

# SOLEMNITY OF THE MOST HOLY TRINITY

22<sup>nd</sup> May 2016

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

Charity No. SC002876

[www.stmarysfortwilliam.org](http://www.stmarysfortwilliam.org)



## Noticeboard

### Sunday Masses

First Mass of Sunday (Vigil), Saturday, 6 p.m.  
Sunday Morning Mass, 10.30 a.m.

### Weekday Masses

10.15 a.m.

### Sacrament of Reconciliation:

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

### May Devotions

Wednesday, 7 p.m. (*Exposition of the  
Blessed Sacrament from 6.30 p.m.*)

*Thursday is the Memorial of St. Philip Neri.*

We catch up with special collections this Sunday, with the annual collection for **Catholic Communications**. Whatever you can donate is deeply appreciated.



We pray for our Faithful Departed, especially those whose anniversaries are about this time: **Mary MacNeil, Angus MacAlister, Duncan MacDonald, John Archie Gillies, Roddy Wright, Jock MacDonald, Gregory McKee, Bella MacKinnon, Stephen Archibald, Laurence Childs, Neil MacKinnon, Ellen Thompson and Thomas Grant.** May their souls and the souls of all the Faithful Departed through the mercy of God rest in peace.

Please keep a very special place in your prayers for the children from various schools who very shortly will be making their **First Confessions** and **First Holy Communion**.

The last of our **May Devotions** will take place this week. Please try to continue or renew contact with this devotion, and with the time of silent prayer before the Blessed Sacrament that precedes it. Above all else, it is prayerful Catholicism that will endure into the future.

**Holy Communion** will be taken to the housebound from Monday 30<sup>th</sup> May to Wednesday 1<sup>st</sup> June.

Our thanks to the parishioners who took part in the **Pentecost Service** in St. Andrew's Episcopal Church last Sunday evening.



Andrei Rublev's "Trinity" reminds us once again that it is the Holy Trinity that invites us to the table of Eucharistic love. "Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honours is yours, for ever and ever. Amen."

In the seventh century, John of Damascus described the relationship of the three persons of God as *perichoresis*. This word literally means "the circle dance." (*Tobin Wilson*)

Father, Son, and Holy Spirit remind us that there is always more of God than we know, always more of God than we can explain, always more of God than we can show. The Trinity says God is not in a box but is bigger, much bigger than we imagine. God is more powerful than we sometimes want to believe or remember, but in remembering there is great comfort. (*Thomas R. Steagald*)

If the mystery of the Trinity is the template of all reality, what we have in the Trinitarian God is the perfect balance between union and differentiation, autonomy and mutuality, identity and community. (*Father Richard Rohr*)

It was the whole Trinity, which at the beginning of creation said, "Let us make man". It was the whole Trinity again, which at the beginning of the Gospel seemed to say, "Let us save man". (*J. C. Ryle*)

Prayer means lovingly contemplating the Father, the Son and the Holy Spirit, allowing our hearts to be enkindled to praise and adore the love and omnipotence of the most Blessed Trinity. (*Basilea Schlink*)

The Trinity becomes a reality in us as the guest of the soul. Why go on searching for us God beyond the stars when he is so close to us, within us? (*Carlo Carretto*)

So vast, so penetrating and all-embracing is this active and possessing love of the Trinity that in its presence the silence of the creature is absolute. (*John of Ruysbroeck*)

We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Ghost. And the Father is enclosed in us, and the Son is enclosed in us, and the Holy Ghost is enclosed in us: Almighty, All Wisdom, All Goodness, one God, one Lord. (*Julian of Norwich*)



The motto on our Diocese's coat of arms must surely come from Isaiah 24:15: "*Propter hoc in doctrinis glorificate Dominum: in insulis maris nomen Domini Dei Israel.*" The Jerusalem Bible translates this as; "*Therefore in the islands they give glory to Yahweh: in the islands of the sea, to the name of Yahweh, the God of Israel.*" This avoids the difficulty of the "*in doctrinis*" translation of the original Hebrew, which is far from clear.

The galley is widespread in the coats-of-arms of different clans, reminding us that we are a people of the sea. It could symbolise the Diocese as a ship on its voyage to the heavenly port. Fr. MacKinnon is not sure what interpretation to give to the blue and white background. Usually the sea is represented by wavy lines. Perhaps it represents Our Lady? An expert on heraldry may enlighten us.