

PROCESSIONAL HYMN:

Firmly I believe and truly
God is Three, and God is One;
And I next acknowledge duly
Manhood taken by the Son.

And I trust and hope most fully
In that Manhood crucified;
And each thought and deed unruly
Do to death, as He has died.

Simply to His grace and wholly
Light and life and strength belong,
And I love supremely solely,
Him the holy Him the strong.

And I hold in veneration,
For the love of Him alone,
Holy church as His creation,
And her teachings are His own.

And I take with joy whatever
Now besets me, pain or fear,
And with a strong will I sever
All the ties which bind me here.

OFFERTORY HYMN:

Faith of our fathers!
living still in spite of dungeon,
fire and sword:
O how our hearts beat
high with joy,
whene'er we hear that glorious
word!

Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers!
faith and prayer shall
win all nations unto thee;
and through the truth
that comes from God,
mankind shall then indeed be free.

Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers!
we will love both friend and foe
in all our strife:
and preach thee, too,
as love knows how,
by kindly deeds and virtuous life.

Faith of our fathers, holy faith!
We will be true to thee till death.

COMMUNION HYMN:

Most Holy Trinity,
You have created me,
and redeemed me;
You have made Your home
within me and graced me;
Now You call me from within,
to love me.

COMMUNION HYMN cont:

What then can I give You?
I have but two small coins to live on;
They are nothing yet I see
they please You;
My body and my soul, I give You.

O Jesus, grace my gift,
just as You graced the gift of Mary,
when You gave to her
Your Blood and Your Body,
You who give Yourself to me,
receive me.

RECESSIONAL HYMN:

Holy God, we praise Thy Name;
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in Heaven above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn
Angel choirs above are raising,
Cherubim and seraphim,
In unceasing chorus praising;
Fill the heavens with sweet accord:
Holy, holy, holy, Lord.

Lo! the apostolic train
Join the sacred Name to hallow;
Prophets swell the loud refrain,
And the white robed martyrs follow;
And from morn to set of sun, through
the Church the song goes on.

Holy Father, Holy Son,
Holy Spirit, Three we name Thee;
While in essence only One,
Undivided God we claim Thee;
And adoring bend the knee,
While we own the mystery.

REMINDER Friday 1st June
24hr Adoration

Adoration starts at 7pm on Friday
and finishes 6pm on Saturday.

If you are available at 7pm, please
let Ellen know on 8346677.

More Parish Reminders:

Pledge Donation Receipts:

If you haven't collected your receipt
yet, please collect them from the
Parish Office.

Sacramental Programme:

Confirmation Classes have started,
registrations close soon, please
contact Erin O'Brien on 832 0258.

Parking in front of the Church:

Please do not park in front of the
Church on a Sunday.

NEXT SUNDAY:

3 June 2018

Corpus Christi (Yr B)

Ex 24:3-8; Heb 9:11-15;
Mk 14:12-16, 22-26;

LITURGY ROSTER

Readers: E. Taffard, C. Tagiilima

Prayers of the Faithful: A. Leifi

Offertory: Leifi Family

Special Ministers: F. Ulugia

CHURCH CLEANING ROSTER

Church Adoration

SUNDAY CUP OF TEA ROSTER

Cardoza Family

FLOWER ARRANGING ROSTER

S. Molloy

ANNIVERSARIES THIS WEEK

27 May: Kathleen Dilmott,
Venus Tomlinson

28 May: John Hart, Dorris Smith

29 May: Margaret Ryan, Margaret Savage

31 May: Lino Uava

1 Jun: George Miljak

PARISH FINANCES

Parish	\$ 1,008.30
Priests	\$ 504.20
Total Cash	\$ 1,512.50

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This study course on the *Acts of the Apostles*
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come along...

