



PARISH OF ASCOT VALE

ST MARY'S CHURCH, 123 ST LEONARDS ROAD, ASCOT VALE
ST MARGARET'S CHURCH, BARB STREET, MARIBYRNONG

Parish Priest:	Rev Fr Justin Ford
Assistant Priest / Lithuanian Chaplain:	Rev Fr Joseph Deveikis
Presbytery / Parish Office:	123 St Leonards Rd, Ascot Vale (Postal: PO Box 468 Ascot Vale 3032)
Telephone:	9370 6688
Website:	www.stmaryschurch.org.au
Email:	ascotvale@cam.org.au
Office Hours:	Tue – Fri, 10am – 3pm. <i>Secretary:</i> Carmen D’Rosario (Wednesdays)
Principal, St Mary’s School:	Mr Paul Hogan T: 9370 1194
Principal, St Margaret’s School:	Mr Gavin Brennan T: 9318 1339

Mass

Masses can be celebrated with 20 people attending, plus essential ministers.

You are invited to book your attendance at a Mass using the parish website.

Reconciliation (Confession)

By appointment - no name required. Arrangement will be made for the confession to be anonymous, not face-to-face, with suitable distancing.

Baptisms at St Mary’s

Our normally scheduled Baptisms on the 2nd and 4th Sundays of the month are still on hold. However, Baptism will be administered if there is urgent and grave need.

Baptism Information Sessions are also still on hold. To discuss a future baptism, please ring the parish office during office hours.

Weddings at St Mary’s

6 months’ notice required. For information on weddings please ring the parish office during office hours.

Private prayer in our churches

Our churches are not currently open for private prayer.

Parish Bulletin

The Bulletin will continue to be published, containing the readings for that Sunday for your reflection. This will be uploaded to the parish website the Saturday afternoon prior.

Solemnity of the Most Holy Trinity – 7 June 2020

A reflection for Trinity Sunday, from Australian theologian Frank Sheed

‘God is a living God. But what does his *life* consist of? It is hard to phrase this question, so little accustomed are we to thinking about this particular matter. Just as we ask what a man does with his time, so we may ask: What does God do with his eternity? What does he do with himself? He is not infinitely idle; what is his life-work?’

‘We might be tempted to say that he runs our universe, and leave it at that. But of course, we cannot leave it at that. Running a finite universe could never be the whole life-work of an infinite Being. The universe seems vast to us; it is not vast to him. He made it of nothing; he need not have made it at all. We may think of it as a sideline for God, not the main thing... That God runs our universe is true; but that *could* not be his life-work. What is?’

‘Let us concentrate on the two great operations of spirit. God knows infinitely and loves infinitely. What does he love with his infinite loving-power? Almost instinctively we answer “Man.” And this, thank God, is true. But, for the reason we have already seen, it cannot be the main truth. Finite creatures are no adequate object for infinite love – we cannot comprehend it, we cannot return it; and once again, we need not have existed. Is infinite love never to find an object worthy of it?’

‘We might say that God loves himself; but, whatever light this might bring to the great theologian, there would be something a little depressing in it for the average Christian: the notion of God, solitary in eternity, loving himself with all his might, would not stimulate our own spiritual lives very much. And indeed mankind has almost invariably found something frightening in the solitary God; it was to escape from that fear that the pagans invented their many gods. A god with companions of his own sort was not so frightening.

‘Their desire to find companionship for God was a true insight; their solution was wrong. It was left to Christ Our Lord to reveal to us that there is companionship *within* the one divine nature – not a number of Gods, but three persons within the one God. It is in the knowledge and love of the three persons that the divine life is lived. And Christ our Lord wants to admit us to the knowledge of it...

‘The notion of one God who is three persons must be profoundly mysterious. We could not know it at all if God had not drawn aside the veil that we might see. Even when he has told us, we might be tempted to feel that it was altogether beyond us. But it cannot be wholly dark. God would not mock us by revealing something of which we could make nothing at all. Since he wants to be known by us, we must respond by making the effort to know him.’

Theology for Beginners (1957) “The Blessed Trinity”

TRINITY SUNDAY, YEAR A – ANTIPHONS & READINGS

ENTRANCE ANTIPHON *(if no hymn is sung)*

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 *Ex 34:4-6, 8-9*

A reading from the book of Exodus

With the two tablets of stone in his hands, Moses went up the mountain of Sinai in the early morning as the Lord had commanded him. And the Lord descended in the form of a cloud, and Moses stood with him there.

He called on the name of the Lord. The Lord passed before him and proclaimed, 'Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness.' And Moses bowed down to the ground at once and worshipped. 'If I have indeed won your favour, Lord,' he said, 'let my Lord come with us, I beg. True, they are a headstrong people, but forgive us our faults and our sins, and adopt us as your heritage.'

The word of the Lord.

RESPONSORIAL PSALM *Dan 3:52-56*

The response to the Psalm is:
Glory and praise for ever!

You are blest, Lord God of our fathers.

Glory and praise for ever!

Blest your glorious holy name.

Glory and praise for ever!

You are blest in the temple of your glory.

