



## Brighton Catholic Parishes News

# St James & St Joan of Arc



The Most Holy TRINITY. Year A

7th June, 2020

### Services

Please contact the office regarding baptisms, weddings and funerals.

#### Sunday Mass

Sat 6.00pm & Sun 9am at St James Church  
Sun 11am & 5.30pm at St Joan of Arc Church.

#### Weekday Masses

Tues at 6pm & Thur 9.15am at St James.  
Wed & Fri at 9.15am at St Joan of Arc.

#### Weddings & Baptisms

By appointment.

### Parish Groups

**Most groups are not currently meeting.**

#### Card Players:

First Thursday of the month in the St Joan of Arc presbytery meeting room from 11.30am.

#### Meditation:

Mon 10am in presbytery at St Joan of Arc.

#### Prayer Group:

Thursday at 8pm in St Joan of Arc Church.

#### Social Justice Group:

Every second Thursday of the month in the presbytery at St Joan of Arc at 7.30 pm

### Parish Contacts

#### Parish Priest:

Fr Martin Dixon

#### Pastoral Associate:

Carole Cheng

#### Organist: Mary Taylor

**Cantors:** Adam Kaczanowski & Marie-France Urruty

#### Parish Accountant:

Marina Stevenson

#### Parish Secretary:

Elaine Bolitho

#### Administration: Nici Bonning

**Office:** 118 New St, Brighton. 3186

**Tel:** 9593 1703

**Email:** Brighton@cam.org.au **Web:**

www.cam.org.au/brighton

#### St Vincent de Paul Society

For welfare assistance phone

1800 305 330

## Message From Fr Martin

The Trinity! It's a dogma, a teaching, a truth of the Church. Over the years since the time of Jesus, the Church has searched for ways to express this mystery. When I was young and impressionable our teachers used the three leaf clover to explain the Trinity. It didn't! As with all other dogmas, teachings and truth, they change in their understanding, and often they try to explain away mystery.



The only way the Trinity makes sense to me is in relationships and love. Both these are a mystery to me. We know both exist, we experience them in our daily lives, we long for them, we know when they are missing. But it doesn't, cannot, explain the mystery. I think it is like music. How do you explain music to a person who has been deaf since birth? You can't, because you have to enter into it.

God, for reasons known only to God, not only created the universe and all that is in it, but entered into it in the very person of Jesus so as to deepen creation's relationship with God. God entered into our lives that we may enter into God's life, a mutual relationship of love.

For me marriage is a splendid symbol of that relationship between God and humanity. It is always a mystery to me at weddings, at 25<sup>th</sup>, 50<sup>th</sup> and 60<sup>th</sup> anniversaries, in sickness and in death. There I experience the mystery of loving relationships. You can say many things about your relationship with your partner, using images and similes, but you cannot explain it.

How often do we experience love and relationships? Every day. These past few months we have experienced the love of teachers, of nurses and medical staff, going beyond their "calling" to bring love, healing and life to others. "I have come that they may have life and have it to the full" were the words Jesus used to describe what we have experienced this year.

My difficulty with the Trinity is that it is a dogma. If we say the creed and say "I believe" then we are saved. There are many people who say the creed and yet bring division, bigotry, prejudice and misery into the lives of others. That's not saying or believing in loving relationships between God and humanity. Donald Trump clutches a bible outside a church after police violently clear a path for him. Is that bringing about loving relationships? We, in Australia, also have to look at the division with our indigenous people, as we say: "I believe". When the Covid virus started it's spread here in this land, our governments came together in a magnificent unity to lead our people. Now that we are becoming more open, we see the splits arising, and the unity of our nation start again to crumble into factions.

As we say: "in the name of the Father, and of the Son, and of the Holy Spirit" at the beginning of Mass; as we pray: "Glory be to the Father, and the Son, and the Holy Spirit" let us reflect on just that. To give glory to God is to live that mystery of love and relationships, to enter into that life of God and to bring it to our world. Our Church – that is you and me - has to be alive with that relationship and love. You who are married know that it is not easy, daily we can struggle to live it; many fail. But let us be heartened by the many experiences of it we see around us every day. Let us be alert to that mystery in our midst, to name it, to thank God for it, to share it where and when we can.

Today, Trinity Sunday, is another day to renew what we believe, to live out a mystery in our lives. Then, as in the times of the early Church, outsiders will say: See how these people love one another".

