



To know, love and serve Jesus
 by sharing our gifts through our baptismal mission

We acknowledge and respect the traditional owners and custodians of the land on which we stand, the elders, past and present and all the Dharawal people. May we too be good stewards of this land.

30 MAY 2021
THE MOST HOLY
TRINITY
YEAR B



Entrance Antiphon

Blest be God the Father,
 and the Only Begotten Son of
 God, and also the Holy Spirit,
 for he has shown us his
 merciful love.

First Reading

from the book of Deuteronomy
 4:32-34, 39-40

Responsorial Psalm

[Ps 32:4-6, 9, 18-20, 22, R.](#)
[v.12](#)

(R.) Happy the people the
 Lord has chosen to be his
 own.

Second Reading

from the letter of St Paul to
 the Romans 8: 14-17

Gospel Acclamation

Alleluia, alleluia!
 Glory to the Father, the Son,
 and the Holy Spirit:
 to God who is, who was, and
 who is to come. Alleluia!

Holy Gospel according to
 Matthew 28: 16-20

Communion Antiphon

Since you are children of
 God, God has sent into your
 hearts the Spirit of his Son,
 the Spirit who cries out:
 Abba, Father.

Next Week

THE MOST HOLY BODY
AND BLOOD OF CHRIST
YEAR B

First Reading Ex 24:3-8

Responsorial Psalm

Ps 115:12-13, 15-18, R. v.13

Second Heb 9:11-15

Gospel Mk 14:12-16, 22-26

THE MOST HOLY TRINITY

One of the things we often hear in times of domestic, local or international crisis is that 'everyone pulled together'. We are rightly proud, and a few times amazed, at how people can set aside their differences and strive for the common good. Sometimes this experience of working together has the long-lasting benefit of breaking down boundaries. Other times, sadly, old enmities, prejudices and suspicions return when the crisis is over.

Trinity Sunday celebrates that whether we are in crisis or not, in season and out of season, the Father, Son and Holy Spirit do nothing but 'pull together' to love and save us. What we glimpse as the best attribute of our family, town or nation defines who our Christian God is, and what they see, how they judge and the way they act toward the world.

A famous icon of the Trinity depicts the three persons at a table where there are four place settings. The final place, in the lower half of the painting, invites the viewer to take the seat and join them. It's profound theology and masterful art, but we can quickly misunderstand it.



We are not just personally invited to join in the very life of God, and pull together with them in their loving and saving of the world. The seat at the table is reserved for all of humanity.

In practical terms it is impossible to profess belief in the Trinity, on the one hand, and then work at things which pull the human family apart, on the other. It is scandalous to hold to the Father, Son and Holy Spirit and be known as racist, bigoted and sexist, to not care about refugees or those who die each day of starvation. We cannot keep signing ourselves in the name of a Triune God and then work hard at getting richer and more secure while the rest of humanity grow poorer and lack the necessities for human dignity. Ghandi once said, 'I love the New Testament and the Christian ideas about God and I would take the waters of Christian baptism tomorrow if I saw Christians practise what they the preach.'

Trinity Sunday is not about theological mathematics, working out how three goes into one. It's about gaining the strength at this Eucharist to pull together to see that all of God's children have the opportunity to hear the good news of how much God loves us as Father, Son and Holy Spirit, and so can take their privileged place at God's table. Most people will learn about the saving love of God primarily through the way they observe us seeing, judging and acting.

It's not by accident that in our Catholic tradition the usual moment we invoke the Trinity is when we make the sign of the cross. It reminds us that 'we cannot have our cake and eat it too'. Every time we profess the Trinity we recommit ourselves to die to self so that God's saving love may be realised for everyone, everywhere.

So let's not only profess our belief in the three persons that make up our one God, but live the life that goes with it, 'In the name of the Father, the Son and the Holy Spirit. Amen.'

by Richard Leonard

Contact us

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Office Hours:
Tuesday—Friday 9.30am-12.30pm
Email: varroville@dow.org.au
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Mass times

Sunday Mass times	Weekday Mass times
Saturday Vigil: 6pm	Monday, Tuesday, Wednesday, Friday & Saturday Mass at 9am
Sunday: 9.30 am & 5pm	Thursday - Mass at 7.30pm
Reconciliation: by appointment	All Sacramental enquiries: call the parish office

Rosters

6 June 2021	6pm	9.30am	5pm
Monitor	Tracey & Richard Kaldasau	Cheryl & Eugene Gabin	Beatrix Reuter
	Margaret McDermott	Jackie Plasto, Irene Ravino	Lynette Fernandes
Altar Server	Ryan Potter	Boby Thalody	Robert Selvaraj
Reader	Ryan Potter	Cheryl Gabin	Kathy Randal
Counting	Vilma Marquinez, Jeanette Balane	Flowers	Tracey Kaldasau
Vacuuming	Kaur Family	Foyer	Wicks Family
Refreshments	20 June at 10.30am		

Prayer intentions

For the sick & homebound: Elizabeth Moore, Nelia Balingit, John Morgos, Greg Watson, Joe Spinnato, Susan Mella, Ron Allen, Sean Finnerty, Rose Levoune, Gabriel Gonzales, Francisco Carmona, Doreen Gribbons, Clayton Diack, Emily Rose Pavicin, Pat & Denise Furner, Claude Fricot, Tracey Bokor, Lily Pereira, Doris Wahhab, John Kajdrys, Erlinda Hermes, Aurelia Vertucio, Ofilia Mawson, Mary & Frances Raithi, Marie Atkins, Jeanna San Diego, Hugo Garzotto, Eileen Butcher, Josephina Duefries, Austin Taylor, Marisa Aguirre, Joan Wilson
May they experience the saving power of the risen Lord amidst their pain & affliction.

