



# 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 19 MARCH 2023,

FOURTH SUNDAY OF LENT YEAR A

## OUTLINE FOR CHRISTIAN INITIATION OF ADULTS

### **Period of Evangelization and Precatechumenate**

This is a time, of no fixed duration or structure, for inquiry and introduction to gospel values, an opportunity for the beginnings of faith.

### **First Step: Acceptance into the Order of Catechumens**

This is the liturgical rite, usually celebrated on some annual date or dates, marking the beginning of the catechumenate proper, as the candidates express and the Church accepts their intention to respond to God's call to follow the way of Christ.

### **Period of the Catechumenate**

This is the time, in duration corresponding to the progress of the individual, for the nurturing and growth of the catechumens' faith and conversion to God; celebrations of the word and prayers of exorcism and blessing are meant to assist the process.

### **Second Step: Election or Enrolment Of Names**

This is the liturgical rite, usually celebrated on the First Sunday of Lent, by which the Church formally ratifies the catechumens' readiness for the sacraments of initiation and the catechumens, now the elect, express the will to receive these sacraments.

### **Period of Purification and Enlightenment**

This is the time immediately preceding the elects' initiation, usually the Lenten season preceding the celebration of this initiation at the Easter Vigil; it is a time of reflection, intensely centred on conversion, marked by celebration of the scrutinies and presentations and of the preparation rites on Holy Saturday.

### **Third Step: Celebration of the Sacraments of Initiation**

This is the liturgical rite, usually integrated into the Easter Vigil, by which the elect are initiated through baptism, confirmation, and the eucharist.

### **Period of Postbaptismal Catechesis or Mystagogy**

This is the time, usually the Easter season, following the celebration of initiation, during which the newly initiated experience being fully a part of the Christian community by means of both pertinent catechesis and particularly by participation with all the faithful in the Sunday eucharistic celebration.

*Rite of Christian Initiation of Adults*



**HARMONY WEEK**  
EVERYONE BELONGS • HARMONY.GOV.AU



## Parish Timetable

<b>Mon</b> <b>20 MAR</b>	<b>9am</b> Counters– Team 5 <b>12pm</b> Community Kitchen
<b>Tue</b> <b>21 MAR</b>	<b>9.30am</b> Christian Meditation <b>12pm</b> Community Kitchen <b>3.30pm</b> Holy Hour, Benediction & Confession <b>4.30pm</b> Mass <b>5.15pm</b> Singing Practice
<b>Wed</b> <b>22 MAR</b>	<b>9.30am</b> Mass <b>11am</b> Novena to Our Lady of Perpetual Help <b>12pm</b> Community Kitchen
<b>Thu</b> <b>23 MAR</b>	<b>9.30am</b> Mass <b>12pm</b> Community Kitchen
<b>Fri</b> <b>24 MAR</b>	<b>9.30am</b> Mass
<b>Sat</b> <b>25 MAR</b>	<b>9.30am</b> Mass <b>4pm</b> Confession <b>5pm</b> Vigil Mass
<b>Sun</b> <b>26 MAR</b>	<b>8am</b> Mass <i>Join us for morning tea in the hall</i> <b>10am</b> Mass

### What's happening locally...

**Bucket Collection 18/19 March**  
**Help support a young pilgrim who would like to attend World Youth Day in 2023**

#### Readers Refresher 25/26 Mar

Fr Peter invites all readers to stay after each Mass on the weekend on 25/26 March for a 15 minute refresher.

#### Sunrise Supported Living

Minister of Communion to the Sick and Housebound volunteer urgently needed to take communion to the residents at Sunrise from 31st March - 1st September. The frequency would be once a month. Please contact the parish office if you are able to assist.

**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.



**GLECCA:** The Great Lakes Education Christian Care Association, exists to employ, coordinate and mentor a Chaplain for Great Lakes College, they would like a Roman Catholic representative on their committee. The committee meets at 2pm on the 1st Monday of each month. Could any interested parishioners please contact the office to put your name forward?

#### 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 Clergy.

#### Holy Name School Easter Raffle

Please drop off donations of Easter eggs for the school's Easter raffle to the parish office.



#### CHURCH PARTICIPATION FORMS

Please return your forms to the parish office or drop them in the basket provided in the church. Extra blank forms are available on the table at the church entrance.

#### Fourth Sunday of Lent 18 & 19 March

Thu lost his leg after stepping on a land mine in Vietnam. With the support of the Centre for Sustainable Rural Development, Thu can now earn extra income and care for his wife as she recovers from a stroke.

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/envelopes available from your parish, by visiting [caritas.org.au/project-compassion](https://caritas.org.au/project-compassion), or by calling 1800 024 413.