Glory and praise for ever!

You are blest on the throne of your kingdom.

Glory and praise for ever!

You are blest who gaze into the depths.

Glory and praise for ever!

You are blest in the firmament of heaven.

Glory and praise for ever!

SECOND READING *2 Cor 13:11-13*

A reading from the second letter of St Paul to the Corinthians

Brothers, we wish you happiness; try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you.

Greet one another with the holy kiss. All the saints send you greetings.

The grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

The word of the Lord.

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!

GOSPEL *Jn 3:16-18*

A reading from the holy Gospel according to John

Jesus said to Nicodemus,

'God loved the world so much
that he gave his only Son,
so that everyone who believes in him may not be lost
but may have eternal life.
For God sent his Son into the world
not to condemn the world,
but so that through him the world might be saved.
No one who believes in him will be condemned;
but whoever refuses to believe is condemned already,
because he has refused to believe
in the name of God's only Son.'

The Gospel of the Lord.

COMMUNION ANTIPHON *(if no hymn is sung)*

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

Spiritual 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.

Hymns:

6:00 Vigil

10:30 am

Entrance – CWB 394

CWB 394

Offertory – CWB 486

CWB 504

Communion – CWB 504

CWB 510

Recessional – CWB 497

CWB 497

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

From Church Teaching: The Compendium of the Catechism of the Catholic Church on God, One and Three

Why does the Profession of Faith begin with the words, “I believe in God”?

The Profession of Faith begins with these words because the affirmation “I believe in God” is the most important, the source of all the other truths about man and about the world, and about the entire life of everyone who believes in God.

Why does one profess belief that there is only one God?

Belief in the one God is professed because he has revealed himself to the people of Israel as the only One when he said, “Hear, O Israel, the Lord our God is one Lord” (*Deut* 6:4) and “there is no other” (*Is* 45:22). Jesus himself confirmed that God is “the one Lord” (*Mk* 12:29). To confess that Jesus and the Holy Spirit are also God and Lord does not introduce any division into the one God.

With what name does God reveal Himself?

God revealed himself to Moses as the living God, “the God of Abraham, the God of Isaac, the God of Jacob” (*Ex* 3:6). God also revealed to Moses his mysterious name “I Am Who I Am (YHWH)”. Already in Old Testament times this ineffable name of God was replaced by the divine title *Lord*. Thus in the New Testament, Jesus who was called *Lord* is seen as true God.

Is God the only One who “is”?

Since creatures have received everything they are and have from God, only God in himself *is* the fullness of being and of every perfection. God is “He who is” without origin and without end. Jesus also reveals that he bears the divine name “I Am” (*Jn* 8:28).

Why is the revelation of God’s name important?

In revealing his name, God makes known the riches contained in the ineffable mystery of his being. He alone is from everlasting to everlasting. He is the One who transcends the world and history. It is he who made heaven and earth. He is the faithful God, always close to his people, in order to save them. He is the highest holiness, “rich in mercy” (*Eph* 2:4), always ready to forgive. He is the One who is spiritual, transcendent, omnipotent, eternal, personal, and perfect. He is truth and love. “*God is the infinitely perfect being who is the most Holy Trinity.*” (St Turibius)

In what way is God the truth?

God is Truth itself and as such he can neither deceive nor be deceived. He is “light, and in him there is no darkness” (*1 Jn* 1:5). The eternal Son of God, the incarnation of wisdom, was sent into the world “to bear witness to the Truth” (*Jn* 18:37).

In what way does God reveal that he is love?

God revealed himself to Israel as the One who has a stronger love than that of parents for their children or of husbands and wives for their spouses. God in himself “is love” (*1 Jn* 4: 8.16), who gives himself completely and gratuitously, who “so loved the world that he gave his only Son so that the world might be saved through him” (*Jn* 3:16-17). By sending his Son and the Holy Spirit, God reveals that he himself is an eternal exchange of love.

What does it mean to believe in only one God?

To believe in the one and only God involves coming to know his greatness and majesty. It involves living in thanksgiving and trusting always in him, even in adversity. It involves knowing the unity and true dignity of all human beings, created in his image. It involves making good use of the things which he has created.

What is the central mystery of Christian faith and life?

The central mystery of Christian faith and life is the mystery of the Most Blessed Trinity. Christians are baptised in the name of the Father and of the Son and of the Holy Spirit.

Can the mystery of the Most Holy Trinity be known by the light of human reason alone?

God has left some traces of his trinitarian being in creation and in the Old Testament but his inmost being as the Holy Trinity is a mystery which is inaccessible to reason alone or even to Israel’s faith before the Incarnation of the Son of God and the sending of the Holy Spirit. This mystery was revealed by Jesus Christ and it is the source of all the other mysteries.

What did Jesus Christ reveal to us about the mystery of the Father?

Jesus Christ revealed to us that God is “Father”, not only insofar as he created the universe and the mankind, but above all because he eternally generated in his bosom the Son who is his Word, “the radiance of the glory of God and the very stamp of his nature” (*Heb* 1:3).

Who is the Holy Spirit revealed to us by Jesus Christ?