For our recently dearly departed: Jenny Bishop, Chris McDowell, Anne Brandl,

Those whose anniversaries occur at this time: Isabelo Sitjar, Maurice Spillane, Ivan Srebrenovic, *Eternal rest grant unto them, O Lord, may perpetual light shine upon them.*



- Game 1 on Wednesday June 9
- Game 2 on Sunday, June 27
- Game 3 on Wednesday July 14
- Come along and watch the game at the parish.
- BYO refreshments.

YEAR of SAINT JOSEPH

"Show yourself a father, and guide us in the path of life"

DECEMBER 8, 2020 - DECEMBER 8, 2021

Bulletin Notices

First Holy Communion will be celebrated at all Masses on the weekend of 6 June. Please keep the children and their families in your prayers as they prepare.

Last weekend prayer cards were offered for parishioners to take home and pray for a specific child.

Dear Jesus, we pray that these children will come to feel your loving presence in a very special way on their First Holy Communion Day. May they come to love you with their whole heart in the Holy Sacrament of the Eucharist and always try to follow in your foot-steps. May their lives be blessed with many graces and lasting happiness. Amen.

PARISH FEAST DAY PICNIC on Sunday 18 July.

There will be a preliminary meeting this week on Tuesday 1 June at 7.30pm in the meeting room.

If you are able to assist with any aspect of the days activities: Procession, logistics, concert, hospitality, promotion. More details will be shared in the next few weeks. For more info please contact Patricia on 0409307246.

The property meeting will be held on Wednesday 2 June at 7.30pm and all are most welcome to attend the meeting.

The Holy Spirit's Role in Renewing the Church with Father Mike Schmitz on Thursday, June 3rd, at 12 noon

There is a lot of uncertainty swirling around what to expect of the post-pandemic Church. There is one certainty to give us hope and confidence and that is the role of the Holy Spirit in the renewal of the Church. From the moment Jesus breathed the Holy Spirit upon the apostles to this exact moment in time, the Spirit desires for renewal, and that renewal starts in our own hearts first. Join the DR team as they guide you through a recorded telecast with Father Mike Schmitz. Jude Hennessy to lead prayer for the Spirit to move in us so we can be inspired to go out again on mission to renewal.

Visit: www.divinerenovation.org/australasia to register.

ALPHA Celebration night on Tuesday 15 June at 7.30pm. Alpha has just concluded its weekly sessions and you are all most warmly invited to come along for the celebration night to hear stories from the participants and to thank the people who have helped during the sessions, prayer partners and hospitality. Light supper will be

National Families Week Webinar Series To celebrate National Families Week, CatholicCare are running a Five-part webinar series to help you grow as a family and get the most out of family life. Topic covered: Family Resilience, Family Values, Family Connection, Family Self Care and Family Mindfulness. Webinars run between Monday 17 to Friday 22 May, 10am-10:30am each day. Visit the events calendar of the CatholicCare website for more information and to register: <https://www.catholiccare.dow.org.au/get-involved/events-calendar/>

Plenary Council 2021

With just over 130 days to Assembly One of the Plenary Council, you can keep up to date by accessing the Plenary Post on the Plenary Council website <https://plenarycouncil.catholic.org.au/>

Appeal for Children's Liturgy of the Word Leaders

Now that some aspects of church life are returning to normal, we are excited that Children's Liturgy of the Word will be recommencing on Sunday, 25th July at 9.30am Mass (after the next school holidays and the Parish Feast Day).

As is the nature of any ministry, we have had to say goodbye to some volunteers who have been leaders and helpers in this ministry for a long time. As a result, we do not have the number of volunteers needed to run this important ministry every Sunday, as is hoped.

Therefore, we are appealing for members of OLMC to become Children's Liturgy of the Word leaders. You can start as a helper and progress to running the liturgy. A typical session includes reading the scriptures, discussing the Gospel message, singing the Creed and saying a kid friendly version of the Prayers of the Faithful. If time allows, we finish with a colouring or activity sheet. The whole session takes 20 mins at most and there is a PowerPoint we display on the screen that guides you. It is not as hard or scary as people may think!

Please consider joining our team. The ideal would be to have enough volunteers that each leader only needs to lead a Children's Liturgy of the Word session once or twice a term. Even if you do attend 9.30am Mass normally, some leaders run their session and leave straight after. Whether you have helped in the past and are ready to rejoin or new to the ministry, everyone is welcome.

