



**St John
Vianney**
Parish Morisset



THE MOST HOLY TRINITY YEAR A 04 JUNE 2023

Today we celebrate the greatest mystery of our faith, namely the mystery of the of the Most Holy Trinity, which is the core of our Christian faith.

The mystery of the Trinity (Father, Son and Holy Spirit) is vast, rich, deep and wondrous. Saints, poets and artists have exhausted countless efforts to explain and illustrate this mystery.

We call God Rock, Redeemer, Shield, Mother Hen, Fortress, Shepherd, Brother and Friend. While those titles have rich implications, their variety indicates that they express truths about God, but can't define God.

Our mission as a Church is to help all people to come to know the Father, the Son, and the Holy Spirit



We acknowledge the traditional custodians of this land, the Awabakal People who, long before us lived, loved, educated and raised their children on this Country. We pay our respects to Elders past and present and we recognise the young people who are our future. We acknowledge all Aboriginal and Torres Strait Islander families in our communities. We respect their deep physical and spiritual connections to Country through their stories, traditions and living cultures.

PARISH LEADERSHIP TEAM:

Foundation	Leader	In Office
1. Identity and Community		
2. Worship and Prayer.	Uta France	Mon
3. Formation and Education		
4. Mission and Outreach.		
5. Leadership and Structure.	John France	Sat & Sun

If you have any concerns or questions you can also talk to any member of the **Parish Pastoral Council** who are: Juliet Hutchins, Mal and Pam Melvey, Kerry Lendon, and Rod Hay.

PRIEST SUPERVISOR: Fr Joseph Figuardo
SACRAMENTAL PRIEST: Fr John Purnell
Parish Secretary: Mrs Rosanna Suckling

OFFICE: 60 Yambo Street, Morisset, PO Box 87, Ph: 02 4973.6859
 Office Hours: 9.00 am to 2.00pm—Monday to Friday (except public holidays)
 (Due to COVID we ask that you make an appointment to come to the office)
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 Morisset Parish Facebook : <https://www.facebook.com/stjvparish>
 Morisset Parish Instagram : https://www.instagram.com/stjvparish_morisset/
 Morisset Parish Bulletin Items: morparish@mn.catholic.org.au

UPCOMING WORSHIP TIMES :

Saturday	3rd June 5pm Family Mass— Morisset
Sunday	4th June 9.30am Mass— Morisset
Tuesday	6th June 9.30am Liturgy Morisset
Saturday	10th June 5pm Mass— Cooranbong
Sunday	11th June 9.30am Mass— Morisset
Tuesday	13th June 9.30am Liturgy— Morisset
Saturday	17th June 5pm Family Mass— Morisset
Sunday	18th June 9.30am Mass— Morisset
Tuesday	20th June 9.30am Liturgy— Morisset
Saturday	24th June 5pm Mass— Cooranbong
Sunday	25th June 9.30am Mass— Morisset
Tuesday	27th June 9.30am Liturgy— Morisset

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Reflection for the Holy Trinity— 4th June 2023

In 2007 the Bishops of Latin America met. After their deliberations, they proclaimed that
“The church is called to a deep and profound rethinking of its mission....confirming, renewing and revitalising the newness of the Gospel rooted in our history.”

That statement, coming from the bishop’s document was called
“Disciples and Missionaries”

This rather suggests that we can’t be one without being the other.

It is also interesting that the leader of the party writing the document was Cardinal Jorge Bergoglio otherwise known as Pope Francis.

So what does that mean to Trinity Sunday?

We are not being called to a head-trip, to theologise in isolation about a mystery.

Today in the readings we are called to reflect in a very practical and down to earth way on not only on the breadth and scope of our God, but also on who we are as disciples of that God.

In our first reading Moses reminds us that God’s key self revelation in ancient times began because God heard the cry of the people and sent Moses to lead them to freedom.

God revealed to Moses that, being God means loving with a motherly, generous mercy, exercising long lasting patience, and demonstrating unshakeable fidelity.

In our second reading Paul reminds us how to become a Christian community.

He begins with directions on how to be with one another and together become what we were meant to be.