**Thank you to Beach Street Seafood for their contribution of delicious seafood to the parish reflection day.**

BEACH ST. SEAFOODS

*Easter in the Holy Name of Jesus Parish, Forster-Tuncurry.*

#### Holy Thursday 6th April

Confession 10am, Evening Mass of the Lord's Supper 6.30pm followed by adoration and Night Prayer.

#### Good Friday 7th April

Morning Prayer at 9am followed by Confession until 10.20am, Stations of the Cross 10.30am & Passion of the Lord 3pm.

#### Holy Saturday 8th April

Morning Prayer at 9am followed by Confession until 10.20am, & Vigil in the Holy Night 7pm.

#### Easter Sunday 9th April

Easter Mass of the Resurrection 8am & 10am.



## Saints and Feasts



Saint Joseph with the Infant Jesus by Guido Reni, c. 1635

**20 MARCH ST JOSEPH, HUSBAND OF MARY** is a figure in the Gospels, the step father of Jesus. The Pauline epistles, generally considered the earliest extant Christian records, make no reference to Jesus' father; nor does the Gospel of Mark, generally considered the first of the gospels. The first appearance of Joseph is therefore in the gospels of Matthew and Luke. Matthew and Luke are also the only gospels to include the infancy narratives. In Luke, Joseph lives in Nazareth and travels to Bethlehem in compli-

ance with the requirements of a Roman census. Subsequently, Jesus was born there. In Matthew, Joseph was in Bethlehem, the city of David, where Jesus is born, and then moves to Nazareth with his family after the death of Herod. Matthew is the only Gospel to include the narrative of the Massacre of the Innocents and the Flight into Egypt: following the nativity, Joseph stays in Bethlehem for an unspecified period (perhaps two years) until forced by Herod to take refuge in Egypt; on the death of Herod he brings his family back to Judea, and settles in Nazareth. After this point there is no further mention of Joseph by name, although the story of Jesus in the Temple, in Jesus' 12th year, includes a reference to "both his parents". The gospels describe Joseph as a "tekton"; traditionally the word has been taken to mean "carpenter". Joseph is the patron saint of workers and has several feast days. He was also declared to be the patron saint and protector of the Catholic Church by Pope Pius IX in 1870, and is the patron of several countries and regions. With the growth of Mariology, the theological field of Josephology has also grown and since the 1950s centres for studying it have

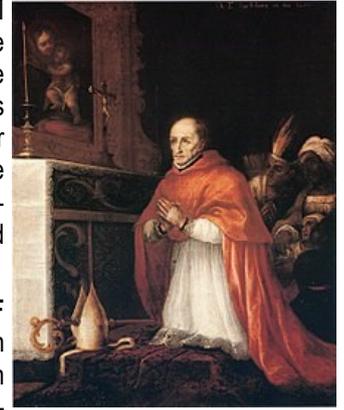
been formed. Pope John XXIII added the name of Joseph to the Canon of the Mass in the late fifties. Pope Francis had his name added to the three other Eucharistic Prayers, not just the Roman Canon (Eucharistic Prayer I) in 2013. This feast is marked as a Solemnity.

**23 MARCH ST TURIBIUS OF MOGROVEJO**, a Spaniard, (born Mayorga 1538) served God from his infancy. Appointed Archbishop of Lima, he landed in South America in 1581. He died March 23

1606, having, by his indefatigable zeal and by the boundlessness of his charity, literally renewed the face of the Church of Peru. Patron: Peru, Latin American Bishops, Native Rights, (Also, Lawyers may seek his intercession because he was a Lawyer in Spain)

**25 MARCH FEAST OF THE ANNUNCIATION** is the Christian celebration of the announcement by the angel Gabriel to the Virgin Mary that she would conceive and become the mother of Jesus, the Son of God, marking his Incarnation. Gabriel told Mary to name her son Jesus, meaning "Saviour". Many Christians observe this event with the Feast of the Annunciation on 25 March, nine full months before Christmas, the ceremonial birthday of Jesus. According to Luke 1:26, the Annunciation occurred "in the sixth month" of Elizabeth's pregnancy with John the Baptist.

The Annunciation by Paolo de Matteis.



### THE LATEST NEWS FROM OUR SAFEGUARDING PROMOTERS – 19 MAR 23

The Promoters of Safeguarding continue to endorse a culture of safeguarding within the Parish. To this end, your attention is drawn to **the importance of your eyesight and the need for eye examinations and regular check-ups for glaucoma and other eye diseases, especially for people aged over 40 years.**

Glaucoma is a group of eye diseases that result in damage to the optic nerve and cause vision loss. This damage is irreversible. The loss of sight is usually gradual and a considerable amount of peripheral (side) vision may be lost before there is an awareness of any problem. Early detection and treatment can save sight.

