer.



## Saints and Feasts

**4 MARCH ST CASIMIR** was a Polish prince; the third son of King Casimir IV. As a young man he refused to take up arms against any Christian country and also refused to marry the daughter of Emperor Frederick III. Instead he preferred a life of celibacy and devotion to God. In 1484 he died of tuberculosis - he was only 26 years of age. Soon after his death, miracles were reported at his tomb. He is the patron saint of Poland and Lithuania.



Saint Casimir by Daniel Schultz (1615–1683)

## The Five First Saturdays

On July 13, 1917, Our Lady appeared for the third time to the three children of Fatima and showed them the vision of hell. In this vision Our Lady said that “God wishes to establish in the world devotion to Her Immaculate Heart and that she would come to ask for the communion of reparation on the first Saturdays”. Eight years later, on December 10, 1925, Our Lady came back and appeared (with the Child Jesus) to Lucia in the convent of the Dorothean Sisters in Pontevedra.

The Child Jesus spoke first,

“Have compassion on the heart of your most Holy Mother, which is covered in thorns with which ungrateful men pierce it at every moment, while there is no one to remove them with an act of reparation”.

### The Promise

Our Lady then said,

“My daughter, look at my heart surrounded with thorns with which ungrateful men pierce it at every moment by their blasphemies and ingratitude. You, at least, try to console me, and say that I promise to assist at the hour of death with all the graces necessary for salvation, all those who, on the First Saturday of five consecutive months go to confession and receive Holy Communion, recite five decades of the Rosary and keep me company while meditating on mysteries of the Rosary, with the intention of making reparation to me”.

### What Do I Have To Do?

The devotion of the first Saturdays, as requested by Our Lady of Fatima, carries with it the assurance of salvation. However, to derive profit from such a great promise of Our Lady, the devotion must be properly understood and duly performed.

The requirements as stipulated by Our Lady are as follows;

1. Confession;
2. Communion;
3. Five decades of the Rosary;
4. Meditation on one or more of the Rosary mysteries for fifteen minutes;
5. To do all these things in the spirit of reparation to the Immaculate Heart of Mary;
6. To observe all these practices on the first Saturday of five consecutive months.

## THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 26 FEB 23

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to **acknowledging that getting older isn't about loss, but rather gaining new opportunities, new strengths, and new self-awareness.**

Following last week's article on 'belonging' v 'fitting-in', here are some tips on becoming more comfortable accepting who you are through greater self-awareness.

1. Self regulation - Become the guardian of your thoughts and emotions. When a situation occurs which might otherwise cause you to blame yourself and send your thoughts spiralling down a rabbit hole of negative emotion, reframe it instead. Try to see it from a neutral position and replace those critical thoughts with facts and kindness.
2. Confront but don't dwell – Everyone has had experiences which shape them negatively and acknowledging these is important. Some might require therapy or counselling, but if you can get past negative experiences and move forward, you will feel the benefits in the way you think about things.
3. Accept and celebrate imperfections – With those areas of your personality or physical self that you struggle, practise being ok with them. More than that, start appreciating what makes you different and learn to be fine with them. Get help where you need it, but work hard on respecting and applauding those differences in others too which can change your mindset.
4. Don't make it personal – If you are easily offended, it might be because you feel you deserve it or it was your fault. Take the personal out of the situation and try to avoid internalising it.
5. Forgive – A tiny word with a huge impact. If you can truly forgive people who have hurt you and put you down, you are going to feel free. It might be that they don't ever apologise, even when it is appropriate. Learn to move on despite them, for your own sake.
6. Accept setbacks – The pathway to self-acceptance is a journey, but just because there are some potholes in the road, that is no reason to abandon your journey. Set backs will occur, but stay focused on where you are heading.
7. Remember the difference between acceptance and resignation – Becoming happier in your own skin is not the same as shrugging your shoulders and thinking: “I'll never be any good, so what's the point.” Self-acceptance is a powerful, deliberate act.