Also reminding us that we are tremendously gifted, and we are called to be disciples and share our gifts, to reveal the face of Christ.

John in today’s Gospel, the passage begins with God’s love for the world, reminding us of the myths which speak of the wonder of creation. We are invited into an ongoing reflection on what we believe about God, God’s love and human life.

Today we seem to be mired in worries and strife. Whether real or fed to us in the media. Post Covid has had a worrying effect on the world.

When the disciples, at Pentecost knew the risen Christ, Jesus’ explanation to them that his resurrection meant that all power in heaven and on earth was in him. He was victorious and if they believed in him and his promise to remain with them, then they would also believe that no evil can overcome him- or them. No wonder they had doubted.

The reason is that if we believe in Christ, we must also believe in ourselves as disciples.

He believed that all his disciples had enough to hand to spread the good news and to hand on the mission. He told them to make their faith contagious. To spread Good News not a dogma, but in the form of vibrant and attractive love and hope - the only powers that are capable of transforming people into other Christs.

This is still our call. As Moses tells us to gratefully remember God’s works of creation and liberation, Paul assures us that the Spirit of God will urge us toward our goal, but most of all the Risen Lord promises to remain with us.

It may not seem so to us, but this is what being disciples is, being missionary disciples allows us to let our triune God live in us and work through us.

That is why we are baptised “In the name of the Father, and of the Son, and of the Holy Spirit.” Uta France

Some Points of Interest, raised at the Parish Pastoral Council meeting held during the week.

Now that Australia has relaxed Covid -19 restrictions, the PPC feels that as a Parish, we can also now relax our cleaning regime. Starting this weekend, cleaners will no longer be cleaning the pews with Anti-Viral spray, after Mass. The PPC would like to thank all our covid volunteers, who have faithfully cleaned the pews after each Mass, since the onset of Covid.

It was also decided that the need for ushers to organise seating in the church, and direct communicants has now passed. The PPC would like to thank everyone for their understanding and co-operation during the trying times. While the need to stringently manage Covid has diminished, it is still hoped that if people feel unwell, they stay at home, use masks when necessary, and use hand sanitizers. The ministry of welcoming will continue with the present roster.

Recently it was mentioned at Mass that 13 parishes in the Diocese of Maitland Newcastle would be randomly audited for Safeguarding compliance from the Royal Commission Report. Safeguarding is the action taken to promote the welfare of people, particularly children, and protect them from harm. At this stage we have not been notified that our parish will be included in this round of the audit. But it has been a timely reminder to review parish documentation, policies, and procedures to ensure that our parish is up to date.

It was highlighted in a recent visit from a Diocesan Safeguarding Officer, that the Confessional in the Morisset Church was non-compliant with present Safeguarding standards. The confessional has been relocated to the vestibule, where penitents can be seen but not heard. The usual arrangement for confession still applies. If you wish to go to confession, make an appointment with the priest.

It has come to our attention, from a list supplied by the Diocese, that several of our volunteers need to have refresher training, to allow them to continue exercising their ministries. The Diocese is planning to conduct the training in July. Dates for the training will be announced shortly. If you need to have refresher training, you will be notified shortly.

For Our Elders - NAIDOC Week Prayer Service - Sunday 2 July 2023

You are invited to join us for our 2023 NAIDOC Week Prayer Service from 1pm at the Sacred Heart Cathedral. The service will include an official Welcome to Country with Auntie Sandra Griffin, Awabakal Country. Join with local Elders, including Canon Auntie Di Langham who will lead us through a special reflection. This service is held in collaboration with local Aboriginal and faith communities. A special water ceremony will take place and guests are asked to bring a small container of water from Country along with them. Refreshments and light meal will be served. RSVP by Sunday 25 June via Eventbrite: <https://NAIDOCprayerservice.eventbrite.com.au> or by contacting Kate P: (02) 4979 1329

Pope Francis’ Prayer intention for June 2023

We pray that the international community may commit in a concrete way to ensuring the abolition of torture and guarantee support to victims and their families.