Risk factors for glaucoma include increasing age, high pressure in the eye, a family history of glaucoma, ethnic group, use of steroid medication, and being female. Increased pressure within the eye is the most important risk factor for glaucoma.

Glaucoma is called the 'sneak thief of sight' because its symptoms don't present until a very late stage when permanent damage to sight has occurred.

About 70 million people have glaucoma globally. Worldwide, glaucoma is the second-leading cause of blindness after cataracts. The word "glaucoma" is from the Ancient Greek *glaukos*, which means "shimmering." In English, the word was used as early as 1587 but did not become commonly used until after 1850, when the development of the ophthalmoscope allowed doctors to see the optic nerve damage.

If treated early, it is possible to slow or stop the progression of disease with medication, laser treatment, or surgery. The goal of these treatments is to decrease eye pressure. A number of different classes of glaucoma medication are available. Laser treatments may also be effective. A number of types of glaucoma surgeries may be used in people who do not respond sufficiently to other measures.

Well known Australian TV personality, David Koch, faced glaucoma blindness and has become an ambassador for Glaucoma Australia. He said, "My ophthalmologist said that if we hadn't found the glaucoma when we did, my eyesight would have been irreparably damaged, and I could have gone blind."

Kirk Pengilly, an Australian musician and member of the Australian rock group INXS, also nearly lost his eyesight in the late 1980s due to glaucoma. It was saved by pioneering laser surgery at that time. He, too, is an ambassador for Glaucoma Australia..

**PLEASE REMEMBER IN YOUR PRAYERS:**

Recently deceased: Robin Koszyk

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, 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.**



**Fourth Sunday of Lent Year A**

**Sunday 19 Mar 2023**

**Fr Peter:** Brothers and sisters, through Christ the light of the world, let us bring our prayers before God.

**Reader:** That our Holy Father Pope Francis will unite Christians everywhere through Jesus the Light. In your mercy:

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

**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.**

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

**All: Lord, hear our prayer**

**Reader:** That the elect of God Michelle Quilter will be open to the stirrings of the Holy Spirit as she moves towards full reception into Holy Mother Church. In your mercy:

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

**Reader:** That those who prepare for baptism will move forward with courage and conviction. In your mercy:

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

**Reader:** That nations and leaders will put aside rivalry and gain, and strive for peace. In your mercy:

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

**Reader:** That those who are outcast and rejected in our society will be met with acceptance and care. In your mercy:

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

**Reader:** That those experiencing depression and sadness will find hope and healing in the light of Christ. In your mercy:

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

**Reader:** That our parish will live in renewed faith and rekindled hope during this time of fasting and prayer. In your mercy:

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

**Reader:** That the sick and housebound will find comfort in the word of God. In your mercy:

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

**Reader:** That those who have died will forever live with God in fresh and green pastures, especially Robin Koszyk who has died recently. In your mercy:

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

**Fr Peter:** Loving Father, as with the blind man, we proclaim and believe in Christ the Lord. Hear our prayers and deepen our faith in your Son, the light of all 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 19 Mar 2023**  
**Fourth Sunday of Lent Year A**

**Entrance Antiphon**

*Cf. Is 66:10-11*

Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.

**First Reading**

*1 Sm 16:1. 6-7. 10-13*

A reading from the first book of Samuel

The Lord said to Samuel, 'Fill your horn with oil and go. I am sending you to Jesse of Bethlehem, for I have chosen myself a king among his sons.' When Samuel arrived, he caught sight of Eliab and thought, 'Surely the Lord's anointed one stands there before him,' but the Lord said to Samuel, 'Take no notice of his appearance or his height for I have rejected him; God does not see as man sees; man looks at appearances but the Lord looks at the heart.' Jesse presented his seven sons to Samuel, but Samuel said to Jesse, 'The Lord has not chosen these.' He then asked Jesse, 'Are these all the sons you have?' He answered, 'There is still one left, the youngest; he is out looking after the sheep.' Then Samuel said to Jesse, 'Send for him; we will not sit down to eat until he comes.' Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing. The Lord said, 'Come, anoint him, for this is the one.' At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of the Lord seized on David and stayed with him from that day on.

**Responsorial Psalm**

*Ps 22 R. v.1*

(R.) The Lord is my shepherd; there is nothing I shall want.

1. The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose. Near restful waters he leads me, to revive my drooping spirit. (R.)

2. He guides me along the right path; he is true to his name. If I should walk in the valley of darkness no evil would I fear. You are there with your crook and your staff; with these you give me comfort. (R.)

3. You have prepared a banquet for me In the sight of my foes. My head you have anointed with oil; my cup is overflowing. (R.)