**PLEASE REMEMBER IN YOUR PRAYERS:**

**Recently deceased:** Joanne Jones-Wilson & Barbara Doyle

**Anniversaries:**

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

Imogen Ralph, Robin Koszyk, Joseph Flanagan, Thelma Lyndon, Mikaela Hunter & Joe Barnett.

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



**First Sunday of Lent Year A  
Sunday 26 Feb 2023**

**Fr Peter:** Brothers and sisters, in the presence of God's mercy, let us bring our prayers before the Lord.

**1. Reader:** That Holy Mother Church will support all people seeking repentance and forgiveness. In your mercy:

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

**2. Reader:** That as he takes up his appointment among us as our shepherd, Bishop Michael Kennedy may know our welcome, experience our love and receive the grace of the Holy Spirit. In your mercy:

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

**3. Reader:** That Fr Greg Barker, the Diocesan Administrator may be blessed for his service. In your mercy:

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

**4. Reader:** That leaders of nations will resist the temptation of greed and power. In your mercy:

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

**5. Reader:** That all suffering long term hunger and famine will be rewarded with food and with justice. In your mercy:

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

**6. Reader:** That our parish community will find courage to confess our sins and repent in the Lord. In your mercy:

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

**7. Reader:** That the people of Turkey and Syria will continue to receive international assistance as they struggle with the devastating aftermath of the recent earthquake. In your mercy:

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

**8. Reader:** That the people of Ukraine, having now suffered the conflict and violence of invasion for a year, will receive effective support from other nations. In your mercy:

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

**9. Reader:** That people affected by Ex-Cyclone Gabrielle in New Zealand will receive urgent assistance and long term support as they rebuild their lives. In your mercy:

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

**10. Reader:** That the sick will be sustained by God's mercy and kindness. In your mercy:

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

**11. Reader:** That those who have died will live forever in the grace of God, especially Joanne Jones-Wilson & Barbara Doyle who have died recently. In your mercy:

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

**Fr Peter:** Loving Father, you shower us with mercy and compassion. Hear our prayers and help us to resist temptation and enter into your forgiveness and mercy during this Lenten season. 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 26 Feb 2023**  
**First Sunday of Lent Year A**

**Entrance Antiphon**

*Cf. Ps 90:15-16*

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

**First Reading**

*Gen 2:7-9; 3:1-7*

A reading from the book of Genesis

The Lord God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being. The Lord God planted a garden in Eden which is in the east, and there he put the man he had fashioned. The Lord God caused to spring up from the soil every kind of tree, enticing to look at and good to eat, with the tree of life and the tree of the knowledge of good and evil in the middle of the garden. The serpent was the most subtle of all the wild beasts that the Lord God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?' The woman answered the serpent, 'We may eat the fruit of the trees in the garden. But of the fruit of the tree in the middle of the garden God said, "You must not eat it, nor touch it, under pain of death".' Then the serpent said to the woman, 'No! You will not die! God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil.' The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realised that they were naked. So they sewed fig-leaves together to make themselves loin-cloths.

**Responsorial Psalm**

*Ps 50:3-6. 12-14. 17. R. see v.3*

(R.) Be merciful, O Lord, for we have sinned.

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)

2. My offences truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. (R.)

3. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)

4. Give me again the joy of your help; with a spirit of fervour sustain me. O Lord, open my lips and my mouth shall declare your praise. (R.)

**Second Reading**

*Rom 5:12-19*

A reading from the letter of St Paul to the Romans

Sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned. Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of 'law-breaking', yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law. Adam prefigured the One to come, but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus

Christ, came to so many as an abundant free gift. The results of the gift also outweigh the results of one man's sin: for after one single fall came judgement with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

**Gospel Acclamation**

*Mt 4:4*

Praise to you, Lord Jesus Christ, king of endless glory! No one lives on bread alone, but on every word that comes from the mouth of God. Praise to you, Lord Jesus Christ, king of endless glory!

