

St. Peter's Parish

Communities of Linton, Skipton, Smythesdale and Snake Valley



THE MOST HOLY TRINITY

7th June 2020

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Linton Parish Safeguarding Officer: Cecelia Rowberry

Readings next week: The Most Holy Body and Blood

Deuteronomy 8:2-3. 14-16 1 Corinthians 10:16-17

Gospel: John 6:51-58

The Parish acknowledges that the Aboriginal people of Australia are our first nation peoples and the traditional owners and custodians of this land.

Recent deaths: Paul Gleeson, Valma Murphy, Noelene McCulloch, Teresa Scholten

Please remember in your prayers:

Margaret Cooper, Fr. Dennis Dennehy, Winifredo Ferrer, Lucas Mactingrao,
Leonie Street, Sr. Patricia Vagg

PUBLIC LITURGICAL CELEBRATIONS ARE CANCELLED UNTIL FURTHER NOTICE

Mass Options and Resources for Prayer

As we gradually re-open, the following opportunities for Mass and prayer are also available:

Ballarat Diocese Mass options:

<http://www.ballarat.catholic.org.au/>

Daily Mass:

11.30am St John of God Hospital Chapel can be

viewed via

<https://www.facebook.com/patricks.cathedral.9> or

<http://stpatscathedral.weebly.com/>

Masses with Bishop Shane Mackinlay:

<https://www.sandhurst.catholic.org.au/>

Please refer to Parish website www.ballarat.catholic.org.au/ for any updates

Reconciliation Week (27 May - 3 June) this year is:

As National Reconciliation Week draws to a close, Australian Provincial Fr Brian McCoy reflects on how we are all on the journey to reconciliation together with Aboriginal and Torres Strait Islander people.

Read the full transcript: <http://jesuit.org.au/in-this-together/>

Plenary Council 2020

Six Discernment and Writing Groups, one each for the six national themes for discernment that emerged from the Council's Listening and Dialogue phase, were tasked with writing papers to bring some major themes and issues into focus.

The papers were released on Pentecost Sunday and are available to read at the Plenary Council website: <https://plenarycouncil.catholic.org.au/continuing-the-journey-of-discernment/>

*We are committed to the safety, wellbeing and dignity of all children,
young people and vulnerable adults.*

Gospel Reflection - The Most Holy Trinity

(John 3:16-18)

By Veronica Lawson RSM

“She has gone to God and God is very near”. Some dear friends of mine chose these words for the cover of their mother’s funeral booklet. Their choice of words demonstrates their faith in God of whom John writes in today’s gospel. For them, as for us, God is not a distant God, but rather a God of communion, and a God in communion with the world: “God so loved the world...” John uses the term “world” here to refer to humanity in need of salvation. Jesus is the one through whom the world is saved, the one through whom God gives “eternal life” (zoē aiōnios), literally “life of the age”. “Eternal life” or “life of the age” is not referring to ordinary life (psychē), but to a share in God’s life that has no beginning and no end. The whole gospel was written that we “may have life (zoē)”, the life that has no end (John 20:31). Nothing in John’s gospel should be read in isolation from the whole. Our passage forms part of Jesus’ dialogue with a Pharisee called Nicodemus who recognizes that Jesus is “of God”. Jesus leads Nicodemus from a basic and fairly literal understanding to new understandings about what it means to be in relationship with God. The need to be “born of the Spirit” is part of the conversation that forms the context for the three verses chosen for today’s gospel. Trinitarian language pervades John’s gospel and is present elsewhere in the Christian scriptures, almost certainly reflecting the incipient belief of the earliest communities that God is one, as Jewish faith asserts, and at the same time three-in-one. This belief was to develop over the subsequent centuries into the doctrine of the Trinity which is at the very heart of Christian faith. Perichoresis, a Greek term suggestive of dancing or of figures interweaving, is one of the earliest images for this Trinitarian life of God. The life that is in God is three and yet one in a totally harmonious dance of equals. The wonder is that we are invited to join the dance. Trinity Sunday is the day that we set aside to celebrate who God is in Godself and who God is in relation to the whole of creation. We celebrate the nearness of the Triune God who draws us as participants into the dance of life and love. We hear later in John’s gospel that the Spirit of truth guides us “into all the truth”. We continue to listen to the Spirit so that we might understand more fully the “things that are to come” and the relatedness we are called to live. The dance of Trinitarian love casts out hatred and enmity and wanton destruction and calls us to live in harmony with one another and with all of God’s creation. With Covid-19 affecting the entire human community, we reflect anew on what it means to “have the life of the age” and to live in loving communion with one another and with the natural world.