## Remember In Our Prayers

**Illness:** Kuldip Ahluwalia, Kerry Basham, Anne de Rebello, Barbara Gallo, Marta Elena Hinds, Antony LaRive, Tatiana Mansel, Gabrielle Marylees, George McLean, Freddy McGuigan, Margaret McGrath, Kevin Nichollis, Catherine Ryan, Edward Shelley, Rob Smith, Emily Somers, Brian Taylor, Barbara Turner, Robin Turner

## READINGS & REFLECTION

### BE STILL

*Light a candle as a reminder of God's presence.*

*Take a moment to allow whatever is in your heart to rise, and offer your thoughts to the loving care of the Lord today.*



O God, come to our aid.  
Lord, make haste to help us.  
Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end.  
Amen

### OPENING PRAYER

Merciful and gracious Father,  
you showed the fullness of your love  
when you gave your only Son for our salvation  
and sent down upon us the power of your Holy Spirit.  
Complete within us the work of your love,  
that we who have communion in Christ  
may come to share more fully  
the undying life he lives with you in the unity of the Holy Spirit, God for ever  
and ever.

### FIRST READING: Ex 34:4-6.8-9

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."

### RESPONSORIAL PSALM

Com: You are blest, Lord God of our fathers.

**ALL: Glory and praise for ever**

Com: Blest your glorious holy name.

**ALL: Glory and praise for ever**

Com: You are blest in the temple of your glory.

**ALL: Glory and praise for ever**

Com: You are blest on the throne of your kingdom.

**ALL: Glory and praise for ever**

Com: You are blest who gaze into the depths.

**All: Glory and praise for ever**

Com: You are blest in the firmament of heaven.

**ALL: Glory and praise for ever.**

### SECOND READING: 2 Cor 13:11-13

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.

### 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

God sent his Son to save the world through him. 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.'

### HOMILY:

#### Richard Leonard

Years ago I was asked to take a parish-based catechetics class for children from a government primary school. I started by trying to work out how much the children knew about the basics. I asked, 'When we make the sign of the cross, what do we say?' 'Father, Son and Holy Spirit' came the firm reply. So far so good! I tried upping the bar. 'What do we call the Father, Son and Holy Spirit?' There was complete silence. I tried another track. 'What do you think of when you make the Sign of the Cross?' There was an awkward silence and then a bright little boy cheerily said, 'The old man, the young fella and the bird!'

No one can blame those children for the poverty of their images of the Trinity. Many older Catholics have similar images from paintings and holy pictures. The mystery of the Trinity means that in whatever way we portray God as Father, Son and Spirit it will always be inadequate and incomplete. No one has ever seen God or the Holy Spirit. No one has a portrait of Jesus. All the images and words we use for the Trinity are more a reflection of our faith than the final word about God. God is always more than any name we use or any concept we have. The special insight into God we celebrate today is that relationships are at the very centre of who God is.

It took the early Christians four hundred years to fully grasp what Jesus was on about when he spoke of his relationship to the Father and Spirit. They struggled to understand how and why God would have three faces and yet exist as One Being – love as One, act as One. They settled the 'how' of the Trinity's nature by teaching us that the persons of the Trinity are co-equal, co-substantial and co-eternal. They settled the 'why' of the Trinity by reflecting that their experience of the Father, Son and Holy Spirit was an encounter of love. They knew the core of God was not an idea or a principle, but was a loving relationship. Furthermore, the early Christians knew that they were invited into this relationship.

What was true for them is true for us. Think about this for a minute: we believe that the God who creates, redeems and sustains the world seeks us out and invites us into a loving relationship. This is what gives us our great-

est dignity and urges us on to share this message with everyone we meet. What a privilege! What an invitation! What a God!

It also follows that if relationships are at the core of God then, for those of us who accept the invitation into the Trinity's embrace, relationships are meant to be our core business too. We are not to be isolated believers or private disciples. The degree to which we understand today's feast will be shown in the care we take in our many and varied relationships, be they social, intimate, professional, civic or international.

Every time we do anything to form new and good relationships, mend those which are broken, help other relationships to be deeper and richer or just enjoy the ones we have, we discover one thing: Trinity Sunday is a moveable feast.

## PRAYERS OF INTERCESSION

Com: Let us pray for the Church throughout the world.

**ALL: May all our actions faithfully proclaim the love God holds for all people, that they may live the love he holds for all and find the way to live in peace. Lord hear us.**

Com: Let us pray for our nation, and our leaders.

**ALL: May they serve their people and unite them as one, that all may share the blessings God has granted to this land. Lord hear us.**

Com: Let us pray for the leaders of our world.

**ALL: May they forsake ideology and prejudice, and search for the peace that can unite their countries. Lord hear us.**

Com: Let us pray for the peoples of the world.

**ALL: May the Spirit of God come upon them, bring an end to this pandemic, protect the weak, and enable all to live with dignity. Lord hear us.**

Com: Let us pray for those who have died recently, and all whose memory is sacred at this time.