**Gospel**

*Mt 4:1-11*

A reading from the holy Gospel according to Matthew

Jesus was led by the Spirit out into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, after which he was very hungry, and the tempter came and said to him, 'If you are the Son of God, tell these stones to turn into loaves.' But he replied, 'Scripture says: Man does not live on bread alone but on every word that comes from the mouth of God.' The devil then took him to the holy city and made him stand on the parapet of the Temple. 'If you are the Son of God,' he said, 'throw yourself down; for scripture says: He will put you in his angels' charge, and they will support you on their hands in case you hurt your foot against a stone.' Jesus said to him, 'Scripture also says: You must not put the Lord your God to the test.' Next, taking him to a very high mountain, the devil showed him all the kingdoms of the world and their splendour. 'I will give you all these', he said, 'if you fall at my feet and worship me.' Then Jesus replied, 'Be off, Satan! For scripture says: You must worship the Lord your God, and serve him alone.' Then the devil left him, and angels appeared and looked after him'

**Communion Antiphon**

*Mt 4:4*

One does not live by bread alone, but by every word that comes forth from the mouth of God.

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

**First Reading**

*Gen 12:1-4* Abram leaves home receiving promises from the Lord.

**Responsorial Psalm**

*Ps 32:4-5. 18-20. 22. R. v.22* . (R.) Lord, let your mercy be on us, as we place our trust in you.

**Second Reading**

*2 Tm 1:8-10* Following the Gospel entails some hardship.

**Gospel Acclamation**

*Mt 17:5* Glory and praise to you, Lord Jesus Christ! From the shining cloud the Father's voice is heard: this is my beloved Son, hear him. Glory and praise to you, Lord Jesus Christ!

**Gospel**

*Mt 17:1-9* Jesus is transfigured before Peter, James, and John.

# 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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### With Christ in the Desert

Clearly, the theme linking the First Reading and the Gospel today is that of 'temptation', with the Second Reading offering Paul's densely theological contrast between Adam and Christ.

It seems to be a standard pattern that when people are called by God for some purpose they soon undergo a period of test. In hearing and following God's call, they may have experienced a great sense of affirmation and freedom. But now comes a 'desert' experience through which, within the context of God's love and acceptance, they must learn far more deeply what it is to be a human being in relationship to God. Stripped of their usual props and comforts, alone simply with that relationship, they come to feel their own powerlessness, sinfulness and utter dependence upon God. Only with this knowledge can they become effective instruments of God's purpose for the world.

The classic instance of this pattern is that of Israel's forty year wandering in the Sinai desert – a period of testing, where Israel often failed. In the Synoptic tradition Jesus himself undergoes such a period of test, recapitulating the story of his people but also, on a more universal scale, that of humankind itself summed up in the figure of Adam.

Appropriately, then, the First Reading (Genesis 2:7-9; 3:1-7) gives us a somewhat potted version of the second account of creation in Genesis 2. God fashions the first man (Hebrew 'adam') from the clay of the earth and places him, along with his female companion ('Eve'), in a garden setting where all they had to do for nourishment was to stretch out their hands to the fruits surrounding them. The sense is that God's total intent for human beings is to lavish life and gifts upon them. But there is an element of test. The all-important relationship with God cannot develop unless the human pair know God as God and themselves as creatures, greatly gifted by God to be sure but within creaturely limit. Hence, while they may eat from all the trees of the garden, including the tree of life (the source of immortality), there is one tree from which they may not eat: the tree of the knowledge of good and evil. The most likely understanding of this mysterious tree is that which sees it as simply a symbol of going beyond creaturely limit, to grasp knowledge and status belonging to God alone.

The test that comes with the serpent's suggestion contains, like all temptations, an element of deceit. The serpent sows a doubt about the trustworthiness and benevolence of God. Is

God really loading the human couple with gifts and favours? Or is God craftily keeping something from them so as to preserve divine status for Godself alone?