The Holy Spirit is the third Person of the Most Blessed Trinity. He is God, one and equal with the Father and the Son. He “proceeds from the Father” (*Jn* 15:26) who is the principle without a principle and the origin of all trinitarian life. He proceeds also from the Son (*Filioque*) by the eternal Gift which the Father makes of him to the Son. Sent by the Father and the Incarnate Son, the Holy Spirit guides the Church “to know all truth” (*Jn* 16:13).

How does the Church express her trinitarian faith?

The Church expresses her trinitarian faith by professing a belief in the oneness of God in whom there are three Persons: Father, Son, and Holy Spirit. The three divine Persons are only one God because each of them equally possesses the fullness of the one and indivisible divine nature. They are really distinct from each other by reason of the relations which place them in correspondence to each other. The Father generates the Son; the Son is generated by the Father; the Holy Spirit proceeds from the Father and the Son.

How do the three divine Persons work?

Inseparable in their one substance, the three divine Persons are also inseparable in their activity. The Trinity has one operation, sole and the same. In this one divine action, however, each Person is present according to the mode which is proper to him in the Trinity.

“O my God, Trinity whom I adore...grant my soul peace; make it your heaven, your beloved dwelling, and the place of your rest. May I never abandon you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.” (St Elizabeth of the Trinity)

Compendium of the Catechism of the Catholic Church (2005) nn. 36-49

Current COVID-19 Guidelines – Mass Times – Bookings

Current government regulations and archdiocesan guidelines allow us to have 20 people attend Masses and other services (or 50 at funerals), in addition to essential ministers. We have now returned to our normal Mass schedule (except that 9:15 Friday Masses remain at St Mary's).

It is still necessary to book on the parish website to be one of the 20 attending a Mass. If you do not have internet access, a family member, friend, or fellow parishioner can book on your behalf. Parishioners who do have internet access – please think about other parishioners you may know, whom you can help out in this regard. We want everyone to have the chance to come to Mass at least once in these coming weeks!

Naturally, if you have cold or flu symptoms you should not attend. Even leaving aside actual risk of COVID-19 transmission, in current circumstances if you spread even just an ordinary cold to someone else, this could cause them the serious inconvenience of having to get tested, miss work, etc.

If you have already been able to attend a Mass since restrictions lifted, you are asked to refrain from booking to attend another Saturday night / Sunday Mass for a few weeks, to let others have an opportunity. However, if it is within one hour of bookings closing and there are still spaces available, then you can feel free to make a booking, as others have had their chance. Also, this does not apply to weekday Masses – there should now be plenty of room for all those wishing to attend, even daily (though you still need to book). Finally, it does not apply if you are a rostered ‘essential minister’ (reader / musician / server / registrar / hand sanitiser / sacristan / technician); and rostered essential ministers do not need to make a booking at all. Bookings for a coming Sunday will be open from every Wednesday morning.

Saturday night / Sunday Masses:

6:00 pm Saturday Vigil, St Mary's	8:30 am Sunday, St Margaret's
10:30 am Sunday, St Mary's (which is also livestreamed)	(6:00 pm Spanish Mass – book on Spanish Chaplaincy website)

Daily Masses (all at St Mary's):

Monday 10:00 am	Tuesday 9:00 am (followed by Holy Hour, 9:30-10:30 am)	Wednesday 9:00 am & 7:00 pm
Thursday 9:00 am	Friday 9:15 am	Saturday 9:30 am

Phoebe Deklerk

Phoebe Deklerk has been one of our faithful cantors for several years, and has also enriched the life of our parish with the various concerts she has organised and performed in at St Mary's. She will be away from Melbourne for several months from this week. We thank Phoebe for all she has contributed to our parish thus far, wish her well in her time away, and look forward to her singing with us again when she returns to Melbourne later in the year.

More volunteers still needed to help sanitise pews between Masses

The most onerous part of the regulations we must follow is the requirement to sanitise pews after every use. (The parish has been informed that the police have been patrolling churches to monitor compliance with the regulations, so even though some might consider the regulations excessive, it remains that if we are not vigilant, we risk major fines.) We urgently need more volunteers who are able to help our cleaner in this. This might be for about an hour per week, at a mutually agreed time, either alongside the cleaner or independently. She would provide instruction for your first time. Thank you to all of you who have already offered your services! But in the coming weeks, the availability of our cleaner for this work will be reduced, so we will definitely need still more help. Please contact the parish office by phone or email if you can assist.

Recently deceased:

Carmel Trento; Romana Porto; Andrew Bilic

Anniversaries:

Domenica (Mima) Colicchia; Frank Mazzei; Eileen Gaffney; Anthony Chamberlain; Ninfa Cagampang; Edito Cagampang; Maria Choorakat; John McIntosh; Michele & Maria Giampino

Feast Days:

9 June: St Ephrem

11 June: St Barnabas

13 June: St Anthony of Padua

Readings Next Week:

Solemnity of the Body and Blood of Christ: Deut 8:2-3,14-16; 1 Cor 10:16-17; Jn 6:51-58