

Weekly Bulletin
St. Aloysius and St. Columban Bulletin
Most Holy Trinity
June 7, 2020

Reading I	Exodus 34.4b-6, 8-9
Responsorial Psalm:	Glory and praise forever!
Reading II	2 Corinthians 13.11-13
Gospel:	John 3.16-18

ST. ALOYSIUS COLLECTION

May 31: **Regular Collection: \$1045, Operating Expenses \$100 Donation \$1000**

MASS INTENTIONS FOR ZOOM MASS 10:00 am

Sunday, June 7, 2020 For Diane Price by Bob Price
 For Lorne Morey by Barbara Morey

Sunday, June 14, 2020 For Mrs Ekumebwekoh Precilia by Florence Ebwekoh

FOR THE SICK OF OUR PARISH

Please pray for the sick of our Parish: Louise Lortie, Adeline Gendron, Roger Seguin, Phyllis Seguin, and Jack Wiggins

Trinity Sunday

Today's feast invites us to live in the awareness of the presence of the Triune God within us: the Father, the Son and the Holy Spirit. The mystery of the Most Holy Trinity is a doctrine enunciated by the Ecumenical Councils of Nicaea and Constantinople. It is a basic doctrine of Faith in Christianity, understandable not with our heads but with our hearts. It teaches us that there are three distinct Persons in one God, sharing the same Divine Nature. The Trinity does not suggest that we are 'tri-theists' (believing in three gods) or that we are 'modalists' (believing that the Father, Son and Holy Spirit are simply different appearances taken on by God in various stages of history). Instead, we believe that there is only the One God, revealed in salvation history and existing as the Trinity, a community of three Divine persons. God is not a lonely old man but he is a 'family'. He is the model of unity for all people and the model of community among people.

Our mind cannot grasp this doctrine which teaches that $1+1+1 = 1$ and not 3. But we believe in this Mystery because Jesus who is God taught it clearly, the Evangelists recorded it, the Fathers of the Church tried to explain it and the Councils of Nicaea and Constantinople defined it as a dogma of Christian Faith. The importance of this doctrine for the Christian life cannot be overemphasized. All prayers in the Church begin in the Name of the Holy Trinity and end glorifying the Trinity. All Sacraments are administered (we are baptized, confirmed, anointed, our sins are forgiven and our marriage blessed and our Bishops, priests and deacons ordained) in the

name of the Holy Trinity. Church bells ring thrice daily, reminding us to pray to the Holy Trinity. We bless ourselves, and the priest blesses us, in the name of the Holy Trinity.

Any biblical proofs? There are only vague and hidden references to the Trinity in the Old Testament. But the New Testament gives clear teachings on the Holy Trinity. At the Annunciation, God the Father sends His angel to Mary, God the Holy Spirit overshadows her and God the Son becomes incarnate in her womb. At the baptism of Jesus, when the Son receives baptism from John the Baptist, the Father's voice is heard and the Holy Spirit appears as a Dove. At the Ascension, Jesus gives the missionary command to his disciples to baptize those who believe, in the name of the Trinity. In John, chapters 15-18, we have a detailed account of Jesus' teaching of the role of each Person of the Holy Trinity: God the Father creates and provides for His creatures; God the Son redeems us and reconciles us with God; God the Holy Spirit sanctifies us, strengthens us, teaches us and guides us to God.

The Trinitarian God is so good, so understanding and so compassionate. We on the other hand, can often be petty, narrow minded and hardhearted. He is one to whom we can go in all confidence. Today's readings show that. In the first reading, Moses meets God in Sinai to plead for the guilty people. What did he meet? Not a God raging at the sin of the people's flagrant idolatry! Rather, the reading says: *'The Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.'* God's love is significant because it is fully aware of the sin and brokenness and the stupidity that are part of our life. We need to imitate these qualities of God. The second reading shows that God comes to us as one who radiates love and peace. Thus St Paul encourages the Corinthians: *"Be united; live in peace and the God of love and peace will be with us."* The Gospel shows that at the centre of the mystery of God is everlasting love and fidelity. God is constant: A lot that continues to be faithful even when it sees continued infidelity in those it loves. Jesus told Nicodemus: *"God so loved the world that He gave His Only-Begotten Son"* God's ceaseless love of the world is so great that He sent His beloved Son among us. He sent Him not to condemn the world but in order that the world might be saved through Him. In celebrating the Trinity today we celebrate the awesome stubbornness of God's extravagant love for our world. The Father, Son and Holy Spirit, all three reveal the fullness of the unity of God's love. None of the Trinity retires from the task of loving the world. God's love is sure and everlasting.