What follows the lapse into disobedience is a breakdown of relationships in all directions. Previously the human pair had enjoyed a relationship of adult intimacy and freedom with God. Now they run away from the divine approach like naughty children. The nakedness of which they become conscious symbolises the breakdown of intimacy between themselves. Lost, above all, is trust.

The Christian tradition has tended to find in Paul's reflection on this episode as it appears in the Second Reading (Romans 5:12-19) an instruction about sin and its transmission to the entire race. But the main reason he introduces Adam is to say something with greater emphasis about Christ. He compares and contrasts the two figures in order to bring out the superiority of the gift of grace and eternal life that comes to us in Christ over against the legacy of sin and stemming from Adam. The passage, then, is more a paean to the triumph of grace than an instruction upon the ravages of sin.

Deuteronomy 6-8 provides the essential background to Matthew's account of the testing of Jesus told in the Gospel (4:1-11). As God's covenant people, Israel could expect to receive protection and food (manna) from God during her forty-year sojourn in the desert of Sinai before entrance into the promised land. Israel was not to put God to the test by trying to force God's hand in these areas.

The three temptations the devil puts to Jesus take up each area in turn: food, protection, possession of the land (understood now as lordship of the entire world). In all three areas God has allowed the Son to be placed in a situation of test. Citing texts from Deuteronomy, Jesus dismisses the suggestion in each case, displaying complete trust in the goodness and providence of the Father. The lordship of the world, a shortcut to which Satan dangled before him, will in fact be given to him as risen Lord, following his obedient death upon the cross for the redemption of the world (Matt 28:18; see also Phil 2:8-11).

The Lenten liturgy and observance invite Christians to share something of the 'desert' experience of Christ, to go a little beyond our comfort zones in some areas, in order to enter more deeply into the relationship with the Father that is his.

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### CatholicCare Food Programs

CatholicCare Food Programs are appealing to the Forster Parish to help support their Breakfast and Lunch Programs this school year.

**Donations of the following food items would be greatly appreciated:** Juice Poppers; muesli bars and other health bars; dried fruit or fruit cups; packets of popcorn, pretzels or similar.

If you would like to help us sustain less fortunate kids through our Food Programs, your support would make a real difference.

**Donations can be dropped off to the community kitchen Monday to Thursday between 9am and 12pm**



**POPE FRANCIS**  
**ANGELUS**  
**Saint Peter's Square**  
**Sunday, 19 February 2023**

Dear brothers and sisters, buongiorno!

The words Jesus addresses to us in this Sunday's Gospel are demanding, and seem paradoxical: he invites us to turn the other cheek and to love even our enemies (cf. Mt 5:38-48). It is normal for us to love those who love us, and to be friends of those who are friends to us; yet Jesus provokes us by saying: if you act in this way, "what more are you doing than others?" (v. 47). What more are you doing? Here is the point to which I would like to draw your attention today, to what you do that is extraordinary.

"More", "extraordinary", is what goes beyond the limits of the usual, what exceeds the habitual practices and normal calculations dictated by prudence. Instead, in general we try to have everything more or less in order and under control, so as to correspond to our expectations, to our measure: fearing not to be reciprocated or to expose ourselves too much and then be disappointed, we prefer to love only those who love us in order to avoid disappointments, to do good only to those who are good to us, to be generous only to those who can return a favour; and to those who treat us badly, we respond in kind, so that we are even. But the Lord warns us: this is not enough! We would say: this is not Christian! If we remain in the ordinary, in the balance between giving and receiving, things do not change. If God were to follow this logic, we would have no hope of salvation! But, fortunately for us, God's love is always "extraordinary", it goes beyond the usual criteria by which we humans live out our relationships.

