

# The Little Flower Messenger

Year C – THE MOST HOLY TRINITY – 12<sup>th</sup> June 2022

Welcome to our Parish Community of St. Theresa of Lisieux

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## Gospel: John 16:12-15

*'Everything the Father has is mine: all the Spirit tells you will be taken from what is mine.'*

### Mass book (P. 81)

#### 1st Reading:

*Proverbs 8:22-31*

#### Psalm 8:4-5, 6-7, 8-9:

*How great is your name, O Lord our God, through all the earth.*

#### 2nd Reading:

*Romans 5:1-5*

#### Gospel Acclamation:

*Alleluia, alleluia! Glory be to the Father, and to the Son, and to the Holy Spirit, the God who is, who was, and who is to come.  
Alleluia!*

#### Communion Antiphon: (P. 83)

*Since you are children of God, God has sent into your hearts the Spirit of his Son, the Spirit who cries out: Abba, Father.*

## This Week's Good News

Dear Friends,

The mystery of the most Holy Trinity is a basic doctrine of Faith in Christianity, understandable not with our heads but with our hearts. It teaches us that there are three distinct Persons in one God, sharing the same Divine Nature, co-equal and co-eternal. Our mind cannot grasp this doctrine which teaches that  $1+1+1 = 1$  and not 3. But we believe in this Mystery because Jesus, who is God, taught it clearly, the Evangelists recorded it, the Fathers of the Church tried to explain it, and the Councils of Nicaea and Constantinople defined it as a dogma of Christian Faith. All prayers in the Church begin in the Name of the Holy Trinity and end glorifying the Trinity. All Sacraments are administered (we are baptised, confirmed, anointed, our sins are forgiven, our marriage is blessed, and our Bishops, priests and deacons are ordained) in the name of the Holy Trinity. When Church bells ring thrice daily, they remind us to give glory to the Holy Trinity for the Incarnation of Jesus and His Redemption of all of us. We bless ourselves, and the priest blesses us, in the Name of the Holy Trinity.

**Biblical basis:** There are only vague and hidden references to the Trinity in the Old Testament. But the New Testament gives clear teachings on the Holy Trinity.

- 1) At the Annunciation, God the Father sends His angel to Mary, God the Holy Spirit comes upon her, the Power of the Most High overshadows her, and God the Son becomes Incarnate in her womb.
- 2) At the baptism of Jesus, when the Son receives baptism from John the Baptist, the Father's Voice is heard, and the Holy Spirit appears as a Dove and descends upon Jesus.



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- 3) At the Ascension, Jesus gives the missionary command to his disciples to baptize those who believe, in the name of the Father and of the Son and of the Holy Spirit.
- 4) In John's Gospel, chapters 15–18, we have a detailed account of Jesus' teaching of the role of each Person of the Holy Trinity: a) God the Father creates and provides for His creatures. b) God the Son redeems us and reconciles us with God. c) God the Holy Spirit sanctifies us, strengthens us, teaches us, and guides us to God.

We need to respect ourselves and others because everyone is the temple of the Holy Spirit where all Three Persons of the Holy Trinity abide.

We need to have the firm conviction that the Trinitarian God abides in us, that He is the Source of our hope, courage, and strength, and that He is our final destination.

Let us practice the Trinitarian relationship of love and unity in the family relationships of father, mother, and children because by Baptism we become children of God and members of God's Trinitarian family.

Deacon Des

### **Sunday Obligation**

A few people have spoken to me regarding the Sunday Obligation that was restored post-Covid by the Catholic Bishops of England and Wales last Sunday 5<sup>th</sup> June – The Feast of Pentecost. There seems to be some confusion as to what this word obligation actually means. A friend of mine, Fr James Bradley, who is a brother priest of the Personal Ordinariate of Our Lady of Walsingham, and an Assistant Professor of Canon Law at the Catholic University of America in Washington D.C. has written about this very subject. I reproduce his article here:

From this Sunday (5<sup>th</sup> June 2022), Catholics in England and Wales will once again be bound by the precept of attending Mass on Sundays. It can sometimes seem odd to be obliged by law to do something like go to church, so let's think about how and why this is a good thing!

First of all, Sunday is the day on which the paschal mystery is celebrated (Can. 1246). It's the day of the Resurrection, and so each Sunday takes on a mystical meaning. It's not just a weekly anniversary of the Resurrection; it has long been seen as a kind of weekly mini-Easter.

For Christians, then, Sunday is the primordial day in that the fulfilment of all life flows from the events of the paschal mystery. For this reason, the African martyrs famously said "*sine dominico non possumus*" — we cannot live without Sunday.

So what about the \*legal obligation\* to attend Mass on Sundays? Why does the Church insist on that? Isn't it enough to pray at home, or to mark Sunday in our own way? Do we really need a law to tell us how to be good Christians?

First, let's reaffirm that the Mass is the centre of the Christian life because it is a re-presentation of the very same paschal mystery we recall on Sundays. It's why we devote so much time and effort to Lent, Holy Week, and Easter. All of that is contained in every Mass.