Any lessons from the Trinity? As children of the one God, we never grow out of the need of His love. Neither do we outgrow the responsibility to share it with others. We ought to respect ourselves and others because everyone is the temple of the Holy Spirit where all the Three Persons of the Holy Trinity abide. Let us have the firm conviction that the Trinitarian God abides in us, that He is the Source of our hope, courage and strength and that He is our final destination. He is not one in a far away heaven where he does not care about our joys, sufferings, problems or anxieties. He is "God with us," the God who stands at our side every day, to the end of time. The three Persons reveal the fullness of the unity of God's love. Let us practice the Trinitarian relationship of love and unity also in the family relationships of father, mother and children because by Baptism we become children of God and members of God's Trinitarian family.

We are called to become more like the Triune God through all our relationships. We are made in God's image and likeness. Just as God is God only in a Trinitarian relationship, so we can be fully human only as one member of a relationship of three partners. The self needs to be in a horizontal relationship with all other people and in a vertical relationship with God. In that way our life becomes Trinitarian like that of God. Modern society follows the so-called "I-and-I" principle of unbridled individualism and the resulting consumerism. But the doctrine of the Blessed Trinity challenges us to adopt an "I-and-God-and-neighbor" principle: "I am a Christian insofar as I live in a relationship of love with God and other people." Like God the Father, we are called upon to be productive and creative persons by contributing to the building up of the fabric of our family, our Church, our community and our nations. Like God the Son, we are called upon to reconcile, to be peacemakers, to put back together that which has been broken, to restore what has been shattered. Like God the Holy Spirit, it is our task to uncover and teach truth and to dispel ignorance. Are our communities signs of this presence of God in the world for those who suffer, for those who go wrong, and for those who are poor?

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

Happy Trinity Sunday!

Message from the Finance Warden (May 28th)

We are now two and a half months into the pandemic and, as expected, our finances continue to take a hit due to the lack of regular Sunday collections, social activities, and hall rentals. Many parishioners are still providing their weekly donations by either dropping them off at the church, mailing them, or using the diocesan on-line donation system (Donate Now - <http://www.diocesegatineau.org/en/>). Once again, the Wardens Board wants to thank you all for your important and continued support during this time. The recent plea for support (April 28th) was well received and additional revenue was provided. Our provincial MNA Mathieu Lévesque has promised a donation of \$2000 to the parish which is expected soon. We have reduced or deferred certain monthly expenses until further notice. However, we are still not able to cover our fixed monthly expenses given the amount of revenues being generated. As a result, our bank account balance has been reduced by half since March. As we head into the summer months, a period where typically revenues are at their lowest, it will be even more important for us to maintain, or if possible, increase our donations to the parish. If not, we may have to dip into our limited investment funds to cover the discrepancy in monthly expenses.

I am hopeful that we will all be able to celebrate mass once again in our church in the coming months and financially survive this difficult and challenging period. I will keep you abreast of our finances as things progress. Thank you.

Jim Brownrigg, Finance Warden, St. Aloysius

JUNE BIRTHDAY AND ANNIVERSARIES

June Quinn 5th
Adeline Gendron 14th
Jane Pickering 17th
JoAnne Lambert 20th
Paulette & Ron Pearce – 24th (51st)

Margaret Paiement 9th
Kathy Amyot 17th
Carole Fraser 19th
David Dumaresq 29th