Jesus' words challenge us, then. While we try to remain within the ordinary of utilitarian reasoning, he asks us to open ourselves up to the extraordinary, to the extraordinary of a freely-given love; while we always try to balance the books, Christ encourages us to live the unbalance of love. Jesus is not a good book-keeper, no! He always leads us to the imbalance of love. We should not be surprised at this. If God had not "unbalanced" himself, we would never have been saved: it was the imbalance of the cross that saved us! Jesus would not have come to seek us out when we were lost and distant; he would not have loved us up to the end, he would not have embraced the cross for us, who did not deserve all this and could not give him anything in return. As the Apostle Paul writes, "One will hardly die for a righteous – though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us" (Rm 5:7

-8). So, God loves us while we are sinners, not because we are good or able to give something back to him. Brothers and sisters, God's love is a love always in excess, always beyond calculation, always disproportionate. And today he also asks us to live in this way, because only in this way will we truly bear witness to him.

Brothers and sisters, the Lord invites us to step out of the logic of self-interest and not to measure love on the scales of calculations and convenience. He invites us not to respond to evil with evil, to dare to do good, to risk in the gift, even if we receive little or nothing in return. For it is this love that slowly transforms conflicts, shortens distances, overcomes enmities and heals the wounds of hatred. And so, we can ask ourselves, each one of us: do I, in my life, follow the logic of recompense, or that of gratuitousness, as God does? The extraordinary love of Christ is not easy, but it is possible; it is possible because He Himself helps us by giving us His Spirit, His love without measure.

Let us pray to Our Lady, who by answering "yes" to God without calculation, allowed him to make her the masterpiece of his Grace.

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**After the Angelus**

Dear brothers and sisters,

Jesus' love asks us to let ourselves be touched by the situations of those who are in difficulty. I think especially of Syria and Turkey, of the very many victims of the earthquake, but also of the daily tragedies of the dear Ukrainian people and the many populations who suffer as a result of war or because of poverty, the lack of freedom or environmental devastation: many peoples... In this regard, I am close to the people of New Zealand, struck in recent days by a devastating cyclone. Brothers and sisters, let us not forget those who suffer, and let our charity be attentive, let it be real charity!

I address my greeting to you all, from Italy and other countries. I greet the pilgrims from Oviedo, Spain, and the students of Vila Pouca de Aguiar in Portugal.

Then, I greet the groups of Catholic Action from Rimini and Saccolongo; the faithful of Lentiai, Turin and Bolzano; candidates for confirmation from Valvasone and Almenno San Salvatore; the teenagers and young people of Tricesimo, Leno, Chiuppano and Fino Mornasco; the altar servers from Arcene and the students of the Saint Ambrose School of Milan.

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

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**First Sunday of Lent 25 & 26 February**

Laxmi, 16, lives in in Jajarkot, a remote district in Nepal where almost half of the population live below the poverty line. Tragedy struck when Laxmi was 10 years old and her father passed away. Her father worked hard to pay for his children's education and after losing him Laxmi was at risk of falling further into extreme poverty. With the support of our partner Caritas Nepal, Laxmi joined a child's club at her school where she was encouraged to resume her education. Through the child's club, Laxmi developed the skills and confidence to become a leader, advocating for clean water taps at her school. Laxmi is now excelling in her studies and working towards her dream of be-

coming a civil engineer. She continues to be involved in the child's club, serving as an advisor and mentoring the next generation of young leaders at her old school.

Please donate to Project Compassion 2023. Together, we can help vulnerable communities face their challenges today and build a better tomorrow For All Future Generations. You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting [caritas.org.au/project-compassion](https://caritas.org.au/project-compassion), or by calling 1800 024 413.



**MESSAGE OF THE HOLY FATHER  
for Lent 2023**

Lenten Penance and the Synodal Journey Dear brothers and sisters! The Gospels of Matthew, Mark and Luke all recount the episode of the Transfiguration of Jesus. There we see the Lord's response to the failure of his disciples to understand him. Shortly before, there had been a real clash between the Master and Simon Peter, who, after professing his faith in Jesus as the Christ, the Son of God, rejected his prediction of the passion and the cross. Jesus had firmly rebuked him: "Get behind me, Satan! You are a scandal to me, because you do not think according to God, but according to men!" (Mt 16:23). Following this, "six days later, Jesus took with him Peter, James and John his brother and led them away to a high mountain" (Mt 17:1).