**ALL: May they come to share the communion of love God holds for all his people. Lord hear us**

Com: For the prayers we hold in our hearts. (Pause)  
we pray:

**ALL: Lord, in your love hear our prayer.**

Priest: Together let us give glory to our God:

**ALL: Glory be to the Father, and to the Son and to the Holy Spirit.  
As it was in the beginning, is now and ever shall be, world without end. Amen**

## THE LORD'S PRAYER

Our Father, who art in heaven.....

Deliver us, Lord, we pray, from every evil,  
graciously grant peace in our days,  
that, by the help of your mercy,  
we may be always free from sin  
and safe from all distress,  
as we wait in hope for the coming of our Saviour, Jesus Christ.  
For the kingdom, the power and the glory are yours now and  
for ever.

May the Lord bless us, and keep us from all evil, and bring us  
to everlasting life.

Let us go in the peace of the Lord.

## SCRIPTURE COMMENTARY

by Brendan Byrne SJ

The Church closes the long Lent-Paschaltide liturgical season with a feast that invites us to sit back and reflect upon the nature of God as revealed in the Paschal mystery: the feast of the Holy Trinity. It is, of course, through the experience of that mystery and subsequent theological reflection upon it that the early Christians were led to know God as three Persons in the one divine essence. The doctrine of the Trinity is not, then, an arid theological puzzle but a necessary conclusion from a sense of being grasped by and held within a divine communion of love. For all the terrors it might inspire in the hearts of preachers on its yearly round it is a feast about the nearness rather than the remoteness of God.

Of course, the formulation of the doctrine of the Trinity in its classic shape did not occur until well after the New Testament era. Nonetheless, the rather brief offerings we have for Year A capture very well this sense of God as an out-reaching communion of love.

The **First Reading**, Exodus 34:4-6, 8-9, comes from a context where Moses is dealing with God following Israel's apostasy and idolatry in the episode of the Golden Calf (Exod 32). The issue is whether Israel will ever regain its unique and privileged status as the Lord's special people. On discovering the apostasy Moses had broken the original two tablets on which the Ten Commandments had been written. Now, in the hope of renewing the covenant, he takes two fresh ones with him as he ascends the mountain (Sinai) to commune with the Lord. What is interesting, I think, is that before he gets around to pleading with God for forgiveness and forbearance in regard to his 'headstrong' people, he hears from the Godhead itself a proclamation of the divine nature: 'The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness' (v. 6). It is with such a God that the covenant is renewed (though, curiously, the Lectionary does not extend the reading down to v. 10 where this is stated). So often one finds even in quite well instructed people the firm conviction that, whereas the God of the New Testament is a God of love and compassion, the God of the Old is one of wrath and judgment. Texts such as this should show the absolute continuity between the God revealed in the Old Testament and the God revealed by Jesus Christ.

The very brief **Second Reading** consists of the concluding grace from Paul's Second Letter to the Corinthians (13:11-13) prefaced by an exhortation to unity and peace in the community. The sense is that the community should reflect in its communal life and interaction the sense of communal love that it experiences from God. It is indeed remarkable that such an early Christian text as this should contain so complete a formulation of belief in the Trinitarian 'shape' of the Godhead. The word 'grace' (Greek *charis*) most basically refers to the quality in a person that renders her or him attractive. To pray that the 'grace of the Lord Jesus Christ' be with the community is, then, to ask that each and every believer be captured by this sense of Christ. Secondly, and in continuity with this, there is the hope that each would come to know God (the Father) primarily as a God of love. The Greek word *koinōnia* used, in the final phrase of the grace with respect to the Holy Spirit, is not easily rendered in English. 'Fellowship' sounds too 'churchy', 'communion' too 'theological' – though it is probably to be preferred. *Koinōnia* refers to the bond created between the members of a group through their common participation in some third thing. Here the third 'thing' is the experience of the Spirit. It is this experience, common to all believers, that is the foundation of unity.

There could be no clearer expression of the absolute continuity between the loving act of Christ and the attitude towards human beings of the Father than that expressed in the **Gospel** for today, taken from the concluding part of Jesus' response to Nicodemus (John 3:16-18). God's whole approach to the world is that of rescuing it from its bondage to sin and death in order to draw all human beings into the communion of life and love that is the Godhead. This is the work of the Son. The task of judgment, which more conventional religious expectation might see as belonging to God, is in fact brought 'down to earth'. Each one determines for himself or herself what their judgment will be, precisely as they decide to accept or not accept the revelation of God as a God of love that comes to us through Jesus.