4. Surely goodness and kindness shall follow me all the days of my life. In the Lord's own house shall I dwell for ever and ever. (R.)

**Second Reading**

*Eph 5:8-14*

A reading from the letter of St Paul to the Ephesians

You were darkness once, but now you are light in the Lord; be like children of light, for the effects of the light are seen in complete goodness and right living and truth. Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and anything illuminated turns into light. That is why it

is said: Wake up from your sleep, rise from the dead, and Christ will shine on you.

**Gospel Acclamation**

*Jn 8:12*

Glory to you, Word of God, Lord Jesus Christ! I am the light of the world, says the Lord; whoever follows me will have the light of life. Glory to you, Word of God, Lord Jesus Christ!

**Gospel**

*Jn 9:1. 6-9. 13-17. 34-38*

A reading from the holy Gospel according to John

As Jesus went along, he saw a man who had been blind from birth. He spat on the ground, made a paste with the spittle, put this over the eyes of the blind man and said to him, 'Go and wash in the Pool of Siloam' (a name that means 'sent'). So the blind man went off and washed himself, and came away with his sight restored. His neighbours and people who earlier had seen him begging said, 'Isn't this the man who used to sit and beg?' Some said, 'Yes, it is the same one.' Others said, 'No, he only looks like him.' The man himself said, 'I am the man.' They brought the man who had been blind to the Pharisees. It had been a sabbath day when Jesus made the paste and opened the man's eyes, so when the Pharisees asked him how he had come to see, he said, 'He put a paste on my eyes, and I washed, and I can see.' Then some of the Pharisees said, 'This man cannot be from God: he does not keep the sabbath.' Others said, 'How could a sinner produce signs like this?' And there was disagreement among them. So they spoke to the blind man again, 'What have you to say about him yourself, now that he has opened your eyes?' 'He is a prophet' replied the man. 'Are you trying to teach us,' they replied 'and you a sinner through and through, since you were born!' And they drove him away. Jesus heard they had driven him away, and when he found him he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied 'tell me who he is so that I may believe in him.' Jesus said, 'You are looking at him; he is speaking to you.' The man said, 'Lord, I believe', and worshipped him.

**Communion Antiphon**

*Cf. Jn 9:11,38*

The Lord anointed my eyes: I went, I washed, I saw and I believed in God.

**Readings for Next Week 24/25 March**

**First Reading**

*Ez 37:12-14* The Lord promises to raise his people from the dead.

**Responsorial Psalm**

*Ps 129. R. v.7 (R.)* With the Lord there is mercy and fullness of redemption.

**Second Reading**

*Rom 8:8-11* The Spirit of God dwells in us.

**Gospel Acclamation**

See *Jn 11:25. 26* Glory and praise to you, Lord Jesus Christ! I am the resurrection and the life, says the Lord; whoever believes in me will not die for ever. Glory and praise to you, Lord Jesus Christ!

**Gospel**

*Jn 11:1-45* Jesus raises Lazarus from the dead.

# 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 19 MAR 2023 REFLECTION BY BRENDAN BYRNE

Today we continue with the sequence of long readings from the Fourth Gospel that are a feature of the Lenten season in Year A. The Gospel is that of Jesus' cure of the Man Born Blind (John 9:1-41). This, of course, tells the story of a journey from darkness into light and so explains the inclusion, as Second Reading, of a passage from the Letter to the Ephesians (5:8-14) featuring what would appear to be a snatch from a baptismal homily built around the same theme.

Where the First Reading (1 Samuel 16:1, 6-7, 10-13) fits into this is not altogether clear. The account of the selection and anointing of the young David as future king of Israel seems chiefly designed to bring out the truth that the choice of Jesse's youngest son, the one his father hadn't even bothered to produce, shows how radically God's criteria of selection differ from the human. Whereas human beings tend to stop at appearances, God looks to the heart. This theme will have some resonance in the Gospel where everyone, save Jesus, regards the blind man as a sinner because that is what his affliction, according to a conventional but very wrong view, denotes him to be. In interaction with Jesus, however, he becomes a paradigm of one who comes to faith in Jesus as the Light of the world.

Alternatively, we can find a link in the idea of 'shepherd'. In choosing a shepherd boy to be king of Israel, God established that the primary task of the ruler was to be shepherd for the people. The way Jesus seeks out the man born blind after he has been expelled by the authorities displays him to be, as Messianic Son of David, the 'Good Shepherd' (as he will in fact claim to be in the following sequence [John 10:1-18]).

