

SOLEMNITY OF THE MOST HOLY TRINITY

15th June 2014

St. Mary's, Belford Road, Fort William PH33 6BT. Tel. (01397) 702174

Charity No. SC002876

www.stmarysfortwilliam.org



Noticeboard

Sunday Masses

Saturday, 6 p.m.
Sunday, 10.30 a.m.

Weekday Masses

10.15 a.m. except on Wednesday when
Mass will be at 7 p.m.

Sacrament of Reconciliation

Saturday 9.45-10 a.m.
4 to 4.30 p.m.
5.30-5.45 p.m.

Exposition of the Blessed Sacrament

Friday, 5-6 p.m.

Saturday is the Memorial of St. Aloysius Gonzaga.

We ask God to bless our young **First Communicants** as they receive their Lord for the first time at our Sunday Mass. We thank their families and teachers for all they have done in preparing and supporting them. God bless them all!

Our sincere thanks to all who helped make last Monday's Ordination Mass a true celebration for both parish and diocese. Our heartfelt thanks to our organist, our cantors and the singers who joined them: they did so much to make this a very special Mass. We thank Tommy McKee for setting up the temporary sound system in the Lady Chapel, as well as those kind enough to lend us the extra chairs required in the sanctuary. And we thank in particular all the parishioners who came along to share in this very important day in the life of our parish.

Deacon Thomas is most grateful for the cards he has received and for the many expressions of welcome and prayer from the people of St. Mary's and Fort William, as well as the warm welcome given him by the priests of the diocese and his fellow deacons. We know that Thomas will show great generosity of heart in his service of our people.

We pray for our Faithful Departed, especially those whose anniversaries are about this time: **Joseph Tully, Canon John Morrison, John McConnell, Catherine MacKinnon, William O'Hare, Jimmy Keenan, Barrie MacKinnon and Mary Clabby**. May their souls and the souls of all the Faithful Departed through the mercy of God rest in peace.

During the **Sign of Peace** at Thomas's Ordination, the following was heard: Fr. Donald MacKay, "*How far do the servers go?*" Fr. Donald MacKinnon, "*Blarmachfoldach, sometimes!*"

A very warm welcome to **Fr. Ferenc Mischinger, Fr. Béla Zahar, and Fr. Zoltán Puskárik**, three parish priests from northern Hungary. We hope that they enjoy their visit to Scotland. Our own St. Margaret of Scotland is venerated by the people of Hungary, for she was born and raised in that country, her father being a Saxon prince in exile and her mother of the Hungarian royal family.

Fr. MacKinnon has to be in Inverness on Wednesday, hence the 7 p.m. Mass on that day. The **Exposition of the Blessed Sacrament** on Friday will have as its theme the love of the Sacred Heart of Jesus. Do come along, even for five or ten minutes of personal prayer.

As we move towards **communion under both kinds at our Sunday Mass**, we will need two extra chalices, similar to the two used at weekday Masses. Would some parishioners wish to donate these, perhaps in memory of a loved one?

Please remember the **Christians of Iraq** in your prayers. They are now exposed to even greater danger.



This bulletin's illustration is a line drawing of Andrei Rublev's "Trinity". It is one of the best-known icons in the world. In 1966 the famous Russian director Andrei Tarkovsky made a film loosed based on the life of the Russian monk. The background is 15th century Russia. It was a turbulent time, with Tartar invasions and a struggle for power between the Grand Prince of Muscovy and his treacherous brother. It is not an easy film to follow. Perhaps it is best to see it as containing different chapters, each a remarkable creation in its own right. The thread is Rublev in his travels as an artist and monk, his faith and vocation tested by what he witnesses and whom he encounters. During a Tartar raid he kills one of the attackers while saving a mentally retarded childlike woman. Profoundly affected by this, Andrei makes a vow of perpetual silence and resolves to paint no more. But, some years later, his life is changed as he silently watches a boy, Boriska, supervise the making of a great bell for the Grand Prince. Boriska claims to have learned the secret of bell-making from his late father. The tension mounts as the bell is cast and then lifted on to a wooden bell-tower. The Prince and his entourage have arrived. Will the bell ring true? Boriska and his workers have learned that they will be beheaded if it does not. The suspense is almost unbearable as a worker swings the bell's clapper closer and closer to the rim. The sound is perfect! Afterwards, Boriska collapses sobbing on the ground and confesses to Andrei that his father had never told him the secret of bell-making: he had followed his own instinct. Andrei breaks his silence as he comforts the boy: "You'll make bells. I'll paint icons." The film ends by suddenly breaking into colour, showing us some of Rublev's masterpieces. In a country still officially atheist, Tarkovsky had produced his own spiritual masterpiece.



Boriska and his newly-cast bell

An ordinary simple Christian kneels down to say his prayers. He is trying to get into touch with God. But if he is a Christian he knows what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the Man who was God--that Christ is standing right beside him, helping him to pray, praying for him. You see what is happening. God is the thing to which he is praying - the goal he is trying to reach. God is also the thing inside him which is pushing him on - the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-personal Being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers. *(C.S. Lewis)*

God is not a static thing--not even a person--but a dynamic, pulsating activity, a life, almost a kind of drama. Almost, if you will not think me irreverent, a kind of dance. The union between the Father and Son is such a live concrete thing that this union itself is also a Person. I know this is almost inconceivable, but look at it thus. You know that among human beings, when they get together in a family, or a club, or a trade union, people talk about the 'spirit' of that family, or club, or trade union. They talk about its 'spirit' because the individual members, when they are together, really develop particular ways of talking and behaving which they would not have if they were apart. It is as if some sort of communal personality came into existence. But of course, it is not a real person: it is only rather like a person. But that is just one of the differences between God and us. What grows out of the joint life of the Father and Son is a real Person, is in fact the Third of the Three Persons who are God. *(C.S. Lewis)*

The Christian response is contained in these two fundamental dogmas: that of the Trinity and that of the Incarnation. In the trinitarian dogma God is one, good, true, and beautiful because he is essentially Love, and Love supposes the one, the other, and their unity. *(Hans Urs von Balthasar)*

AND ALSO...