Contact Lee Scales on 0407000281 for more information or contact the Parish Office.

The Journey Podcast: On the Journey this week: We focus on Trinity Sunday and ongoing openness to a relationship with the Father and the Son because of the influence of the Holy Spirit in our lives. The Journey available as a podcast at jcr.org.au

An invitation to join electronic parish planned giving

Given that some parishioners are unable to attend Mass in our church, many who support our parish planned giving envelope program have asked how they can continue to financially support the parish. So, we respectfully encourage all parishioners to join our electronic parish planned giving program to help us ensure that we limit the financial pressure this current situation will impose on our parish.

Please visit <https://www.dow.org.au/plannedgiving/> to learn of the two simple ways you can give to our parish electronically.

Importantly, we are mindful that some of our parishioners will sadly be experiencing a change in their financial circumstances. Please contact the Parish Office if you need to decrease/discontinue your planned giving contribution, but mainly to let us know how we can support you.

The Chosen – A TV Series about Jesus. The Chosen is a new 'free to view', television program that creatively presents the life of Christ and his followers. The shows are of the highest quality and is receiving acclaim around the world across denominations. Go to <https://watch.angelstudios.com/thechosen> to watch or get the free app for use on your phone / laptop via *The Chosen app* download more information, visit @live.local.cymw on Instagram



Baptise them in the name of the Father, and of the Son, and of the Holy Spirit.

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him they fell down before him, though some hesitated. Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'

The Gospel of the Lord.



Gospel Reflection *Living in communion with God* by Mary Coloe PBVM

With Judaism and Islam, Christianity proclaims, 'God is One'. The beauty of nature and the goodness of holy men and women draw us to worship, but we do not worship creation itself or any of the saints, we worship the One who is all Beauty and all Holiness. Within Judaism over many centuries, the prophets and writers of wisdom had begun to speak about God's presence with us using terms such as God's Word, and God's Wisdom and God's Spirit. By the time of Christ, these terms were given personal characteristics even while maintaining they were not independent of God but attributes of God operating in creation and in Israel's history.

When God became a human being in the person of Jesus of Nazareth, the concepts of Judaism were stretched to a radically new understanding of God. Jesus addressed God as 'Abba' Father, and spoke about the Spirit as another Comforter to be with them when he departed. It was this *experience* of Jesus that led Christians, some centuries later, to understand the one God as a trinity, or community of active love.

Paul, who was a well-educated Jew, a Pharisee, is the earliest evidence we have that the Christian communities, as early as the year 60, were speaking about God as 'Abba', Father, and of the Spirit. Paul's experience of the Risen Jesus had led him to believe that all Christians were drawn into Jesus' relationship with God. In and through the Risen Christ, all believers are sons and daughters of God. This could not have been an idea, so much as a new sense of God. This is Paul's final letter and it shows the mature theological development of a man who has spent twenty plus years pondering his experience since his encounter with the Risen Christ.

Even within the first century, as Matthew's Gospel shows, Christians were being drawn into this communion of life and love, being named as Father, Son, and Holy Spirit. This is an amazing profession of faith, since scholars believe that members of Matthew's community were predominantly Jewish and yet their experience of Jesus and their ongoing experience of the Spirit have led them to pray and think beyond the parameters of Judaism.

If we find the concept of the Trinity difficult, the disciples today reveal that they also continued to struggle with faith. While some of the eleven fell before Jesus in worship, others in the group were still doubtful. Where the reading says, some hesitated; the original Greek meaning is stronger and expresses doubt. One dictionary states: to think that something may not be true or certain – 'to doubt, to be uncertain about, doubt.' I find this reassuring, that there is room within faith for such uncertainty.

These final verses in Matthew's Gospel propose a complete re-interpretation of the key features of Judaism. The Gospel is to be brought to 'all the gentiles/nations'. The ritual for belonging to the community is no longer circumcision, but baptism. God is renamed as Father, Son and Spirit, and no longer is the community to be governed by the Law of Moses but they are to observe the teachings of Jesus. The final verse promises the disciples the unfailing presence of Jesus in their midst – I am with you always. In Matthew's infancy narrative, Joseph had been told that the child to be born was Immanuel – a name that means god is with us. As the gospel closes this promise to Joseph is repeated to the disciples. Jesus does not abandon them. Notice that in Matthew there is no ascension. The Gospel simply closes on this promise of Jesus' Presence – to the ends of time.

Behind the formal language of the doctrines is an affirmation of God's abiding presence with us, and our abiding invitation to dwell in God. God is with us. We sign our bodies as a simple action to say we are people in communion with God. Just as Paul and the disciples had to allow God to be bigger than their own limited expectation, the Gospel challenges me to be willing to allow my faith to grow, and my images of God to be constantly expanded. As my life experience changes, it means taking time to ponder, 'Where is God here?' This question is not doubt, but faith constantly seeking to be open to God's newness.