

**ENTRANCE ANTIPHON** (or a hymn) 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.

**RESPONSORIAL PSALM** (Ps 125)

**ANTIPHON:** Glory and praise for ever!.

**RESPONSE: Glory and praise for ever!**

**LECTOR:** You are blest, Lord God of our fathers **R.**

**LECTOR:** Blest your glorious holy name. **R.**

**LECTOR:** You are blest in the temple of your glory. **R.**

**LECTOR:** You are blest on the throne of your kingdom. **R.**

**LECTOR:** You are blest who gaze into the depths. **R.**

**LECTOR:** You are blest in the firmament of heaven. **R.**

**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!

**COMMUNION ANTIPHON** (or a hymn) Since you are children of God, God has sent into your hearts the Spirit of his Son, the Spirit who cries out: Abba, Father.

**TODAY'S READINGS** Exodus 34:4-6, 8-9; 2 Corinthians 13:11-13; John 3:16-18.

**NEXT WEEK** (The Body and Blood of Christ, Year A) Deut 8:2-3, 14-16; Ps 147; 1 Cor 10:16-17; John 6:51-58

*Brighten up  
your day with  
The Majellan*

**Figuring out Families** podcasts by Majellan Media cover topics of interest to families and help families with their issues. We recently spoke to Christine Carolan, Executive Officer of the Australian Catholic Religious Against Trafficking in Humans (ACRATH), an organisation dedicated to eliminating modern slavery. She said over 40 million people are believed to be caught up in slavery around the world. You can listen to this podcast at: [www.majellan.media/figuring-out-families/](http://www.majellan.media/figuring-out-families/)

**World Day Against Child Labour will be recognised on 12 June**

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*Welcome my  
brothers and  
sisters*



**7 June 2020 Holy Trinity Year A**

St Sergius (1314-1392) was a Russian Orthodox monk. His teachings and social programs made him one of Russia's most respected spiritual leaders. His monastery of the Trinity became the Russian centre and symbol of religious renewal and national identity.

During his lifetime, Russia experienced the ravages of the Mongol invasions. Yet, St Sergius lived by the belief – through contemplation of the most Holy Trinity we can overcome the hateful divisions of this world. So, with trust in his conviction about the power and example of the Trinity, St Sergius worked tirelessly to bring about unity among the warring parties; who then worked together for Russia's economic and cultural recovery.

In celebrating the Most Holy Trinity, we remember that the Father, the Son and the Holy Spirit are one. We too are meant to be one as they are one. Sadly, this is not always so. Our world is often fractured by division, prejudice, discrimination, intolerance, retribution and violence. Issues and situations often become bogged down in a mentality of "us" and "them", with little hope for respectful dialogue, understanding and compromise.

In the Trinity, each Person 'identifies' with the other, gives themselves to the other and sustains the existence of the other. The

example of the Trinity is something which we can follow. Can we identify with each other, recognising our common humanity? Can we give ourselves to each other in service, carrying each other's burdens? Can we sustain the existence of each other, strengthening social structures, policies and laws to ensure that people's needs are met? Can we forgive those who have wronged us? Can we live together respectfully, recognising that every human life is an act of love from within the creative heart of the Trinity?

A famous early 15th century Icon of the Trinity by Andrei Rublev, 'written' for St Sergius' monastery, depicts three angels (representing the Trinity) at a table with four place settings. The fourth place is vacant and invites the viewer to take the seat and enter the Trinity's relationship of unity and love. This image can be a helpful way for us to bridge differences, find common ground and heal divisions. But it means stretching ourselves to make a space for people who are different from us. It means inviting them to 'take a seat' in our lives and embracing them with gentleness and courtesy and welcoming them as brothers and sisters in the Trinity. Today's celebration calls us to recommit ourselves to end division and to build unity in our diversity.

**David J Hore, CSsR**  
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