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Where: **Bugler Centre**

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SATURDAY 9TH JUNE | 2PM TO 5PM
\$45 PER PERSON | \$80 FOR TWO OR MORE

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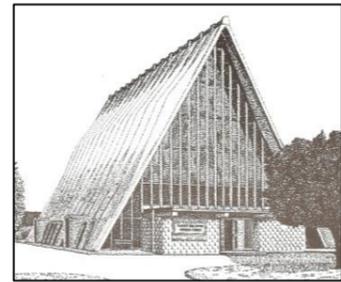
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OR EMAIL CONTACT@JUSTCRAFTING.CO.NZ

HOLY FAMILY PARISH

The Most Holy Trinity

27th May 2018



First Reading. Deuteronomy 4:32-34,39-40;

Moses said to the people: 'Put this question to the ages that are past, that went before you, from the time God created man on earth: Was there ever a word so majestic, from one end of heaven to the other? Was anything ever heard? Did ever a people hear the voice of the living God speaking from the heart of the fire, as you heard it, and remain alive? Has any god ventured to take to himself one nation from the midst of another by ordeals, signs, wonders, war with mighty hand and outstretched arm, by fearsome terrors – all this that the Lord your God did for you before your eyes in Egypt?

'Understand this today, therefore, and take it to heart: the Lord is God indeed, in heaven above as on earth beneath, he and no other. Keep his laws and commandments as I give them to you today, so that you and your children may prosper and live long in the land that the Lord your God gives you for ever.'

Responsorial Psalm. Psalm 97(98):1-4;

℟. *Happy the people the Lord has chosen to be his own.*

The word of the Lord is faithful,
and all His works to be trusted.
The Lord loves justice and right,
and fills the earth with His love. ℟.

By his word the heavens were made,
by the breath of his mouth all the stars.
He spoke: and they came to be,
He commanded; they sprang into being. ℟.

The Lord looks on those who revere Him,
on those who hope in His love.
To rescue their souls from death,
to keep them alive in famine. ℟.

Our soul is waiting for the Lord.
The Lord is our help and our
shield. May your love be upon us O Lord,
as we place all our hope in you. ℟.

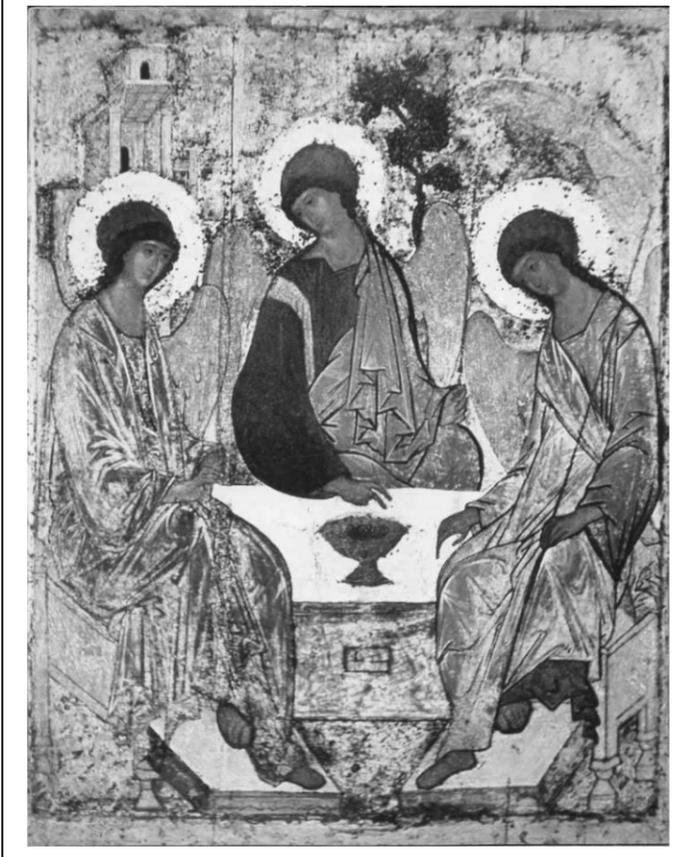
Second Reading. Romans 8:14-17;

Everyone moved by the Spirit is a son of God. The spirit you received is not the spirit of slaves bringing fear into your lives again; it is the spirit of sons, and it makes us cry out, 'Abba, Father!' The Spirit himself and our spirit bear united witness that we are children of God. And if we are children we are heirs as well: heirs of God and co-heirs with Christ, sharing his sufferings so as to share his glory.

