

Immaculate Heart of Mary Parish Thurgoona



James 2:18

Show me your faith apart from your works and I by my works will show you my faith

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Ph: 02 6088 6222 **Parish Priest:** Fr Anthony Dunne **Acolyte:** Denis Golden
Direct Debit: BSB640000: Acc. No.111270902 Include name on transfers.
Cheques: Payable to IHM Parish Account

MASS TIMES

Saturday (Vigil) - 5pm
Sunday 9:30am
Monday 8am
Tuesday 10am
Wednesday 8:00am
Thursday 5:30pm Mass,
Holy Hour 4:30pm
Friday 8am
Saturday 8am

Anointing of the sick Mass
2nd Tues of month, March June Sept Dec.

Reconciliation
Thurs during Holy Hour 4:45 - 5:15pm
Sat 4:30 to 4:55pm before Vigil
Sun 9 to 9.25am
Or anytime, just ask Fr

Baptism and Marriage By appointment

Working Bee - Sat 9am to 11am



PARISH NOTICES

Weekday Mass Times this week: Normal mass times. See above.

Philippine Independence Day:

This weekend at the Vigil Mass we celebrate with the MACE sisters, the 124th year of Philippine Independence from Spanish rule. The Filipino community has become an important part of the Catholic parishes of Albury. They bring with them the strong Catholic traditions of the Philippines. During a visit in 2015, Pope Francis tweeted "the Philippines is witness to the youth and vitality of the Church." Fellowship in the Marian Centre afterwards.



Mobile Phones:

Please mute your mobile phone or turn it off during Mass.



Family Gathering Sat 25th June:

All families in the Diocese of Wagga Wagga are welcome to join together at St Michael's Cathedral for a day of prayer, fun, formation, reflection, sharing and building up of faith and friendship, while also celebrating the coinciding World Meeting of Families in Rome.

For more details and to register visit wagga.catholic.org.au



THE MOST HOLY TRINITY

12/06/2022

First reading

Proverbs 8:22-31

The Wisdom of God cries aloud: The Lord created me when his purpose first unfolded, before the oldest of his works. From everlasting I was firmly set, from the beginning, before earth came into being. The deep was not, when I was born, there were no springs to gush with water. Before the mountains were settled, before the hills, I came to birth; before he made the earth, the countryside, or the first grains of the world's dust.

When he fixed the heavens firm, I was there, when he drew a ring on the surface of the deep, when he thickened the clouds above, when he fixed fast the springs of the deep, when he assigned the sea its boundaries – and the waters will not invade the shore – when he laid down the foundations of the earth, I was by his side, a master craftsman, delighting him day after day, ever at play in his presence, at play everywhere in his world, delighting to be with the sons of men.

Responsorial Psalm

Psalm 8:4-9

O Lord, our God, how wonderful your name in all the earth!

Second reading

Romans 5:1-5

Through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory.

But that is not all we can boast about; we can boast about our sufferings. These sufferings bring patience, as we know, and patience brings perseverance, and perseverance brings hope, and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us.

Gospel Acclamation

cf Revelation 1:8

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

John 16:12-15

Jesus said to his disciples:

'I still have many things to say to you but they would be too much for you now. But when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking as from himself but will say only what he has learnt; and he will tell you of the things to come.

He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said:

All he tells you will be taken from what is mine.'

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Prayers of the Faithfull:

For our sick, Joan Jacobs, Noel Ryan, Fr John Speakman, Sam Courtella, Jackson Davis and Seamus Clancy.

We pray to the Lord. **R.** Lord hear our prayer.

For our recently departed, James Dunstan, Lorna Miller, John Dunne, Joan McCauley, John McCormack and those who's anniversaries occur at this time including John Fowles, Maria D'Fazid, Barry Pascoe and Susanne Blyton.

We pray to the Lord. **R.** Lord hear our prayer.