The Gospel of the Transfiguration is proclaimed every year on the Second Sunday of Lent. During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent we are invited to ascend "a high mountain" in the company of Jesus and to live a particular experience of spiritual discipline – asceticism – as God's holy people.

Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross. This is precisely what Peter and the other disciples needed to do. To deepen our knowledge of the Master, to fully understand and embrace the mystery of his salvation, accomplished in total self-giving inspired by love, we must allow ourselves to be taken aside by him and to detach ourselves from mediocrity and vanity. We need to set out on the journey, an uphill path that, like a mountain trek, requires effort, sacrifice and concentration. These requisites are also important for the synodal journey to which, as a Church, we are committed to making. We can benefit greatly from reflecting on the relationship between Lenten penance and the synodal experience.

In his "retreat" on Mount Tabor, Jesus takes with him three disciples, chosen to be witnesses of a unique event. He wants that experience of grace to be shared, not solitary, just as our whole life of faith is an experience that is shared. For it is in togetherness that we follow Jesus. Together too, as a pilgrim Church in time, we experience the liturgical year and Lent within it, walking alongside those whom the Lord has placed among us as fellow travellers. Like the ascent of Jesus and the disciples to Mount Tabor, we can say that our Lenten journey is "synodal", since we make it together along the same path, as disciples of the one Master. For we know that Jesus is himself the Way, and therefore, both in the liturgical journey and in the journey of the Synod, the Church does nothing other than enter ever more deeply and fully into the mystery of Christ the Saviour.

And so we come to its culmination. The Gospel relates that Jesus "was transfigured before them; his face shone like the sun and his clothes became white as light" (Mt 17:2). This is the "summit", the goal of the journey. At the end of their ascent, as they stand on the mountain heights with Jesus, the three disciples are given the grace of seeing him in his glory, resplendent in supernatural light. That light did not come from without, but radiated from the Lord himself. The divine beauty of this vision was incomparably greater than all the efforts the disciples had made in the ascent of Tabor. During any strenuous mountain trek, we must keep our eyes firmly fixed on the path; yet the panorama that opens up at the end amazes us and rewards us by its grandeur. So too, the synodal process may often seem arduous, and at times we may become discouraged. Yet what awaits us at the end is undoubtedly some-

thing wondrous and amazing, which will help us to understand better God's will and our mission in the service of his kingdom.

The disciples' experience on Mount Tabor was further enriched when, alongside the transfigured Jesus, Moses and Elijah appeared, signifying respectively the Law and the Prophets (cf. Mt 17:3). The newness of Christ is at the same time the fulfilment of the ancient covenant and promises; it is inseparable from God's history with his people and discloses its deeper meaning. In a similar way, the synodal journey is rooted in the Church's tradition and at the same time open to newness. Tradition is a source of inspiration for seeking new paths and for avoiding the opposed temptations of immobility and improvised experimentation.

The Lenten journey of penance and the journey of the Synod alike have as their goal a transfiguration, both personal and ecclesial. A transformation that, in both cases, has its model in the Transfiguration of Jesus and is achieved by the grace of his paschal mystery. So that this transfiguration may become a reality in us this year, I would like to propose two "paths" to follow in order to ascend the mountain together with Jesus and, with him, to attain the goal.

The first path has to do with the command that God the Father addresses to the disciples on Mount Tabor as they contemplate Jesus transfigured. The voice from the cloud says: "Listen to him" (Mt 17:5). The first proposal, then, is very clear: we need to listen to Jesus. Lent is a time of grace to the extent that we listen to him as he speaks to us. And how does he speak to us? First, in the word of God, which the Church offers us in the liturgy. May that word not fall on deaf ears; if we cannot always attend Mass, let us study its daily biblical readings, even with the help of the internet. In addition to the Scriptures, the Lord speaks to us through our brothers and sisters, especially in the faces and the stories of those who are in need. Let me say something else, which is quite important for the synodal process: listening to Christ often takes place in listening to our brothers and sisters in the Church. Such mutual listening in some phases is the primary goal, but it remains always indispensable in the method and style of a synodal Church.