The Gospel story of the Man Born Blind is a dramatic narrative of remarkably balanced construction. It consists of eight separate scenes, with Jesus appearing only in the first two and the last two. In between are four scenes featuring interaction between the man (or his parents) and Jewish religious leaders. The intensifying hostility he undergoes propels him on a journey of faith that comes to a climax when he falls down and worships Jesus. He is in fact relieved of his physical blindness very early on, through the action of Jesus. But, as the drama unfolds, his coming to physical sight becomes a symbol of the further journey that he then begins, a journey out of the 'darkness' of unbelief to the discovery of the 'Light of the world' in the person of Jesus. In this sense, the narrative follows a familiar Johannine pattern. Jesus miraculously remedies a physical need (in this case blindness). The miracle then becomes a sign or symbol of a far deeper gift Jesus has to give. He is not simply one who gives sight – and in this sense physical 'light' – to the blind. He is the Light of the world (9:5; cf. 8:12), come to banish its darkness (see the Prologue: 1:4-5).

In connection with this sense of Jesus as Light of the world it is

important to remember that the episode takes place during the Jewish festival of Tabernacles (7:2). As the feast drew to its climax, the Temple was lit up every night by great braziers placed along its walls. Its lofty elevation and the high position of Jerusalem itself meant that the Temple appeared to pilgrims coming from afar as indeed 'the Light of the world'. Now Jesus, the new locus of God's presence in the world, proclaims himself, not the Temple, to be the Light. The man born blind, in his personal journey of faith, becomes a paradigm of all who come out of darkness to the world's true Light (3:19-21).

One of the most attractive features of the episode is the way in which the man's character emerges as the story unfolds. Continually questioned about Jesus, he never goes beyond the evidence; he simply sticks to the facts and draws conclusions only as they are forced upon him. His journey into ever deeper faith and understanding of Jesus ('the man called Jesus'; 'a prophet'; 'a man from God'; 'the Son of Man') is a journey into ever deeper perception of reality in every sense of the word.

His adversaries, on the other hand, realising that they are losing their grip on the situation, resort more and more to denial of the obvious facts. Their desperate stratagem of summoning and browbeating the parents of the man backfires badly. In the end, they can only resort to unfounded accusations, personal abuse, and appeal simply to their own authority and status. In all this they, too, are shown to be on a journey, a parallel journey but one in the opposite direction. They refuse to come to the Light lest their deeds be exposed (3:19-20). Jesus' final comment in their regard brings out the irony with which the sequence ends. At the beginning, the man was physically blind – a condition that led to his being judged a sinner (a judgment Jesus swiftly rejects); they, on the other hand, could see (physically). At the end, the man can 'see' in both senses – physical and spiritual – of the word. They, however, though they claim to be able to see, have been shown to be the ones who are really 'blind' and sinful.

So we will not appreciate the full force of this story unless we take note of the two 'journeys', in opposite directions, that it presents. At the same time, as so often in the case of the Fourth Gospel, its dubbing of the adversaries as 'the Jews' and 'the Pharisees' calls for careful handling in preaching. Personally, I would recommend speaking simply of 'the authorities' in both cases. In any case we cannot simply identify with the positive journey of the man and distance ourselves entirely from those who take the opposite direction. Doubtless, both 'journeys' find some resonance in our lives. Lent is the time to renew our baptismal orientation towards the Light.

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### Catechetical Institute

The Catechetical Institute has free recorded webinars available though their website:

<https://franciscanathome.com/tutorials-and-pdfs>

**FRANCISCAN AT HOME**  
*Forming those who form others*

### Some topics include:

- Evangelization and the Liturgy
- Creating New Circles to Build up and Network Catechists and Leaders through an International Guild
- Applying Pastoral Accompaniment Realistically in Parish Leadership Roles
- Montessori Formation as a Gift to All Those Involved in Forming Others
- Family Faith Formation and Accompaniment as a Diocesan Priority

**POPE FRANCIS**  
**ANGELUS**  
**Saint Peter's Square**  
**Sunday, 12 March 2023**

Dear brothers and sisters, buongiorno, good Sunday!

This Sunday, the Gospel presents us one of the most beautiful and fascinating encounters Jesus has – the one with the Samaritan woman (cf. Jn 4:5-42). Jesus and his disciples take a break near a well in Samaria. A woman arrives and Jesus says to her, “Give me a drink” (v. 8). I would like to pause specifically on this expression: Give me a drink.

