

CATHOLIC PARISH OF ST MARY'S MACLEAN



ST JOHN'S CHURCH



ST MARY'S CHURCH



ST JAMES CHURCH

Parish Administrator: Father Roland Agrisola
2 McIntyres Lane Maclean NSW 2463
Email: office@stmarysparish.org.au

Postal: PO Box 19 MACLEAN NSW 2463
Tel: 02 66 451188 **ABN** 43 360 517 680
Web: stmarysparish.org.au

THE MOST HOLY TRINITY, YEAR A: 31 MAY 2026

Dear brothers and sisters in Christ, we celebrate today the solemnity of the Blessed Trinity, the central truth or mystery revealed to us by our Lord Jesus Christ, the eternal Son who became man.

In the Collect, we address God our Father who by sending into the world his eternal only begotten Son, "the Word of truth," and the Holy Spirit, "the Spirit of sanctification," revealed the inner life of God, his wondrous mystery, namely, that in the one divine nature or Godhead, there are three divine persons: Father, Son and Spirit.

There is only one true God. In this one God, there are three divine persons. There is only one whose very nature is to exist, no beginning or end, possessing infinite perfections. The Fourth Lateran Council says: "We firmly believe and confess without reservation that there is only one true God, eternal, infinite and unchangeable, incomprehensible, almighty and ineffable, the Father, and the Son, and the Holy Spirit; three persons indeed, but one essence, substance or nature entirely simple."

This one true God revealed his name in the Old Testament as YHWH or Lord. In the first reading, Exodus 34:4-6, 8-9, the Lord is described as "a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness." God's tenderness and compassion was shown when God the Father sent his Son into the world. He assumed our human nature. In the Gospel, John 3:16-18, we hear our Lord Jesus saying: "God loved the world so much that he gave his only Son... God sent his Son into the world" to save it by giving eternal life to those who believe in him. The first divine person is the Father because he generates the second divine person, the Son: "the only begotten Son of God, born of the Father before all ages ... begotten not made, consubstantial with the Father." He became man to save us.

The Father and the Son have sent the Holy Spirit, the third divine person into the world to be our perpetual helper and guide. The Holy Spirit proceeds from the Father and the Son. Therefore, he is eternal, that is, he existed with the Father and the Son before the creation of all things.

In his greeting to the Christians in Corinth, St Paul

names the three divine persons: "The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all."

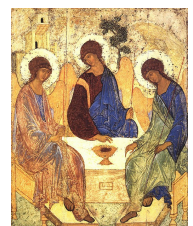
An ancient creed explains the Blessed Trinity this way: "we worship one God in trinity and the trinity in unity, neither blending their persons nor dividing their essence. For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal.

"What quality the Father has, the Son has, and the Holy Spirit has. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. The Father is eternal, the Son is eternal, the Holy Spirit is eternal. And yet there are not three eternal beings; there is but one eternal being. So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being. Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. Yet there are not three almighty beings; there is but one almighty being.

"Thus the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three gods; there is but one God. Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord. Yet there are not three lords; there is but one Lord. The Father was neither made nor created nor begotten from anyone. The Son was neither made nor created; he was begotten from the Father alone. The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son. Accordingly there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits."

As we celebrate this central mystery of our faith, let us ask the Lord to help understand this truth of our faith and grow in our communion of life and love with the triune God, the Father, and the Son and the Holy Spirit.

Fr Roland



ENTRANCE ANTIPHON (*Iluka*)

Blest be God the Father, and the Only Begotten Son of God, and also the Holy Spirit, for he has shown us his merciful love.

COLLECT

God our Father, who by sending into the world the Word of truth and the Spirit of sanctification made known to the human race your wondrous mystery, grant us, we pray, that in professing the true faith, we may acknowledge the Trinity of eternal glory and adore your Unity, powerful in majesty. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

FIRST READING*Exodus 34:4-6. 8-9*

A reading from the book of Exodus

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.'

The word of the Lord.

RESPONSORIAL PSALM*Dn 3:52-56. R. v.52*

(R.) Glory and praise for ever!

1. You are blest, Lord God of our fathers.

(R.) Glory and praise for ever!

Blest your glorious holy name.

(R.) Glory and praise for ever!

2. You are blest in the temple of your glory.

(R.) Glory and praise for ever!

You are blest on the throne of your kingdom.

(R.) Glory and praise for ever!

3. You are blest who gaze into the depths.

(R.) Glory and praise for ever!

You are blest in the firmament of heaven.

(R.) Glory and praise for ever!

SECOND READING*2 Corinthians 13:11-13*

A reading from the second letter of St Paul to the Corinthians

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.

The word of the Lord.

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*John 3:16-18*

A reading from the holy Gospel according to John

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.'

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Sanctify by the invocation of your name, we pray, O Lord our God, this oblation of our service, and by it make of us an eternal offering to you. Through Christ our Lord.

PREFACE

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For with your Only Begotten Son and the Holy Spirit you are one God, one Lord: not in the unity of a single person, but in a Trinity of one substance. For what you have revealed to us of your glory we believe equally of your Son and of the Holy Spirit, so that, in the confessing of the true and eternal Godhead, you might be adored in what is proper to each Person, their unity in substance, and their equality in majesty. For this is praised by Angels and Archangels, Cherubim, too, and Seraphim, who never cease to cry out each day, as with one voice they acclaim:

EUCCHARISTIC PRAYER I

COMMUNION ANTIPHON (*Iluka*)

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

PRAYER AFTER COMMUNION

May receiving this Sacrament, O Lord our God, bring us health of body and soul, as we confess your eternal holy Trinity and undivided Unity. Through Christ our Lord.

