

Our Lady of Lourdes Parish

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WWW.DUCMELODUCSEATTLE.ORG

WELCOME!

Thank you for celebrating with us today. We invite you to come and worship with us again. If you would like to be a member of our faith community, please take a moment to register. We would love to have you as our spiritual companion.

MASS SCHEDULE

SATURDAY

5:00 pm Vigil Mass (Vietnamese)

TUESDAY - FRIDAY

6:00 pm (Vietnamese)

SUNDAY

8:30 am Mass (English)

10:30 am Mass (Vietnamese)

Livestream (Facebook and Youtube)

12:30 pm (Vietnamese for Youth)

ANOINTING OF THE SICK MASS

1st Friday of the Month - 5:30 pm Adoration
6:00 pm Mass

CONFESSIONS

Saturday 4:30 pm - 4:50 pm
Sunday 8:00 am - 8:20 am
Tuesday - Friday 5:30 pm - 5:50 pm

Our Lady of Lourdes Parish



PARISH STAFF

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PARISH OFFICE HOURS

Monday: Closed
Tuesday & Friday: Please Call for Appointment
Wednesday: 9:30am - 3:00pm
Thursday: 9:30am - 3:00pm
Please leave a message if no one answers and your call will be returned.

www.archseattle.org/GiveACA

FINANCIAL STEWARDSHIP (JUNE 4 – JUNE 5)

Donation	\$5,116.00
Donation Online	\$2,425.00
Maintenance Fund	\$105.00
Debt Reduction	\$0
Total Donation	\$7,646.00

**2022 ANNUAL CATHOLIC APPEAL GOAL
\$24,876, Gifts Received \$16,100.50**

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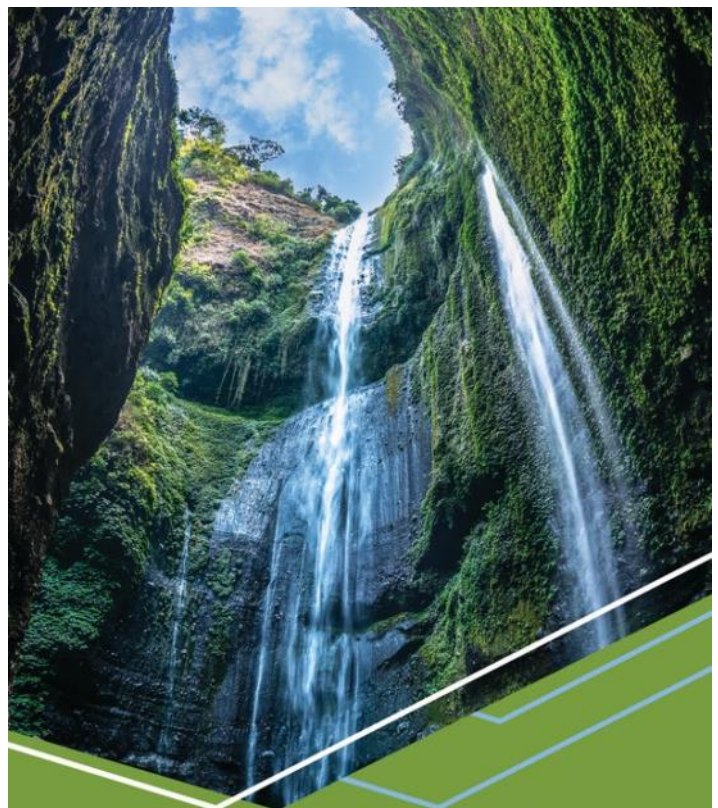
What we cannot do
alone, we can do
together as Christ.

ARCHBISHOP ETIENNE

”



Annual Catholic Appeal



THE MOST HOLY TRINITY

“He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.”

- Jn 16:14-15

Excerpts from the Lectionary for Mass © 2001, 1998, 1970 CCD.

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THE SOLEMNITY OF THE MOST HOLY TRINITY

Homily by Father Peter Doan

The Most Holy Trinity celebrated Sunday after Pentecost is one of the marvelous mysteries of the Church. It does not call from the obedient and faithful member of the Church arguments or rationalization but faith and submission to the teaching authority of the Church.

Most often, people argue on terminologies not on the reality. It is obvious that there exists only one true God (Monotheism); it is as well obvious that God manifested himself to humanity in the course of history as God the creator (Father), God the Son (Word made flesh) and God the Holy Spirit. No one can teach three Gods (polytheism) but one God who has revealed Himself in three forms which is scripturally proved.

The term “Trinity” itself is not mentioned anywhere in the Bible. However, Christ instructed us: “Go into the world and baptize them, in the name of the Father, and of the Son, and of the Holy Spirit” (Mt 28:19). Hence, the Church teaches us that: “The divine persons are relative to one another...the real distinction of the persons from one another resides solely in the relationships which relate them to one another...because of that unity, the Father is wholly in the Son, and wholly in the Holy Spirit...” (CCC255).

In today’s first reading, wisdom is personified. She is both God the Creator, and at the same time, the witness to creation. In other words, we are reminded that it is only the Trinitarian God that can comprehend and explain Himself. As humans, we only share or participate in God’s wisdom. Hence, ours is limited while God’s is absolute.