This scene depicts Jesus, thirsty and tired. A Samaritan woman finds him at the hottest hour, at midday, asking for refreshment like a beggar. It is an image of God’s abasement. God lowers himself in Jesus Christ for our redemption. He comes to us. In Jesus, God made himself one of us, he lowered himself. Thirsty like us, he suffers our same thirst. Thinking about this scene, each one of us can say: the Lord, the Teacher, “asks me for a drink. So, he is thirsty like me. He shares my thirst. You are truly near me, Lord! You are in touch with my poverty.” But I can’t believe it! “You have grasped me from below, from the lowest part of myself, where no one reaches me” (P. Mazzolari, *La Samaritana*, Bologna 2022, 55-56). And you have come to me from below and you have grasped me from below because you were thirsting and thirst for me. In fact, Jesus’ thirst is not only physical. It expresses the deepest thirsts of our lives, and above all, a thirst for our love. He is more than a beggar. He “is thirsty” for our love. And this will emerge at the culminating moment of his passion, on the cross, where, before dying, Jesus will say: “I thirst” (Jn 19:28). That thirst for love brought him to descend, to lower himself, to abase himself, to be one of us.

But the Lord who asks for a drink is the One who gives to drink. Meeting the Samaritan woman, he speaks to her about the Holy Spirit’s living water. And from the cross, blood and water flow from his pierced side (cf. Jn 19:34). Thirsty for love, Jesus quenches our thirst with love. And he does with us what he did with the Samaritan woman – he comes to meet us in our daily life, he shares our thirst, he promises us living water that makes eternal life well up within us.

Give me a drink. There is a second aspect. These words are not only a request from Jesus to the Samaritan woman, but a cry – silent at times – that meets us every day and asks us to slake someone else’s thirst, to take care of someone else’s thirst. How many say ‘give me a drink’ to us – in our family, at work, in other places we find ourselves. They thirst for closeness, for attention, for a listening ear. People say it who thirst for the Word of God and need to find an oasis in the Church where they can

drink. Give me a drink is a cry heard in our society, where the frenetic pace, the rush to consume, and especially indifference, that culture of indifference, generate aridity and interior emptiness. And – let us not forget this – ‘give me a drink’ is the cry of many brothers and sisters who lack the water to live, while our common home continues to be polluted and defaced. Exhausted and parched, she too “is thirsty”.

Before these challenges, today’s Gospel offers living water to every one of us who can become a refreshing spring for others. And so, like the Samaritan woman who leaves her jug at the well and went to call the people of her village (cf. v. 28), we too will no longer only think of slaking our own thirst, our material thirst, our intellectual or cultural thirst, but with the joy of having met the Lord, we will quench others’ thirst, giving meaning to someone else’s life, not as masters, but as servants of that Word of God who has thirsted for us, who continually thirsts for us. We will understand their thirst and share the love he has given to us. A question to ask myself and all of you is coming to: Are we able to understand the thirst of others, the thirst people have, the thirst so many in my family, in my neighbourhood have? Today, we can ask ourselves: Do I thirst for God? Am I aware that I need his love like water to live? And then: I who am thirsty, am I concerned about the thirst of others, their spiritual thirst, their material thirst? May Our Lady intercede for us and sustain us on the way.

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#### After the Angelus

Dear brothers and sisters,

I greet all of you, members of the faithful from Rome and pilgrims from many countries, especially those who have come from Madrid and Spalato.

I greet the parish groups from Padua, Caerano San Marco, Bagnolino, Formia and Sant’Ireneo in Rome.

This Friday, 17 March, and Saturday, the 18th, the “24 Hours for the Lord” initiative will be repeated throughout the entire Church. This is a time dedicated to prayer, to adoration, and to the Sacrament of Reconciliation. On Friday afternoon, I will go to a parish in Rome for the Penance Celebration. A year ago, in this context, we accomplished the solemn Act of Consecration to the Immaculate Heart of Mary, invoking the gift of peace. Our act of entrusting does not falter, our hope does waver! The Lord always listens to the prayers that his people address to him through the intercession of the Virgin Mother. Let us remain united in faith and solidarity with our brothers and sisters who suffer because of the war. Let us especially not forget the battered people of Ukraine!

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

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#### HARMONY WEEK- Monday 20—Sunday 26 March 2023

##### What is Harmony Week?

Harmony Week is a time to celebrate Australian multiculturalism, and the successful integration of migrants into our community. Australia is one of the most successful multicultural countries in the world and we should celebrate this and work to maintain it. The message of Harmony Week is **everyone belongs**. It is about inclusiveness, respect and belonging for all Australians, regardless of cultural or linguistic background, united by a set of core Australian values.

##### Activities for kids:

<https://www.harmony.gov.au/resources/hand-tree-diy/>

##### Harmony Week events:

<https://www.harmony.gov.au/events/>

##### Did you know?

- Nearly half (49 per cent) of Australians were born overseas or have at least one parent who was.
- We identify with over 300 ancestries. □ Since 1945, more than 7.5 million people have migrated to Australia.
- 85 per cent of Australians agree multiculturalism has been good for Australia.
- Apart from English, the most common languages spoken in Australia are Mandarin, Arabic, Cantonese, Vietnamese, Italian, Greek, Tagalog/Filipino, Hindi, Spanish and Punjabi.
- More than 70 Indigenous languages are spoken in Australia.