On hearing the Father's voice, the disciples "fell prostrate and were very much afraid. But Jesus came and touched them, saying, 'Rise, and do not be afraid.' And when the disciples raised their eyes, they saw no one else but Jesus alone" (Mt 17:6-8). Here is the second proposal for this Lent: do not take refuge in a religiosity made up of extraordinary events and dramatic experiences, out of fear of facing reality and its daily struggles, its hardships and contradictions. The light that Jesus shows the disciples is an anticipation of Easter glory, and that must be the goal of our own journey, as we follow "him alone". Lent leads to Easter: the "retreat" is not an end in itself, but a means of preparing us to experience the Lord's passion and cross with faith, hope and love, and thus to arrive at the resurrection. Also on the synodal journey, when God gives us the grace of certain powerful experiences of communion, we should not imagine that we have arrived – for there too, the Lord repeats to us: "Rise, and do not be afraid". Let us go down, then, to the plain, and may the grace we have experienced strengthen us to be "artisans of synodality" in the ordinary life of our communities.

Dear brothers and sisters, may the Holy Spirit inspire and sustain us this Lent in our ascent with Jesus, so that we may experience his divine splendour and thus, confirmed in faith, persevere in our journey together with him, glory of his people and light of the nations.

Rome, Saint John Lateran, 25 January, Feast of the Conversion of Saint Paul

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

### **Middle East Emergency Appeal**

Caritas Turkey and other Caritas agencies are responding to a series of powerful earthquakes in southeast Turkey and Syria, where thousands of lives have been lost already and the death toll increases by the hour. Caritas Turkey are on the ground coordinating with local authorities and other organisations to see how they can best assist. Your generous support can help provide emergency relief to help families recover and rebuild from disaster. Visit [www.caritas.org.au/donate/emergency-appeals/turkey-and-syria-earthquake/](http://www.caritas.org.au/donate/emergency-appeals/turkey-and-syria-earthquake/) or call 1800 024 413 toll free to provide much needed support to the Middle East by donating to our Middle East Emergency Appeal.

### **2023 Lenten Reflection**

*Finding Light within the Darkness*

Pastoral Ministries has prepared a Lenten resource for our diocese, Finding Light within the Darkness. Every Lent there is a fresh invitation to retreat from the noise and busyness of daily life. To listen with our heart, to contemplate our humanness so we can actively focus on humanity. We are invited to turn to God dwelling within us and consider how we can find light in the darkness and how we can be light to others. This resource provides opportunities for prayer, faith-sharing, and outreach in our local community. To access this resource, go to:

[www.mn.catholic.org.au/church-mission/catholic-life/liturgy/lent-2023/](http://www.mn.catholic.org.au/church-mission/catholic-life/liturgy/lent-2023/)

### **Sisters in Faith Dinner**

The Diocesan Ecumenical and Interfaith Council would like you to join us for our Sisters in Faith Dinner to mark International Women's Day. It's an opportunity for all women of faith to come together to form friendships.

**Date: Wednesday 8 March**

**Time: 6pm to 9pm**

**Location: Victor Peters Suite, 841 Hunter St, Newcastle West**

**Cost: \$30 per person**

**RSVP by: 1 March**

Registration is open now: [www.eventbrite.com.au/e/sisters-of-faith-dinner-tickets-513511305137](http://www.eventbrite.com.au/e/sisters-of-faith-dinner-tickets-513511305137)

### **Art and Spirituality Workshop**

Creation of art provides an opportunity for a deepening awareness of oneself and the world, and can act as a catalyst for evoking the Spirit. Art is a means to see-to-re-search and find the living meaning of what it means to open the heart. Everyone has the ability to create art, but in order for it to be theological, the artist needs to explore ways that it makes sense of faith. Opening the heart through art involves making meaning through the creation, then reflecting on the art itself and the unfolding the moment-to-moment direct experience of the process.