Communion Antiphon

Gal 4: 6

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

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Readers: Sat: 5:00pm MACE Sisters Sun: 9:30am Mark Mannering

Next week: Sat: 5:00pm Barb McDermott Sun: 9:30am Stefany George

Cleaning Roster: Sat 18th June Kate Tobin



COVID 19 & Flu Season: If you have a fever, bad cough, fatigue, sore throat or shortness of breath or if you are generally sick or unwell - you should not enter the church. This is to prevent the spread of Flu and Covid, especially to our older parishioners. Masks are still encouraged and those who prefer to receive Holy Communion on the tongue are asked to approach communion after those who have received on the hand.

THE INTIMACY OF GOD'S PRESENCE



The Feast of Trinity Sunday was celebrated throughout the whole Catholic Church only quite late in the 14th century. In earlier times every Sunday was dedicated to the Holy Trinity. This was evident in the frequent reference to the Father, Son and Spirit as one God in the prayers of the liturgy. No special feast was needed. The prayers and the focus of the Feast is the Church teaching about the Trinity rather than exploring the place that Father, Son and Spirit have in the life of Christians and the Church. The emphasis on teaching about the Trinity can be traced back to one of the greatest challenges to Christian faith. In the 4th century Christians became divided by the way in which they thought of God. Previously they had all prayed to the Father and to Christ and had recognised the work of the Spirit in their Christian lives. At the same time, they had insisted that the Christian God is one, in contrast to the many Gods of the pagans. Few were concerned how these convictions fitted together.

In the 4th century, however, there was fierce debate in which the foundations of faith were at stake. Some Christians questioned the relationship between Jesus, the Son of God, and God the Father. They asserted that Jesus was central to Christian faith and was the special ambassador of God but was a

lesser being than God the Father. This belief was eventually seen to threaten the heart of the Gospel, which saw that God was personally involved in Jesus' life and death. Jesus was not just God's messenger but God's Son. He is Son of God in the deepest sense, and through him God's stake in humanity is God's own self. The conviction that the stories and actions of Jesus are actions of God underlies the Feast of the Trinity. The Christians who believed that Jesus was lesser than the Father then raised another central question. If Jesus, the Son of God, the Father and the Spirit are all God, how can they be the One God to whom Abraham and Jesus prayed, and not two or three Gods.

To resolve the disputes the church did not explain how God is three and one but used the language of one God in three Persons to assert both that God is one being and that Father, Son and Spirit share fully in divinity. It is not an explanation but a way of speaking that respects the full mystery of God's love for us. Unless we know a little about the history behind the words we use to describe God as Trinity it is easy to dismiss the belief as concerned with divine mathematics. It really celebrates something much deeper: the depth of God's involvement with us in the salvation that Jesus brought us. It insists that when Jesus spoke to us, God speaks, when Jesus dies on the cross, God dies in him, that when Jesus rises and ascends to God he takes us with him and that when the Spirit works within our lives and Church, God works within us.

The Feast of the Trinity says that our world is not God's colony under colonial rule but God's home. It is about the intimacy of God's presence to us in our world and in the Church through Jesus. *Extract: Fr Andrew Hamilton SJ*

JESUS AS THE FULFILMENT OF THE LAW

There has and will always be considerable debate among Christian scholars regarding the role of the law in Christianity. Many scholars argue that the presentation of God and religion in the Old Testament is too moralistic or legalistic. However, in today's Gospel reading we see that Jesus was firmly committed to the sacred laws of Israel. Indeed, in some instances Jesus' interpretation of the laws was severe. For instance, Jesus' interpretation of adultery included the mere thought of adultery. In all truth, the interpretation of the laws in the Old Testament and the New are similar. Furthermore, the presentation of God as being greater than the laws is expressed in the Old and the New Testaments. For example, in the book of Kings we see that God acts in the world and defies nature. This is similarly true in the New Testament where Jesus walks on water, among other things. The real difference here concerns Jesus as the fulfilment of the law. For Christians the truth is embodied in a person, as is the fulfilment of the law. As a community of believers we participate in that same body. Hence, God is not something out there and separate from us, but instead something we participate in. This is the difference.



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