These facts are taken from ABS 2016 Australian Bureau of Statistics

## Lectio Divina

### Defining Lectio Divina

The popularity of Lectio Divina seems strange in a goal centred, systems based society - or, perhaps, this is the reason for its popularity, that it has no specific goal; it is the very antithesis of a market model mentality. So when people ask, "What's the method" or seek initiation into the system there is no answer, because there is basically no method or system.

What, then, is it? It is simply taking the Scriptures, or another suitable text, and opening oneself to the word free from any system, letting the word speak to me. It is a reflective savouring with no other special goal; its value is in what it makes me become(1).

It fits better with quantum theory than with a classical approach: open to the unexpected rather than deterministic, flowing with experience rather than scientific experiment.

It can be expressed in terms of tending or caring for the Word, entering a moment of God's revelation through the Word, entering a dialectic between God and the individual through the Word.

Uniting us with the Redeemer in the return to the Creator it has a redemptive aspect, directed to the gathering of all things into God.

### Allowing the Word to Speak

The process involves a reversal of the way the Scriptures were formed. Scripture was written according to experience, reflection, articulation. So, for the gospels, we start with the ministry of Jesus.

This is assimilated, reflected upon and articulated by oral tradition. The author then commits this tradition to writing

In lectio we begin with the end product, the written word, and seek to work back by reflecting upon it to the original experience(2).

This does not depend on exegesis, authorship, setting (all of which have their essential place in the study of Scripture), but rather aims at removing all the distractions which rational thought can raise and allowing the word to speak.

### A Way of Wisdom

What we are dealing with here is a way of wisdom as distinct from a way of knowledge. The 12th century Carthusian Prior, Guigo II wrote "The Ladder of Monks" in which he describes four steps in the interior ascent of God: reading, meditation, prayer and contemplation (lectio, meditatio, oratio, contemplatio)(3).

Lectio is the reflective reading seeking to penetrate the exterior of things; meditatio is perceiving, repeating within, pondering the fruit of reading in the heart; oratio is the response called forth from this pondering; contemplatio is the gift of self-surrender in savouring, resting in the ultimate reality of God.

Thus we see a difference between the medieval scholastic lectio which gave rise to question and disputation (quaestio and disputatio) - the way of knowledge; and the monastic lectio which gave rise to meditatio and oratio - the way of wisdom.

### Lectio Divina as Unceasing Prayer

For the ancient and early medieval reader reading was also listening, for the words were mouthed. Before the introduction of modern punctuation this was even necessary for the understanding of a manuscript.

It was thus a longer and very different process to our modern skimming a page or speed reading. In this context the expression "vacare Deo" - to be free for, to devote one's time to God takes on a greater meaning. Making quality time is a necessary prerequisite for lectio. It was thus a longer and very different process to our modern skimming a page or speed reading. In this context the expression "vacare Deo"

- to be free for, to devote one's time to God takes on a greater meaning. Making quality time is a necessary prerequisite for lectio.

All this is part of the aim of unceasing prayer. Repeatedly we find in the early monastic sources the emphasis on repeating a word of scripture. Thus the monks of Pachomius (290-346), founder of communal monastic life in Egypt, are encouraged to meditate on Scripture going to and from the church, while working and while carrying out their tasks in the community(4).

Gregory the Great developed the imagery of rumination - one takes in a text and, like a cow chewing the cud, brings back the particular verse to chew over it.

### The Senses of Scripture

Helpful to our understanding of the wealth of meaning found in Scripture is an appreciation of the different "senses" of Scripture. From early times there were developed four such senses: literal, allegorical, tropological and anagogical, the last three being seen as "spiritual senses".

Allegorical refers to deeper meanings seen in the text. Augustine pushed this to the limits, as in his interpretation of the man at the Pool of Bethesda lacking charity because the number of years he had waited - thirty-eight - was two short of the perfect number forty; the two signified charity - love of God and love of neighbour.

Tropological refers to a moral interpretation - what is the text calling us to. Thus the Song of Songs not only describes a love relationship but calls us to a loving relationship with our God.

Anagogical refers to a unitive or future sense - relationship perfected at the eternal banquet.