Praying the Gospels

You are invited to connect and pray with each other across the Diocese from your own home. God speaks to us through the words of the Gospel and then through artist’s images of the Gospel message. Join us each Wednesday 5.00- 6:00pm. Zoom link: <https://mncatholic.zoom.us/j/68191395109>

NAIDOC Week - March and Community Festival - Monday 3 July - 9am - 3pm

As part of our continued Reconciliation Action Plan journey, the Catholic Diocese of Maitland-Newcastle and CatholicCare Social Services have chosen to sponsor a tent at a community event hosted by Awabakal Ltd. We encourage all staff, volunteers and parishioners to attend and/or volunteer their time at the NAIDOC Week Community March and Festival.

The event starts at 9am in Civic Park, Newcastle with a flag-raising before marching in a procession to Foreshore Park where the Festival takes place from 10am-3pm. There will be lots of entertainment and community services, so it is a great educational event for young and old. Enquiries can be sent to Kate E: kate.crncevic@mn.catholic.org.au or P: 02 4979 1329

Financial Report to Parishioners

In a previous report to you on 9th June, 2019, we stated that the Parish was in a reasonable financial position. Unfortunately, this is not the present situation.

As you are aware the second collection is used for all operating expenses in running the Parish, e.g., insurance, lighting, repairs, maintenance and equipment, equipment hire, salaries, telephone, fax, internet and printing etc.

Our two main sources of income are:-

Second collection (planned giving and cash given at Mass)

Rental income from Unit 2, Yambo St. and 111 Dora St.

With regard to 111 Dora St, we have had tenancy problems and they are being evicted eventually, with a significant loss of rent. We anticipate extensive repairs may be required to relet the property.

We also had several minor sources of income; in some years, up to \$7,000, e.g., Melbourne Cup luncheon, funeral catering and gifts. These have not resumed to their past level.

From July, 2022, to the end of April, 2023, planned and loose bucket collection totalled \$43,972.40. Extrapolating this figure for 12 months, it becomes \$52,766.80. This will be one of the lowest for 16 years. Certainly, Covid has had a considerable impact.

One feature is that planned giving plus loose collections have not kept pace with inflation, especially the last 4-5 years. Consequently, there is a pressing need to increase our second collection.

We know that things are difficult for everybody, but could you please consider whether you are able to increase your planned giving or cash donation, if possible, by \$3.00 per week, given the cost of a cup of coffee today is \$5.

The number of electronic remittances has reached the 90% level; 2019-2020 was 50%. We appreciate your committing to using EFT as it frees up several volunteers for other duties.

Again, we thank you for your continued support.

If you would like to discuss anything further, please see John, Juliet or Mal after the Mass

The above report was delivered after Mass on Saturday 20th May and Sunday 21st May by Finance Team member Mal. As a result an appeal was launched for:

1. More parishioners to join our planned giving program.
2. Current contributors to consider increasing their giving if they have not done so recently.

Pledge cards will again be available on the church pews this weekend. All contributions to the second collection are gratefully received and appreciated. Further details are available from the Parish Office.

LITURGY MATTERS: "Go forth, the Mass is ended"

Or is it? Sure, the liturgy has ended but there is more to it. We don't 'leave' the Mass, we are 'sent forth'. So why does this matter?

FIONA DUQUE PUBLISHED MAY 30, 2023

Like many Catholics who have grown up in the Church there are numerous elements that we may take for granted. Before I started writing this article, I asked several people what they thought the term Mass meant. It was interesting how many were not sure or thought it simply meant an assembly of people. If we dig a little deeper the Mass or missa can take on a whole new perspective, and one in which we are called to act upon, bear witness to and go forth. In *The Order of Mass in the Roman Missal* (2011), the only place that the term Mass is used is in the dismissal in the Concluding Rites when we may hear the presider say, "the Mass is ended" (n.144).

Since being exposed to the 'workings' of the Mass and liturgy as a whole, I have come to have a greater appreciation for the liturgical life of the Church. I really needed to learn the true meanings and translations of words. What was their intended purpose? Investigating the word Mass has certainly become a journey of discovery, and a challenge to think differently about what it means to go forth and be blessed at the end of the Mass. This is important. Here's why.