# Parish News

## **A LITTLE BIT OF HUMOUR**

A priest and a friend were driving along a country road when suddenly they felt a bump and so got out of the car to investigate. There on the side of the road was a hare which they had obviously just run over. The priest returned to the car, took out a bottle from the glove box and poured some of the contents down the mouth of the hare. After a few moments the hare got to its feet, shook itself and scampered away.

The friend said to the priest: "That holy water must have been mighty potent." The priest replied that it was not holy water. "Well what was it?" the friend said. The priest replied: "Hare restorer."



## **Working With Children & Young People**

Dear parishioners, we must ensure the safety and wellbeing of everyone in our parish. To further our protection of children and young people we will be writing to all of our volunteers with details of the Archdiocese compliance regulations.

These documents will include a Safeguarding Children and Young People :

1. Code of Conduct,
2. Policy
3. Declaration

We will email these documents to volunteers where possible or send them in the mail. The Declaration must be completed and returned to us.

Our volunteers are the backbone of the parish and we cannot continue as a faith community without their support.

We fully appreciate that these compliance measures can be cumbersome so please contact us if we can assist you in any way.

Together we can provide the best of care to the youngest members of our community. Thank you very much for your understanding.

## **Mass Bookings**

Dear parishioners,

It has been wonderful to see so many parishioners returning to Masses. Please continue to use TryBooking for the weekend Masses and simply come along to the weekday Masses.

### **How To Book On TryBooking:**

**Click or input the link for St James Mass times:**

<https://www.trybooking.com/BJPUC>

**Click or input the link for St Joan of Arc Mass times:**

<https://www.trybooking.com/BJPUK>

1. Click on one of the links above
2. When you can see the booking page, click on the SELECT button to choose your Mass
3. Use the plus sign to select the number of tickets
4. Click on the NEXT button
5. Complete your personal details
6. Click on the PURCHASE button
7. You will see a message that booking was successful
8. Check your email inbox for the tickets (no need to print tickets)
9. If you have any problems with booking please email Elaine at **Brighton@cam.org.au**

## **Communion At Home**

We are concerned that some parishioners are either not well or are not yet confident enough to come along to Mass.

If you would like Communion to be brought to you at home please contact Carole on 9593 1703 (Tues, Wed or Fri) or email [Carole.cheng@cam.org.au](mailto:Carole.cheng@cam.org.au)



## St Vincent de Paul -Gardenvale Conference

### WINTER APPEAL

Our volunteers visit families in need throughout the year to offer them food, clothing and bedding. In this year of Covid-19, many more families are asking for assistance.

**Please Help -We Need Your Support**

**We need non-perishable food donations to replenish our pantry**

- Tea/coffee/Milo/Longlife milk – small to medium packets preferred
  - Cans: soups, stews, beans, spaghetti, ham, spam, tuna, salmon, vegetables, fruit
  - Dry Food: Pasta, rice, weet-bix, rolled oats
- (NB. Please check the use-by dates on food items before donating)*

**We need to help keep people warm**

- New or clean used blankets – single, double, queen
- Warm socks, beanies, scarves, gloves

**We need your financial support**

- Please be generous and support via debit or credit card (Details in Parish Newsletter)
- Tax deductible receipts are available.

We will gladly receive your donations of food and blankets in the labelled Vinnies baskets inside the doors at the rear of St James Church after Masses.

**“Let us do whatever good lies in our hands”**

## Supporting The Parish Financially

Thank you to all our parishioners from both St James Church and St Joan of Arc Church, who have continued to support the parish through contributions to both the First and Second Collections.

We can continue to receive your contributions for either collection direct through the bank accounts as follows:

### ♦ **St James Church Account**

**BSB: 083 347**

**Account Number: 6633 09906**

**Account Name: St James**

### ♦ **St Joan of Arc Church Account**

**BSB: 083 347**

**Account Number: 6434 19112**

**Account Name: St Joan of Arc**

In addition to the above system we also have a direct link to each parish for those parishioners wishing to pay by credit card.

By clicking on the link for either parish shown below, it will take you through to a screen, requesting details for either Presbytery (First Collection) or Parish (Second collection) and the set-up for payment by credit card only - this will only apply to new credit cards.

We can still continue to receive your envelopes and these are being processed on a weekly basis or direct payments through to the Church Account, as previously advised.

**If you have any queries or questions, please do not hesitate to call Marina on 0439 031 900.** Many thanks Marina Stevenson and Nici Bonning.

**St Joan of Arc Church Link:**

[CDFpay for St Joan of Arc Parish, Brighton](#)

**St James Church Link:**

[CDFpay for St James' Parish, Gardenvale](#)