



SUNDAY REFLECTION

There are two themes associated with the feast of Pentecost which miss the point of this feast. First, that is the 'feast of the Holy Spirit' as if this were analogous to the Feast of the Assumption or the Feast of St. Patrick. One cannot have a feast for a divine Person. Every feast, every day, every prayer is the Spirit's or it is nothing? The second false-trail is to say that this is the 'birthday of the Church' on the supposition that birthdays are one of the few special times our culture understands. As a metaphor it can be quite useful, but it trivializes what is at issue by making it simply one of recalling the 'First [Christian] Pentecost.' Then this

approach becomes a recollection of t. Luke's idealized, imaginative picture of apostolic times. This not only perpetuates a false view of the early church, relies unwittingly on a fundamentalist scriptural hermeneutic, but misses the feast's central message.

Our belief is that the Spirit is coming upon us now, He who is 'Lord and giver of life', is descending now upon the Church – at every moment, in every good thought and act, in every assembly – and giving us life and empowering us. We, in the congregation assembled, hold this feast to remind ourselves of this unseen presence in our lives, and to invite ourselves to call on Him to empower and enlighten us. It is not the Spirit as the third Person of the Godhead, nor an event in Jerusalem long ago that we celebrate, but the Spirit as the life-giving core of our lives as a local church gathered now to reenter into the ultimate sacrifice of our salvation, to be fed by the Word and to be nourished by the Eucharist gathered around the altar in order to strengthen us to continue in our work of building the Kingdom. We are celebrating someone who is already within us, or we would not be there at all.

How can we recognize the Spirit's presence? How should we imagine the Spirit? These are questions we all pose and are often asked. We have the familiar image of the Father, as the old man with the beard seated among the clouds. Limited? Perhaps because how do you picture the omniscient God? Once again we all have an image of the Son since there are multiple artistic interpretations of His physical presence, of the Word made flesh. The difficulty come in how can we relate to the Spirit as a dove or a flame or a wind? The answer is that we can only relate to the Spirit in an act of reflecting upon our own lives and actions – it is the Spirit within us that provokes these very questions within each of us, spurring us to grow in the mystery of the divine love.

So how can we extend that action of reflection to see the Spirit's presence in our community? The Spirit's gifts are, in reality, the Spirit Himself, so we should celebrate the various ministries that exist within the community. Obviously those who minister in the liturgy, the Spirit empowering us to prayer calling on the Father, and those involved in charity in the community. The Spirit is the source of love. We encounter Him in the education programs that surround us since the Spirit is Holy Wisdom. This applies not only to catechists, the Spirit promoting the kerygma, but it is found with every teacher since the Spirit can be defined as the enlightener of minds. Then those who seek the truth in their work scientists, journalists, medical providers, etc. for the Spirit leads us towards the truth. Then those who work for society's good, be they law enforcement, first responders, social workers, business people providing reputable service and products caring for life in a multitude of ways. This is an ever-widening circle that encompasses the whole community. Part of being a Christian is recognizing that the Spirit can be at work in every human heart. Wherever anything good, true, noble, or joyful happens, there is the Spirit at work. One of our tasks as the Church is to discover how the Spirit is present and working in the world.

STEWARDSHIP: One miracle of Pentecost was that, despite their diversity, each listener heard God's word in his or her own language. The meaning for stewardship is that, by sharing the gifts poured out on us by the Holy Spirit, we will be empowered to meet the needs of our brothers and sisters, whatever they may be.

READINGS SOLEMNITY OF MOST HOLY TRINITY

12 JUN '22

Prv. 8:22-31: Wisdom is depicted as a person separate from and collaborating with God. In the New Testament this person is revealed to be Jesus Christ the only-begotten Son of God.

Rom. 5:1-5: It is our faith and commitment to Jesus Christ that puts us at peace with God.

Jn. 16:12-15: The Paraclete to come will guide the disciples along the way of truth, not by simply repeating the teachings of Jesus, but by developing it. In this process the Paraclete glorifies Jesus.

THE SACRED MASS

OFFERTORY Cont.

Why is water mixed with the wine?

During the offertory, when the priest prepares the gifts of bread and wine, we may observe something curious. The priest or deacon pours the wine from a cruet into the chalice. But he does not stop there. He takes another cruet, this one filled with water, and carefully pours a little – just a drop, ideally – into the same chalice. As he does so, he prays softly under his breath, “By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”

St Thomas Aquinas offers four symbolic explanations for this rite.

First, the practice of mixing water and wine has its roots in Jewish tradition. In this regard, the early Fathers and Doctors of the Church opined that Jesus Himself instituted this sacrament in wine mixed with water, preserving another historical connection of the Eucharist with the Passover meal.

Second, it symbolizes the union of the human and divine natures of Christ, which St Irenaeus also recognized. Hence, Pope Alexander I (who is the fifth pope after St Peter) stated: “In the Lord’s chalice neither wine only nor water only ought to be offered, but both mixed because we read that both flowed from His side in the Passion.”

Third, it signifies the communion of Christ with the church. Pope Julius thus said: “We see that the people are signified by the water, but Christ’s blood by the wine. Therefore, when water is mixed with the wine in the chalice, the people are made one with Christ.”