Sunday, as the day of the paschal mystery, is therefore an eminently Eucharistic day. Of all the activities we could do to mark Sunday, the offering and celebration of the Mass is the most fitting.



The Mass is not an individual action, but the action of the whole Church. Every celebration of the Mass is a participation by the whole Church in the eternal worship of Heaven. So, a Eucharistic day is also an ecclesial day — they go hand in hand.

Still, why a law? Why not just trust that Christians will do this out of love? Well, that is in fact the purpose of law in the society of the Church. It is there to keep us abiding in the love of Christ, and preserving communion with Him and with each other.

All Canon Law orients us to this end: unity with Christ, through unity with His mystical body the Church, and one another. The written law, in this case obliging us to attend Mass, is an articulation of what we should do out of love for God and neighbour, to preserve that unity.

So, we shouldn't see a distinction between a law that obliges us to attend Mass on Sundays, and the obligation that arises in our hearts, out of love, to do it anyway. It is, as we say in the Mass, right and just. The law says just what we already know to be necessary and good.

If you've been away from Mass for a while, because of the Covid restrictions or some other reason, I'd encourage you to use this Sunday as an opportunity to try to go back. You won't be alone in returning this week. So don't put it off — in the truest sense, it's worth it.

Fr Lee

### Parish News

**Weekday Masses:** Please note weekday Masses will recommence from tomorrow (Monday 13th June 2022). Thank you.

**Baptism Course:** The next baptism course takes place this Wednesday (15<sup>th</sup> June) and also on Wednesday 24<sup>th</sup> July; at 7:00 p.m. To enrol on the course, please email the Parish Office [stansted@dioceseofbrentwood.org](mailto:stansted@dioceseofbrentwood.org)

**Private Prayer:** The church will be open for private prayer on Tuesday, Wednesday and Thursday from 10:00 a.m. until 11:00 a.m. All are welcome.

**Sacrament of Marriage:** People who wish to be married in the Catholic Church must approach Fr. Lee / Deacon Des, at least 6 months prior to the intended date of their wedding, and before setting a wedding date.

**First Holy Communion Programme 2022/2023:** Should you wish your child to be registered for the First Holy Communion programme commencing around September 2022, please contact Clair by email or phone (details above) no later than noon on **Thursday, 28<sup>th</sup> July 2022**. (Late registration may mean your child will be registered for the 2023-2024 programme). Your child will need to be in Year 3 or above from September 1<sup>st</sup>, 2022. The workshops dates and an administration meeting with the new group and parents will be arranged in due course. Please look out for further details.

**Visions Group:** The Visions Group would like to invite anyone who wishes to share and grow their faith to join us every Monday at 4:00 p.m. in the Parish Centre. All are welcome. Visit the parish website calendar or contact Isobel for details.



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## Mass Times and Intentions

THE MOST HOLY TRINITY – YEAR C		
Saturday 11 <sup>th</sup> June	Confessions: 5:15 p.m. – 5:45 p.m. Mass: 6:00 p.m. <i>Livestreamed</i>	<b>Tom Lambe R.I.P.</b> (M. Lambe)
Sunday 12 <sup>th</sup> June	Mass: 8:30 a.m. <i>Livestreamed</i>  Confessions: 9:15 a.m. – 9:45 a.m. Mass: 10:00 a.m. <i>Livestreamed</i>	<b>People of the Parish</b>  <b>For the Intention of the Joy Family</b> (P.Headley)
Monday 13 <sup>th</sup> June <i>St Anthony of Padua</i>	Confessions: 9:00 a.m. Mass: 9:30 a.m. <i>Livestreamed</i>	
Tuesday 14 <sup>th</sup> June <i>St Basil the Great</i>	Confessions: 7:15 p.m. Mass: 8:00 p.m. <i>Livestreamed</i>	<b>Marika &amp; Gianmaria</b> (O. Salici)
Wednesday 15 <sup>th</sup> June	Confessions: 12:00 p.m. Mass: 12:30 p.m. <i>Livestreamed</i>	<b>For the intentions of Deacon Des on the Anniversary of his Ordination to the Diaconate</b> (Fr Lee Bennett)
Thursday 16 <sup>th</sup> June	Confessions: 9:00 a.m. Mass: 9:30 a.m. <i>Livestreamed</i>	
Friday 17 <sup>th</sup> June	Confessions: 9:00 a.m. Mass: 9:30 a.m. <i>Livestreamed</i>	
THE BODY AND BLOOD OF CHRIST – YEAR C		
Saturday 18 <sup>th</sup> June	Confessions: 5:15 p.m. – 5:45 p.m. Mass: 6:00 p.m. <i>Livestreamed</i>	
Sunday 19 <sup>th</sup> June	Mass: 8:30 a.m. <i>Livestreamed</i>  Confessions: 9:15 a.m. – 9:45 a.m. Mass: 10:00 a.m. <i>Livestreamed</i>	



**PLEASE TAKE THIS NEWSLETTER HOME WITH YOU AND DISPOSE OF IT RESPONSIBLY. THANK YOU.**



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