### Practicing Lectio Divina

Although there is no elaborate method, a simple approach to lectio might be described as follows:

1. Take the Scriptures reverently and call upon the Holy Spirit. One should choose a place free of distraction and a posture that is comfortable but conducive to prayer.
2. Set aside a definite period of time and listen to the Lord speaking through the text; if a word or phrase strikes, be prepared to stay with it. It is better to take a set passage, e.g., a reading from the lectionary, or a portion of a given book of the Bible, to avoid reading on because there appears to be no "result".
3. At the end of the time, choose a word from the text to take away and conclude with thanksgiving.

### The Biblical Text as a Work of Art

The text, then, is read like a work of art. As we might savour and surrender ourselves to the sublimeness of a painting - to the colour, light, texture or form - so we savour and surrender ourselves to the sublime Word.

Lectio involves surrender to God speaking and granting change of heart under the action of the two-edged sword of Scripture, continually challenging us to conversion.

The experience is perhaps well captured by T. S. Eliot:

At the still point of the turning world. Neither flesh nor fleshless; Neither from nor towards; at the still point, there the dance is, But neither arrest nor movement. And do not call it fixity, Where past and future are gathered. Neither movement from nor towards, Neither ascent nor decline. Except for the point, the still point, There would be no dance, and there is only the dance.

Michael Kelly, OSB

<https://www.catholic.au/s/article/Lectio-Divina>

## Spirituality and Practice

Spirituality and Practice offer a range of e-courses and online retreats for yourself or your group. You will receive the emailed resources and links to any video and audio content in the e-course. You can connect virtually or combine virtual lessons with additional in-person meetings. It's a new way to form connections as you share your spiritual journeys together.

There is a multitude of e-courses on-demand, highlighted each month and there is the opportunity to customise e-courses for an online retreat with your own private group. <https://www.spiritualityandpractice.com/ecourses/>

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

### Sacred@Seven

Join us for the next edition of Sacred@Seven on **Wednesday 22nd March** at Sacred Heart Cathedral (841 Hunter Street, Newcastle West). Fr. Peter Street, Parish Priest of Forster-Tuncurry, will preside over the event as we explore the hidden treasures of spending time together with each other and with the Lord.

Enquiries or RSVP:

E: [eliza.beletich@mn.catholic.org.au](mailto:eliza.beletich@mn.catholic.org.au)

P: 4979 1329

### Chrism Mass

This year's Chrism Mass will take place in Holy Week on **Tuesday 4 April at 7.00pm** in the Sacred Heart Cathedral Newcastle West. This is a first opportunity for all who wish to gather, to celebrate with our new Bishop, Michael Kennedy at Mass and a light supper. All are welcome. Those with a specific role in the Mass please arrive early as communicated. Read more at <https://tinyurl.com/chrism2023>

### 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/)

### 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)

### Emmaus Productions

Emmaus Productions is an independent non-profit organization registered as The Mary Brown Memorial Foundation, under the direction of Monica Brown. Emmaus is dedicated to providing creative experiential programs, workshops, retreats and events, as well as music and other audio-visual resources, by way of supporting children and adults in their spiritual journey. Emmaus Productions is offering families and communities video and music resources to support them spiritually.

A 12-month Subscription has been purchased by the Diocese of Maitland Newcastle for this resource. Follow the link to access it.

<https://www.emmausproductions.com/>

**Username:** formed@mn.catholic.org.au

**Password:** NEWcastle2020

### Way of the Cross – Sunday 26 March

This year, following over 55 years of local tradition, the Diocese of Maitland-Newcastle will once again celebrate the Ecumenical Way of the Cross on the grounds of Toronto Parish, Kilaben Bay on the Fifth Sunday of Lent.

Picking up the theme from this year's World Youth Day (WYD) – "Mary arose and went with haste" – we will join with Bishop Michael Kennedy as we experience the Way of the Cross through the eyes of Mary. We will journey with creative retellings of Mary's story as shared by women from across our Diocese and fellow Christian Churches. This prayerful experience will be supported by our school communities and local WYD pilgrims.

People will start gathering at St Joseph's Toronto from 2pm at the Community Centre. The event will start at 3pm, afternoon tea will be provided.

### Ignatian Camino: 15 September to 7 October

Walk the route taken in 1522 by Inigo Lopez de Loyola (who later became Saint Ignatius of Loyola). The camino will commence in Spain's Basque Country, and will conclude in the town of Manresa, near Barcelona. This 20-day pilgrimage will offer participants periods of silence, prayer, personal reflection, spiritual conversation, and sharing in small groups. Led by Michael Smith SJ, a Jesuit priest originally from New Zealand. Michael is a spiritual director, pastoral counsellor, and also teaches in the Master of Spiritual Direction at ACU. Contact Michael at [michael.smith@acu.edu.au](mailto:michael.smith@acu.edu.au) to register your interest.

### 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>



### 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: **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:** Phillip Gibney

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