© The scriptural quotations are taken from the Jerusalem Bible, published and copyright 1966, 1967 and 1968 by Darton Longman and Todd Ltd and Doubleday & Co Inc, and used by permission of the publishers. The English translation of the Psalm Responses, the Alleluia and Gospel Verses, and the Lenten Gospel Acclamations, and the Titles, Summaries, and Conclusion of the Readings, from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved. The prayers are from the English Translation of the Roman Missal © 2010 International Committee on English in the Liturgy Inc. (ICEL). All rights reserved.

SCRIPTURE COMMENTARY

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 ... 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 referred. *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.

© **Brendan Byrne SJ**

ONLINE GIVING

Internet donations to assist our parish are always welcome. Details for donating online via Electronic Funds Transfer BSB: 032582 Account Number: 810033 [Surname, parish envelope no]

PRAYER REQUESTS

Prayers for the Sick: Clive McLachlan, Audrey Hancock, Ben & Nadine Shaw, Patrick Wheeler, Denise & Bob, Tim Scherger, Jan Taylor, Miriam Scherger, Kathy Leseberg, Ava Blay, Mark Thurbon, Alma Bailey, Mary Wiseman, Sue Gravalin, Ron Weekes, Pam Lewis, Matthew & Paul Gallagher, Chris Naismith, Trevor Nicolai, Peter Burns, Matthew Tierney, Sharon Grayson, Dennis Cathedral, Allan Dick. **Recently Deceased:** Sally Towns. **Anniversary:** Kathleen Sullivan, John McMahon, Bernadette Castle. **Pray for:** Dulc Sinderberry, Valerie Woodroffe, Eva Gallagher, Clarice Loughman, Margaret Eggins, Jurgen Zoller, John Fox, Towell, Baker, Gough & Robertson families, Fran Eckersley, Robyn Smith, Pam Sutherland All the suffering souls in Purgatory especially the dec'd members of F.O.S.S.

MASS TIMES:

Sunday Masses: Yamba: 5:30pm (SAT); Maclean: 8:30am (SUN); Iluka: 10:30am (SUN).

Weekday Masses: Tuesday, 9:00am: Iluka; Wednesday, 9:30am: Yamba; Friday, 12:00am, Maclean; First Saturday: 11:30am, Maclean.

RECONCILIATION TIMES

Saturday, 11:00am, Maclean; 5:00pm, Yamba

Sunday, 8:00am, Maclean

Tuesday, 9:30am, Iluka

Wednesday, 10:00am, Yamba

EUCHARISTIC ADORATION:

First Wednesday: 10:00am, Yamba

First Saturday: 12:00pm, Maclean

MINISTRY ROSTER: 6/7 JUNE 2026

Readers: Yamba: M Dee/R Tory; Maclean: B McGowan/S Winter; Iluka: C Nilon. **Commentators:** Yamba: F Robertson; Maclean: R Wiseman, Iluka: T Sullivan. **E Communion:** Maclean: J Moloney. **Count team:** Neander/Stephenson.

READINGS: 6/7 JUNE 2026

First: Deuteronomy 8:2-3, 14-16; **Second:** 1 Corinthians 10:16-17; **Gospel:** John 6:51-58.

NEWS & EVENTS

Emergency contact: In case of emergency outside of parish office hours, contact Fr Roland 0401 508 812.

New office days/times: Monday, Wednesday, Friday: 9:00am-2:30pm.

Parish bulletin online: Our bulletin is now uploaded weekly to our website <http://stmarysparish.org.au>

Vocations view: Vocations view: Do you know a Catholic man, aged between 18-35, whom God may

be calling to the priesthood? Perhaps God is asking you to be the voice to prompt that man to consider the quiet whisper he already hears in his heart. Ask someone if they have considered the call. vocations@lismore.catholic.org.au

Passionist Family Group Movement: Please see the latest copy of the newsletter on the noticeboard.

Thinking of Becoming a Catholic? Contact Fr Roland 0401508 812

Preschool in St James School DA Application: We are excited to announce that we are supporting St James Catholic Primary School to submit a Development Application (DA) for a proposed new on-site preschool. If approved, the preschool building would be funded by the NSW Government's New and Upgraded Pre-School Funding Program. The proposed preschool would provide a high-quality early years education program for local children and in time support potentially a smooth and connected transition into Kindergarten at St James in line with diocesan policy.

Eucharistic Adoration in Yamba is held every first Wednesday after the 9:30am Mass. You are invited to come to Mass on Wednesday, 3 June, and spend time in silent adoration of the risen Lord present in the Eucharist

Mission Today Autumn/Winter 2026 issue: please find copies at the church entrance.

Ignite Conference 2026: This youth conference will be held in Darwin on 19-21 June, Sydney 9-12 July, and Brisbane 24-27 September. This national youth conference is a real world formation with something for everyone. For more information see hello@igniteyouth.com or the poster on the notice board.

Diocesan Investment Fund Interest rate 3.90% effective 1/6/26: For further information and our current interest rate, please visit our website www.dif.org.au or contact us on 1800 802 516.

ASPIRE Young Adults Spiritual Formation

invitation: Please see the noticeboard for the dates on the poster.

Subscribe to our Diocesan newsletters: Join our online community and receive news, inspiration and updates across the diocese. Catholic Life Magazine, The Light, Youth Newsletter and Renewal Journey Newsletter. Subscribe to our newsletters to stay connected via the QR code on the noticeboard.