This workshop will provide an opportunity to awaken the Spirit through the beauty of God's creation, prayer, and reflection. Participants will engage in art making experiences which will nourish their faith.

**Date: Thursday 23 March, 9am-3pm**

**Venue: Kilaben Bay Community Centre**

**Cost: \$25 per person**

To register go to:

[www.eventbrite.com.au/e/art-and-spirituality-workshop-march-2023-tickets-532521174167](http://www.eventbrite.com.au/e/art-and-spirituality-workshop-march-2023-tickets-532521174167)

### **menALIVE Weekend for Men**

**What are you doing on 25 and 26 March?** Could you benefit from a weekend featuring talks, personal testimonies, opportunities for discussion, and space to reflect? Since menALIVE commenced in 2003, thousands of Catholic men have been encouraged and inspired at weekends across Australia. Now, a local menALIVE weekend is being organised in Toronto, conducted by experienced leaders from the menALIVE Team.

The cost is \$50 per person, with lunch and dinner on Saturday provided. For more information or to register, visit <https://torontoparish.org/menalive-mens-weekend/> Enquiries, phone Phil McWilliam (0408 88 0408), Col Gwynne (0409 047 644), or Toronto Parish Office (4959 2777).

### **Praying the Gospels**

You are invited to connect and pray with each other across the Diocese from your own home.

God speaks to us through the words of the Gospel and then through artist's images of the Gospel message.

Join us each Wednesday 5.00 - 5.45pm.

Zoom link: <https://mncatholic.zoom.us/j/68191395109>

Password: 316071 For more information contact: [rose.mcallister@mn.catholic.org.au](mailto:rose.mcallister@mn.catholic.org.au)

### **Expressions of Interest for 2023/2024 Christian Formation Course are now open**

Are you wanting to know more about Christianity and develop a deeper understanding of the Catholic Church?

The Christian Formation Course (CFC) is a learning experience that allows participants to explore the foundational elements of the Catholic Faith Tradition. This one-year course introduces participants to scripture, theology, church history, sacramental life and liturgy. The Course runs across twelve (12) months and comprises eight (8) units. All who complete the Course are awarded a diocesan Certificate in Christian Formation by engaging in the course, it is hoped participants will: become more confident in understanding the Catholic faith grow in their capacity to reflect on their life's journey realise that Christian faith is nurtured in community be affirmed in their gifts for participating in the life of the faith community grow in awareness of what it means to be a responsive member of the faith community. Commencing on Tuesday 2 May 2023, no prerequisite formation or qualification is required to enrol. To find out more about the Christian Formation Course, visit: [www.mn.catholic.org.au/church-mission/catholic-life/faith-formation/christian-formation-course/](http://www.mn.catholic.org.au/church-mission/catholic-life/faith-formation/christian-formation-course/)

**Live stream Mass every Sunday at 9.30am at <https://www.mn.catholic.org.au/places/live-stream/>**

**[www.mn.catholic.org.au/places/live-stream/](https://www.mn.catholic.org.au/places/live-stream/)**

Don't miss out on anything in your Diocese! Go to [mnnews.today](http://mnnews.today) to view the events calendar, see photos and read stories about what is happening locally.



### 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 Thursday in Feb, May, Aug & Nov, 5.30pm Meeting Room

#### Pastoral Council

1st Thursday Feb, May, Aug & Nov, 6.00pm Meeting Room

#### Novena to our Lady of Perpetual Help and Rosary

Wed 11.00am in the Church  
Shiony 0411 493 086

#### Secular Franciscan Fraternity

4th Sunday of the month 9.00am  
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

### AGED CARE MASSES

(Subject to change)

GLAICA: **1st Thu 10.30am**  
Estia Tuncurry: **2nd Thu 10.30am**  
Estia Forster: **4th 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:** Phillip Gibney

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