This leads on to the fourth and last point. The immersion of water in wine heralds the effect of this sacrament: “The water flows into the chalice, and springs forth unto everlasting life.”

The next time we are privileged to sit near enough to the altar to see the celebrant mingling the water and wine, let us then be mindful of the deep significance of this simple rite.

WASHING OF HANDS: THE LAVABO

Washing has always held deep significance in the Judaeo-Christian tradition. Since the time of Moses, the priests needed to wash their hands and feet in a bronze basin of water before entering the tabernacle or drawing near to the altar of incense. Psalm 24 thus exhorts the symbolic association between outward cleanliness and inward purity: “Who shall ascend the mountain of the Lord? And who shall stand in his holy place? Those who have clean hands and pure hearts...”

Like the Levitical priests of the Old Testament, the celebrant of the Mass is about to stand in a

most holy place – a place where bread and wine transubstantiate into Body and Blood. So he too washes his hands after preparing the gifts of bread and wine. The use of water also recalls baptism and its resultant cleansing of sins.

This ritual is known as lavabo, which comes from the first words of Psalm 25:6-12 – “I wash my hands in innocence.” Historically, the washing of hands was for practical purposes as well. The laity would offer up produce from their homes or farms during Mass, which the Church would collect and subsequently distribute to the needy. The celebrant would thus have to wash his hands before continuing with the Eucharistic Prayer.

Today, the spiritual meaning of the lavabo is underscored by the lack of practical utility. Awash in such historic and symbolic significance, the priest concludes this rite by repeating David’s prayer of contrition to prepare his soul: “Wash me, O Lord, from my iniquity, and cleanse me from my sin.” (PS 51:2)

PRAYERS

Holy Spirit come upon us once again on this wonderful feast so that
we may be temples of the living God,
we may be witnesses of the Good News,
we may be friends to those most in need,
we may offer comfort to those who are sad,
we may be instruments of peace,
we may live life to the full,
and share with the world the love and joy that come through you.

LITURGICAL SCHEDULE SEVENTH WEEK OF EASTER 28 - 5 JUNE 2022

Saturday 4 Jun Easter Weekday 7

**8:30 a.m. Mass Proper of Day, Ascension Preface I, Eucharistic Prayer II
(Intention: Lisa Carlson RIP)**

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass of Pentecost

**Proper Vigil, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Bill Quinn RIP)**

Sunday 5 Jun Solemnity of Pentecost

**7:00 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Philip Zelenak RIP)**

**8:30 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Parish of St. Stephen, Martyr)**

**11:30 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Irene Boulais RIP)**

2:00 p.m. Mass Brig

Monday 6 Jun Day Off
Tuesday 7 Jun Weekday 10 Ordinary Time
 8:30 a.m. Mass for The Church #1C Proper of day, Common Preface of Weekdays I,
 Eucharistic Prayer II
 (Intention: Naoki Klock)

Wednesday 8 Jun Weekday 10 Ordinary Time
 6:30 a.m. Mass 3rd Sunday Proper of day, Common Preface, Eucharistic Prayer III
 (Intention: Mayra Whittaker)
 7:00 – 8:00 a.m. Confessions
 8:30 a.m. Mass 3rd Sunday Proper of day, Common Preface, Eucharistic Prayer III
 (Intention: Bill Smith RIP)
 10:00 a.m. Mass Willow Creek
 12:00 p.m. Mass Portsmouth Naval Hospital

Thursday 9 Jun Weekday 10 Ordinary Time m St. Ephrem, Deacon, Doctor of the Church
 8:30 a.m. Mass Proper of the Saint, Preface Holy Men, Eucharistic Prayer III
 (Intention: Imogene Thorne RIP)
 2:00 p.m. Meeting Capital Campaign
 5:00 – 6:30 p.m. Confessions
 6:30 p.m. Mass Proper of the Saint, Preface of Holy Men, Eucharistic Prayer III

Friday 10 Jun Weekday 10
 8:30 a.m. Mass 10th Sunday, Proper of Day, Common Weekday Preface II,
 Eucharistic Prayer III
 (Intention: Liam Messimer)
 12:00 p.m. Portsmouth Naval Hospital Mass
 5:00 – 7:00 p.m. Adoration & Confessions

Saturday 11 Jun M St. Barnabas, Apostle
 8:30 a.m. Mass Proper of Saint, Preface of Apostle II, Eucharistic Prayer III
 1:30 – 4:30 p.m. Confessions
 5:00 p.m. Vigil Mass Solemnity of Most Holy Trinity
 Proper of Solemnity, Gloria, Creed, Preface of Day, Eucharistic Prayer I
 (Intention: Catherine Murphy RIP)

Sunday 12 Jun Solemnity of the Most Holy Trinity
 7:00 a.m. Mass Proper of Solemnity, Gloria, Creed, Preface of Day,
 Eucharistic Prayer I
 (Intention: Parish of St. Stephen, Martyr)
 8:30 a.m. Mass Proper of Solemnity, Gloria, Creed, Preface of Day,
 Eucharistic Prayer I
 (Intention: Anthony Nicolosi RIP)
 11:30 a.m. Mass Proper of Solemnity, Gloria, Creed, Preface of Day,
 Eucharistic Prayer I
 (Intention: Marina Weis RIP)
 2:00 p.m. Mass Brig