Gospel. Matthew 28:16-20;

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.'

Russian painter, Andrei Rublev's icon of the Holy Trinity (15th century)



"By nature all men are equal in liberty, but not in other endowments." ~ St Thomas Aquinas

A depiction of Sr Lucia's Vision of the Trinity (1929) at the Cross.



AN EXPRESSION OF THE CHURCH'S FAITH IN THE HOLY TRINITY

EXCERPT FROM THE ATHANASIAN CREED (4th century)

Whoever wishes to be saved must, above all, keep the Catholic faith. For unless a person keeps this faith whole and entire, he will undoubtedly be lost forever. This is what the Catholic faith teaches:

We worship one God in the Trinity and the Trinity in unity. Neither confounding the Persons, nor dividing the substance. For there is one person of the Father, another of the Son, another of the Holy Spirit. But the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty. What the Father is, the Son is, and the Holy Spirit is. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is boundless, the Son is boundless, and the Holy Spirit is boundless. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.

Nevertheless, there are not three eternal beings, but one eternal being. So there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being. Likewise, the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent. Yet there are not three omnipotent beings, but one omnipotent being.

Thus the Father is God, the Son is God, and the Holy Spirit is God. However, there are not three gods, but one God. The Father is Lord, the Son is Lord, and the Holy Spirit is Lord. However, there are not three lords, but one Lord. For as we are obliged by Christian truth to acknowledge every Person singly to be God and Lord, so too are we forbidden by the Catholic religion to say that there are three Gods or Lords. The Father was not made, nor created, nor generated by anyone. The Son is not made, nor created, but begotten by the Father alone. The Holy Spirit is not made, nor created, nor generated, but proceeds from the Father and the Son.

There is, then, one Father, not three Fathers; one Son, not three sons; one Holy Spirit, not three holy spirits. In this Trinity, there is nothing before or after, nothing greater or less. The entire three Persons are coeternal and coequal with one another. So that in all things, as it has been said above, the Unity is to be worshipped in Trinity and the Trinity in Unity. He, therefore, who wishes to be saved, must believe thus about the Trinity.