In the second reading, Paul tells us that: “The love of God is poured into our hearts by the Holy Spirit.” Christ is the fullness of God’s love. From this, we have some insight about what this union of the three divine persons looks like. Each of them do their work, yet they remain one and undivided. Today’s gospel makes this unity clear. Each and every one of them bears witness to the same word and truth. Each affirms and confirms the work of the other. They do not contradict one another. They are not separated by time or space, because their project is one and the same. Also, they share the same glory.

There are many lessons to learn from today’s solemnity. These include that, we must learn to remain united in faith. Today’s celebration also reminds us that, although we are called to be united, each one of us is unique. This is expressed in the different modes of spirituality which exist in the Church. In spite of these, we are still united in the pursuit of God’s kingdom. So, none should be deprived of his uniqueness. Therefore, as one united, “but not uniform people,” we must continue to work for the progress of God’s kingdom. Furthermore, just as each of the three divine persons, we must not be selfish or work for our personal gratifications. No member of the Trinity oppresses or takes advantage of the other. So, we must avoid manipulating, oppressing or suppressing other members of our families, communities, and church. We should learn to live in harmony with one another in spite of our individual differences and uniqueness. We must avoid treating other members unjustly as if they are not important or do not belong to the same family or community of God.

We can live harmoniously together in this big family and universal church of Christ without bursting the ego of others or robbing them of their dignity and uniqueness. For us as humans, conflicts are unavoidable. However, when we confront them prayerfully as a united family, they help to strengthen our unity. So, if we must remain united, we cannot resolve our conflicts through hatreds, gossips, and unjust criticisms of one another. Finally, today we must learn from the three divine persons how to love and respect one another. This also means, complimenting and appreciating the efforts of one another. If we live in harmony as the Most Holy Trinity, then: “The greatness of the name of the Lord will be made known through all the earth” (Ps 8:2).

SUNDAY'S READINGS

FIRST READING:

"When there were no depths I was brought forth,
when there were no fountains of springs of water;
before the mountains were settled into place,
before the hills, I was brought forth;
while as yet the earth and fields were not made,
nor the first clods of the world." (Prv 8:24-26)

PSALM:

O Lord, our God, how wonderful your name in all the earth!
(Ps 8)

SECOND READING:

The love of God has been poured out into our hearts
through the Holy Spirit that has been given to us.
(Rom 5:5)

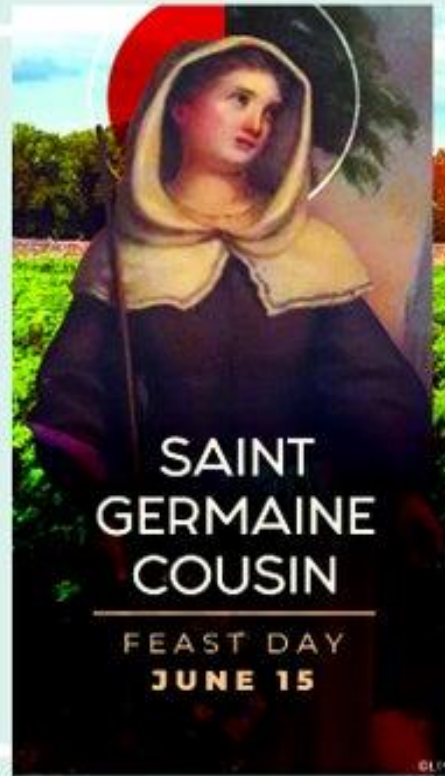
GOSPEL:

"Everything that the Father has is mine;
for this reason I told you that he will take from what is mine
and declare it to you." (Jn 16:15)

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OBSERVANCES FOR THE WEEK OF JUNE 12, 2022

Sunday: The Most Holy Trinity
Tuesday: Flag Day
Next Sunday: The Most Holy Body and Blood of Christ; St. Romuald,
Abbot; Father's Day



Saint of the Week

Saint Germaine was born in Pibrac, France in 1579 to poor parents. Her story is a heart wrenching one. She was born with a deformed right arm and hand, and her mother died when she was an infant. Her father remarried, but her stepmother brutally abused and neglected her.

As a child Germaine suffered from scrofula, a disfiguring form of tuberculosis which causes swelling and lesions on the side of the neck. Already sick, abused, and starving, she was forced to sleep in barn with sheep she tended.

Despite everything, Germaine lived each day tending her flock with joy and in prayer. Mary and Jesus became her friends. She shared what little she had and taught the children of the village about God's love. A rosary made of string knots was her constant companion. She attended Mass every day, leaving her sheep in care of guardian angels. Her flock was never attacked by wolves and never wandered.

Some claimed to see the waters of the flooded river part so she could get to Mass.

She is often portrayed with an apron full of flowers because one winter day her stepmother accused her of stealing bread from the house and hiding it her apron. But when she was seized and forced to open the apron an abundance of spring flowers tumbled forth. It was this incident that compelled the villagers and even her parents to recognize her holiness.

Germaine died at 22, her poor body was found by her father, in the barn where she slept. She was buried in the village church. More than forty years later, her body was accidentally exhumed and found to be incorrupt. She was canonized by Pope Pius IX in 1867 and inscribed into the canon of virgins.