The word originally comes from the Latin word missa. Before Vatican II this word was part of the dismissal at Mass, "Ite, missa est". There are a few different translations but essentially it means 'go, it has been sent'. 'It' in this instance relates to the Church, that is, you and I and all the faithful. It carries a sense of mission. So, what are we being sent forth to do? Jesus lays down that challenge in the Gospel of John 20:21:

"As the Father has sent Me, so I send you" [NRSVCE]

The entirety of the Mass is set up to assist us as we go forth. It feeds the faithful in body and soul. In the *Liturgy of the Word*, as the Constitution on the Sacred Liturgy [CSL](1963) states, the "treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word" (n. 51). Just as the faithful are fed on God's word so too are they fed on the gift of the Eucharist and are sent forth to bring the fruits of that sacrificial gift to the world. They are blessed to be strengthened as a blessing to others. The word for that action, and way of life, of being sent or going forth, is mission (the *mittere*).

If we are not full, conscious, and active participants in the liturgy we will not take away the nourishment from the table of God. To be sent into the world as Jesus has commissioned us to, we need this nourishment to be the Body of Christ, our vocation to bring his message to others in our daily lives [cf. Catechism of the Catholic Church (2000), n. 1332]. Pope Francis, in his message for World Mission Day 2022, also emphasises this call to mission in response to the dismissal:

"Christ's Church will continue to "go forth" towards new geographical, social and existential horizons, towards "borderline" places and human situations, in order to bear witness to Christ and His love to men and women of every people, culture and social status." (n.3)

If we don't hear the words 'Go forth' we might hear, "go and announce the Gospel of the Lord" or "go in peace, glorifying the Lord by your life." Each encouraging us in the mission life of the Church.

So, we are not just leaving Mass. We are going out into the world, sent forth by Jesus as his body as he has commanded us to do. We take with us the Gospel, peace and the love of God to others.

How will you mission to others today?

SUPPORTING THE CLERGY / 1st Collection

If you would like to make contributions to support the Clergy / 1st Collection please do so at Mass in the BLUE bucket or electronically using the Online Payments button on the Parish Website Home page, Diocese App, Bank Account Name: CCF BSB: 062815 No: 00328161 Ref: 5016 1st Collection or set up a direct debit contact the parish office for this option.

SUPPORTING OUR PARISH / 2nd Collection

If you would like to make contributions to support our Parish please do so at Mass via the RED bucket or deposit directly into the Parish Account our details are: Account Name: CCF 96014 BSB:062815 Account Number: 00328161 Ref: 5004 2nd Collection or 5004 PG and your Giver Number or Surname, or you can use the Online Payments button on the Parish Website Home page or the Diocese App. If you are considering taking up **planned giving** you may like to know that **a percentage of the contributions are tax deductible**. If you would like to know more or set up planned giving please contact the Parish Office.

WEEKEND ROSTERS			
		<u>THIS WEEK</u>	<u>NEXT WEEK</u>
<u>PRESIDERS</u>	5PM 9.30AM	Mass Mass	Mass Mass
<u>PROCLAIMERS:</u>	5PM 9.30AM	M Shamley P Melvey	P Melvey D Peterson
<u>PSALMIST:</u>	5PM 9.30AM	J Shamley F Dunn	J Vipan M Foo
<u>GIFTS</u>	5PM 9.30AM	P Melvey F Pascoe L McRae L McRae	H White K London G Hutchinson L Hutchinson
<u>SERVERS</u>	5PM 9.30AM	M Melvey R Lawandos V Paulo	M Melvey C Atkins V Paulo E Lawandos
<u>Av</u>	5PM 9.30AM	J Vipan T Alexander	J France M Fowker
<u>SOUND / VIDEO</u>	5PM 9.30AM	L Hutchinson J France	U France J France
<u>WELCOMERS</u>	5PM 9.30AM	H White A Dussin A Walker G Walker	K Dunn J Hutchins K Amon
<u>CHURCH CLEANING</u>	COOR MOR	XXXX T Alexander	P Stewart F Dunn