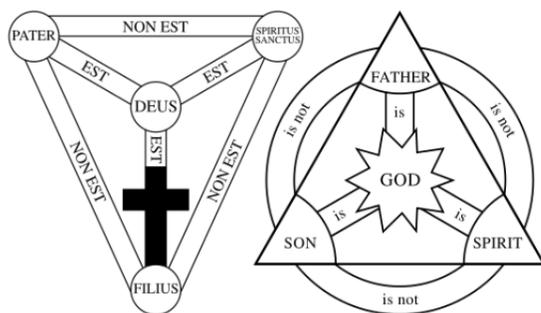


12 THINGS TO KNOW ABOUT THE TRINITY

By Jimmy Atkin

- 1. Where does the word "Trinity" come from?** It comes from the Latin word trinitas, which means "three" or "triad." The Greek equivalent is triados.
- 2. When was it first used?** The first surviving use of the term (there may have been earlier uses that are now lost) was around A.D. 170 by Theophilus of Antioch, who wrote: "In like manner also the three days which were before the luminaries, are types of the Trinity [Τριάδος], of God, and His Word, and His wisdom. And the fourth is the type of man, who needs light, that so there may be God, the Word, wisdom, man." [to Autolytus 2:15].
- 3. What is the Trinity?** The Compendium of the Catechism of the Catholic Church explains it this way: "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 [CCCC 48]."
- 4. Is the Trinity the central mystery of the Christian Faith?** Yes. The Compendium explains: "The central mystery of Christian faith and life is the mystery of the Most Blessed Trinity. Christians are baptized in the name of the Father and of the Son and of the Holy Spirit." [CCCC 44]
- 5. When did the Church infallibly define the Trinity?** The dogma of the Trinity was defined in two stages, at the First Council of Nicaea (A.D. 325) and the First Council of Constantinople (A.D. 381). First Nicaea defined the divinity of the Son and wrote the part of the Creed that deals with the Son. This council was called to deal with the heresy known as Arianism, which claimed that the Son was a supernatural being but not God. First Constantinople defined the divinity of the Holy Spirit and wrote the part of the Creed that deals with the Spirit. This council dealt with a heresy known as Macedonianism (because its advocates were from Macedonia) which denied the divinity of the Holy Spirit. This heresy was also called Pneumatomachianism (from a Greek phrase meaning "fighting the Spirit").
- 6. How can the Trinity be known?** The Trinity can only be known through the divine revelation that Jesus gave us. It cannot be proved by natural reason, or explicitly known from the Old Testament alone. The Compendium of the Catechism of the Catholic Church states: "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." [CCCC 45]. Although the vocabulary used to express the doctrine of the Trinity took time to develop, we can demonstrate the different aspects of the doctrine from Scripture.
- 7. How can we show from Scripture that there is only one God?** The fact that there is only one God was already made clear in the Old Testament. For example, the book of Isaiah proclaims: "You are my witnesses," says the Lord, "and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god was formed, nor shall there be any after me." [Is. 43:10]. "Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: "I am the first and I am the last; besides me there is no god" [Is. 44:6].
- 8. How can we show that the Father is God?** The Father is proclaimed as God numerous times in the New Testament. For example, St. Paul declares: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." [2 Co. 1:3]. "There is . . . one God and Father of us all, who is above all and through all and in all." [Eph. 4:4-6].
- 9. How can we show that the Son is God?** This is proclaimed in a variety of places in the New Testament, including at the beginning of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." [Jn. 1:1, 14]. And later: "Then [Jesus] said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" [Jn. 20:27-28].
- 10. How can we show that the Holy Spirit is God?** In the book of Acts, the Holy Spirit is portrayed as a divine Person who speaks and who can be lied to: "While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them" [Acts 13:2]. "But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? . . . You have not lied to men but to God" [Acts 5:3-4].
- 11. How can we show that the Father, the Son, and the Spirit are distinct Persons?** The distinction of the persons can be shown, for example, in the fact that Jesus speaks to his Father. This would make no sense if they were one and the same person. At that time Jesus declared, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will" [Mt. 11:25-26]. The fact that Jesus is not the same Person as the Holy Spirit is revealed when Jesus -- who has been functioning as the Counsellor (Greek, Parakletos) of the disciples -- says he will pray to the Father and the Father will give then "another Counsellor," who is the Holy Spirit. This shows the distinction of all three Persons: Jesus who prays; the Father who sends; and the Spirit who comes: "And I will pray the Father, and he will give you another Counsellor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you" [Jn. 14:16-17].
- 12. How can we show that the Son is generated by the Father and that the Spirit proceeds from the Father and the Son?** The fact that the Son is generated by the Father is indicated by the names of these Persons. Sons are generated by fathers. The Second Person of the Trinity would not be a Son if he were not generated by the First Person as his Father. The fact that the Holy Spirit proceeds from the Father and the Son is reflected in another statement of Jesus: "But when the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me." [John 15:26]. This depicts the Holy Spirit proceeding from the Father and the Son ("whom I shall send"). Here the outward operations of the Persons of the Trinity reflect their mutual relations with each other. It may also be said that the Holy Spirit proceeds from the Father through the Son.

THE SHEILD OF THE TRINITY



CATECHISM OF THE CATHOLIC CHURCH #234

The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".

The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".