



WELCOME TO ST MARY'S PARISH BELLINGEN

THE PRESENTATION OF THE LORD

Parish Church:
Mary Immaculate, Mother of God
14 Park St. Bellingen

Station Churches:
Holy Name
34-38 High St. Urunga

Sacred Heart
5-11 Karabin St. Dorrigo

Parish Priest: Fr Paul Winter
Email: pcwinter@outlook.com

Parish Office: Nina Hogel

T: 02 6655 1448

Thursday
9.00am-4.00pm

E: reception@bellingenatholic.org.au

PO Box 234, Bellingen NSW 2454

Sacrament of Penance

Bellingen: Every Friday (Except 1st
Friday of month), 5:30pm-6:30pm
Urunga: Every 1st Sat 9:30-10:30am
Other times by appointment.

Baptisms: Minimum 1 month notice.

Weddings: Minimum of 6 months notice.

Anointing of the Sick: please call the
Parish Office.

Sunday Mass Times

1/2 February 2025

Saturday Vigil Urunga	5:30pm
Sunday Bellingen	8am
Sunday Dorrigo	10:30am
Communion to the sick (Sun pm)	Dorrigo area
Weekday Mass Times 3-7 Feb	
Tuesday Urunga	9:15am
Wednesday Parish Meeting Room	Adult faith formation
Thursday Urunga	9:15am
Friday Bellingen	9:15am

Diocesan Investment Fund

**This bulletin is sponsored by the Diocesan Investment Fund (D.I.F).
For information call 1800 802 516 or
visit www.dif.org.au.**

PLEASE PRAY FOR:



Please advise the Parish Office if you would like to be including next month's sick list.

Sick: Marie Casey, Kathleen Gilbert, Hiloo Gopal, Wayne Reynolds, Ken Kirk, Jan Poole, Keith Cole, Clare Martin, Pat Layton.

Deceased: John Davenport

Masses are being offered for: Bill Bradbury, Craig Goode, Guillermo Ybas, Concepcion Ybas, Ellen Carter

HOLY COMMUNION TO THE SICK

Fr Paul brings Holy Communion to the sick, and those too frail and vulnerable to attend Sunday Mass, every 2nd Sunday afternoon.

If this is your situation, would like Fr Paul to bring Holy Communion, please contact the Parish Office for details.



READINGS FOR 5TH SUNDAY YEAR C

Isaiah 6:1-2,3-8; Ps137(138):1-5,7-8; 1 Corinthians 15:1-11; Luke 5:1-11

ADULT FAITH FORMATION

Every Wednesday, 1pm and repeating at 7pm in the parish meeting room, Bellingen.

**THIS WEDNESDAY'S TOPIC: The Bible and the Virgin Mary Pt.1
BRING YOUR BIBLE!**

SAFEGUARDING IN THE DIOCESE

The Diocese of Lismore Safeguarding Office can be contacted if you have any Safeguarding concerns. We will listen to you respectfully, offer support, and discuss all options available. Contact the Safeguarding Office - Phone: (02) 6621 9444 or Email: safeguarding@lismore.catholic.org.au



FROM THE DETAILED RULES FOR MONKS BY ST BASIL THE GREAT

Love of God is not something that can be taught. We did not learn from someone else how to rejoice in light or want to live, or to love our parents or guardians. It is the same – perhaps even more so – with our love for God: it does not come by another's teaching. As soon as the living creature (that is, man) comes to be, a power of reason is implanted in us like a seed, containing within it the ability and the need to love. When the school of God's law admits this power of reason, it cultivates it diligently, skilfully nurtures it, and with God's help brings it to perfection.

For this reason, as by God's gift, I find you with the zeal necessary to attain this end, and you on your part help me with your prayers. I will try to fan into flame the spark of divine love that is hidden within you, as far as I am able through the power of the Holy Spirit.

First, let me say that we have already received from God the ability to fulfil all his commands. We have then no reason to resent them, as if something beyond our capacity were being asked of us. We have no reason either to be angry, as if we had to pay back more than we had received. When we use this ability in a right and fitting way, we lead a life of virtue and holiness. But if we misuse it, we fall into sin.

This is the definition of sin: the misuse of powers given us by God for doing good, a use contrary to God's commands. On the other hand, the virtue that God asks of us is the use of the same powers based on a good conscience in accordance with God's command.

Since this is so, we can say the same about love. Since we received a command to love God, we possess from the first moment of our existence an innate power and ability to love. The proof of this is not to be sought outside ourselves, but each one can learn this from himself and in himself. It is natural for us to want things that are good and pleasing to the eye, even though at first different things seem beautiful and good to different people. In the same way, we love what is related to us or near to us, though we have not been taught to do so, and we spontaneously feel well disposed to our benefactors.

What, I ask, is more wonderful than the beauty of God? What thought is more pleasing and wonderful than God's majesty? What desire is as urgent and overpowering as the desire implanted by God in a soul that is completely purified of sin and cries out in its love: I am wounded by love? The radiance of divine beauty is altogether beyond the power of words to describe.

ST BASIL THE GREAT (330 -- 379 AD)

St Basil the Great, or Basil of Caesarea, was one of the three men known as the Cappadocian Fathers. The others are his younger brother, St Gregory of Nyssa, and St Gregory Nazianzen. They were active after the Council of Nicaea, working to formulate Trinitarian doctrine precisely and, in particular, to pin down the meaning and role of the least humanly comprehensible member of the Trinity, the Holy Spirit. Basil was the leader and organizer; Gregory of Nazianzus was the thinker, the orator, the poet, pushed into administrative and episcopal roles by circumstances and by Basil; and Gregory of Nyssa, Basil's brother, although not a great stylist, was the most gifted of the three as a philosopher and theologian. Together, the Cappadocian Fathers hammered out the doctrine of the Trinity like blacksmiths forging a piece of metal by hammer-blows into its perfect, destined shape. They were champions – and successful champions – of orthodoxy against Arianism, a battle that had to be conducted as much on the worldly and political plane as on the philosophical and theological one.

In addition to his role in doctrinal development, Basil is also the father of Eastern monasticism. He moderated the heroic ascetic practices that were characteristic of earlier monastic life, to the point where they could be part of a life in which work, prayer and ascetic practices could be in harmonious balance. Knowledge of Basil's work and Rule spread to the West and was an influence on the founding work of St Benedict.

The works of Basil that appear in the Second Readings are mostly from his works on the Holy Spirit, but there are also extracts from his monastic Rule.



GAZA CRISIS APPEAL

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Photo: Caritas Jerusalem