UPCOMING FEAST DAYS MEMORIALS AND SOLEMNITIES

SAINTS CHARLES LWANGA AND COMPANIONS— 3RD JUNE
THE MOST HOLY TRINITY— 4TH JUNE
SAINT BONIFACE— 5TH JUNE
THE MOST HOLY BODY AND BLOOD OF CHRIST— 11TH JUNE
SAINT ANTHONY OF PADUA— 13TH JUNE
THE MOST SACRED HEART OF JESUS— 16TH JUNE
THE MOST IMMACULATE HEART OF MARY— 17TH JUNE
SAINT ALOYSIUS GONZAGA— 21ST JUNE
SAINTS JOHN FISHER AND THOMAS MORE— 22ND JUNE
THE NATIVITY OF JOHN THE BAPTIST— 24TH JUNE

Please pray for those who are sick, in hospital or recovering at home:

Pam Mullaly, Mary Johnson, Tintumol Thomas,
Christopher Maloney, Les Findley, Peter Martyn,
Bernadette Martin, Joan Gillett, Bruce Gillett.

Please pray for those who have been called to eternal life may they always be in our prayers.

Recently Deceased: Anne Jamieson
Remembrance: Tricia Styles



Prayer Requests for the Bulletin

If you would like the parish to pray for a family member who is sick, recently deceased or you would like remembered please call or email the parish office or complete a prayer card for each person and place in the mail box near the parish office door. Cards are available at the back of the church and at the Parish Office.

All prayer requests require permission from a family member or the person. Due to Australian privacy laws.

An Act of Spiritual Communion

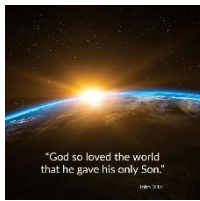
My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there and unite
myself wholly to You.
Never permit me to be separated from You.
Amen.



Live stream Mass every Sunday at 9.30am at
www.mn.catholic.org.au/places/live-stream

The Diocese of Maitland-Newcastle has an enduring and abiding commitment to promote the safety, welfare and wellbeing of children and vulnerable adults. If you have any concerns for a child or vulnerable adult please contact the Office of Safeguarding (ph: 02 4979 1390 or email: childprotection@mn.catholic.org.au), or visit their website for further information (www.officeofsafeguarding.org.au).





SUNDAY PRAYER SERVICE The Most Holy Trinity Year A Sunday 04 Jun 2023

The Introductory Rites Acknowledgement of Country

We acknowledge Aboriginal and Torres Strait Islander Peoples as Australia's First Peoples and the Traditional Owners and Custodians of the land on which we work and live. Our Parish of St John Vianney Morisset is located on the traditional lands of the Awabakal and Darkinjung people. We honour and pay respect to, Elders past, present and emerging. We acknowledge the spiritual culture of all Aboriginal and Torres Strait Islander peoples across Australia.

Gathering

The Lectionary/Roman Missal or a Bible may be placed on a table together with a candle and a cross.

Sign of the Cross

Leader:

In the name of the Father, and of the Son, and of the Holy Spirit.

All:

Amen.

Greeting

Leader:

Blessed be Jesus who makes us one,
and strengthens us
by the power of his Spirit.

All:

Blessed be God forever.

Introductory Remarks

Leader (in these or similar words):

Friends in Christ,
although we cannot celebrate the Eucharist this day,
we gather in God's name
for when two or more come together
God is always with us.

We worship in union with the whole Church
keeping this day of the Lord holy.

Opening Rite

LITANY OF PRAISE

Leader:

Before listening to the Word of God
let us praise the Lord Jesus Christ
who has raised us to new life.

A brief period of silence follows.

Leader:

Lord Jesus, you are the saviour of the world: Lord, have mercy.

All: Lord, have mercy.

Christ Jesus, you are the new and eternal covenant:

Christ, have mercy.

All: Christ, have mercy.

Lord Jesus, you are the wisdom and tenderness of God:

Lord, have mercy.

All: Lord, have mercy.

Leader:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

All:

Amen.

Opening Prayer

Leader:

Let us pray.

All pause for silent prayer.

God most high
since the dawn of time you have rejoiced in your creation.
In love you sent your Son to save the world
and by your Holy Spirit you guide us and give us peace.
Draw near to us so that we may be one with you.
We make this prayer in the name of the blessed Trinity
for ever and ever.

Lord Jesus,
through your body and blood
we are brought to eternal life.
We ask this through Christ our Lord.

All:

Amen.

The Liturgy of the Word

First Reading

Ex 34:4-6. 8-9

A reading from the book of Exodus

The Lord God, ruler of all, merciful and loving.

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.'

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

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.)
Blest your glorious holy name. (R.)
2. You are blest in the temple of your glory. (R.)
You are blest on the throne of your kingdom. (R.)
3. You are blest who gaze into the depths. (R.)
You are blest in the firmament of heaven. (R.)

Second Reading

2 Cor 13:11-13

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

*The grace of our Lord Jesus Christ and the love of God
and the fellowship of the Holy Spirit be with you all.*

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.

To indicate the end of the reading, the reader acclaims:

The word of the Lord.

All reply:

Thanks be to God.

Gospel

Reader:

From the holy Gospel according to John.

All:

Glory to you, O Lord.

Jn 3:16-18

God sent his Son to save the world through him.

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.’

Reader:

The Gospel of the Lord.

All:

Praise to you, Lord Jesus Christ.

All are seated.

Reflection on the Word

Q. How would the earliest Jewish-Christians have reacted to the idea of God as Trinity?

Q. What images or characteristics do you ascribe to the three different experiences of God?

Q. In what ways do your prayers to Father, Son or Spirit differ?

Q. Which images or symbols of Trinity do you find helpful and which ones are unhelpful for you?

Profession of Faith

Leader:

In union with the whole Church
let us profess our faith.

All:

**I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,**

At the words that follow, up to and including the Virgin Mary, all bow.

**who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,**

**was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

Prayers of the Faithful

Leader: Brothers and sisters, through the grace of the Holy Trinity, let us bring our intentions before God.

Reader: That Pope Francis, will continue to lead the Church in worship of the Father, Son and Holy Spirit.

In your glory:

All: Lord, hear our prayer.

Reader: That leaders who impact society and laws will be lead to justice through the commandments of God.

In your glory:

All: Lord, hear our prayer.

Reader: That all who do not believe in God will find the love of Christ through the Holy Spirit.

In your glory:

All: Lord, hear our prayer.

Reader: That the international Synod will be a time of grace and healing, guided always by the Holy Spirit.

In your glory:

All: Lord, hear our prayer.

Reader: That children suffering from the devastating effects of famine will receive urgent aid to enable them to survive into adulthood, healthy in mind and body.

In your glory:

All: Lord, hear our prayer.

Reader: That reconciliation between Aboriginal and Torres Strait Island peoples and the wider Australian community will be reflected in understanding and respectful relationships.

In your glory:

All: Lord, hear our prayer.

Reader: That our parish community may be true believers in the unity and love of our one Triune God.

In your glory:

All: Lord, hear our prayer.

Reader: That the sick and housebound will be comforted through the Spirit of truth, especially those who are members of our community and families..

In your glory:

All: Lord, hear our prayer.

Reader: That, through the Holy Trinity, those who have died will find their home with the Lord, especially those who were members of our community and families.

In your glory:

All: Lord, hear our prayer.

Leader: God our Father, through the Holy Trinity you work marvels for us. Hear our prayers and help us to be drawn together as one people through the Father, Son and Holy Spirit. We ask this through Christ our Lord.

All: Amen.

The Lord's Prayer

Leader:

At the Saviour's command
and formed by divine teaching,
we dare to say:

All:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power and the glory are yours,
now and forever.
Amen.**

The Concluding Rite

Blessing

Leader:

Through the resurrection of his Son
God has redeemed us and made us his children.
May the Lord bless us with joy and fill us with fruits of the Spirit.

All make the sign of the cross during the blessing.

All:

Amen.

Dismissal

Leader:

Let us go in peace. Alleluia.

All:

Thanks be to God.

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LITURGY MATTERS: "Go forth, the Mass is ended"

Or is it? Sure, the liturgy has ended but there is more to it. We don't 'leave' the Mass, we are 'sent forth'. So why does this matter?

FIONA DUQUE PUBLISHED MAY 30, 2023

Like many Catholics who have grown up in the Church there are numerous elements that we may take for granted. Before I started writing this article, I asked several people what they thought the term Mass meant. It was interesting how many were not sure or thought it simply meant an assembly of people. If we dig a little deeper the Mass or *missa* can take on a whole new perspective, and one in which we are called to act upon, bear witness to and go forth. In *The Order of Mass in the Roman Missal* (2011), the only place that the term Mass is used is in the dismissal in the Concluding Rites when we may hear the presider say, "the Mass is ended" (n.144).

Since being exposed to the 'workings' of the Mass and liturgy as a whole, I have come to have a greater appreciation for the liturgical life of the Church. I really needed to learn the true meanings and translations of words. What was their intended purpose? Investigating the word Mass has certainly become a journey of discovery, and a challenge to think differently about what it means to go forth and be blessed at the end of the Mass. This is important. Here's why.

The word originally comes from the Latin word *missa*. Before Vatican II this word was part of the dismissal at Mass, "*Ite, missa est*". There are a few different translations but essentially it means 'go, it has been sent'. 'It' in this instance relates to the Church, that is, you and I and all the faithful. It carries a sense of

mission. So, what are we being sent forth to do? Jesus lays down that challenge in the Gospel of John 20:21:

“As the Father has sent Me, so I send you” [NRSVCE]

The entirety of the Mass is set up to assist us as we go forth. It feeds the faithful in body and soul. In the Liturgy of the Word, as the [Constitution on the Sacred Liturgy](#) [CSL](1963) states, the “treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word” (n. 51) . Just as the faithful are fed on God's word so too are they fed on the gift of the Eucharist and are sent forth to bring the fruits of that sacrificial gift to the world. They are blessed to be strengthened as a blessing to others. The word for that action, and way of life, of being sent or going forth, is mission (the *mittere*).

If we are not full, conscious, and active participants in the liturgy we will not take away the nourishment from the table of God. To be sent into the world as Jesus has *commissioned* us to, we need this nourishment to be the Body of Christ, our vocation to bring his message to others in our daily lives [cf. *Catechism of the Catholic Church* (2000), n. 1332]. Pope Francis, in his message for [World Mission Day 2022](#), also emphasises this call to mission in response to the dismissal:

“Christ’s Church will continue to “go forth” towards new geographical, social and existential horizons, towards “borderline” places and human situations, in order to bear witness to Christ and His love to men and women of every people, culture and social status.” (n.3)

If we don't hear the words ‘Go forth’ we might hear, “go and announce the Gospel of the Lord” or “go in peace, glorifying the Lord by your life.” Each encouraging us in the mission life of the Church.

So, we are not just leaving Mass. We are going out into the world, sent forth by Jesus as his body as he has commanded us to do. We take with us the Gospel, peace and the love of God to others.

How will you *mission* to others today?



Uncle Billy Lamb, St Pius X High School students connect to First Nations culture through art

A group of First Nations high school students in Newcastle have had a chance to strengthen their connection to culture through art.

[This story was originally published in the Newcastle Herald.](#)

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Uncle Billy Lamb joined the St Pius X students on Tuesday morning to repaint totem poles at the entrance to the school grounds with traditional colours and images such as the Rainbow Serpent and hand prints.

Uncle Billy said it was good to keep young people involved in cultural practices - sharing and enjoying them.

"It's to keep the culture going, mate. That's what it's all about," he said.

"We've only got one culture and it's all ours. We don't want to see it die. We want to see it live on, mate."

Year 10 student Elijah O'Brien said having Aboriginal art around the school helped young First Nations people "embrace our culture".

Bonnie Stephenson, from Year 9, said she believed it was important to embrace her culture "so we can connect to our ancestors and our land".

Photo by Simone De Peak.