

THE MOST HOLY TRINITY

JUNE 16, 2019

MASS READINGS

MONDAY: 2 COR 6:1-10/MT 5:38-42

TUESDAY: 2 COR 8:1-9/MT 5:43-48

WEDNESDAY: 2 COR 9:6-11/MT 6:1-6,16-18

THURSDAY: 2 COR 11:1-11/MT 6:7-15

FRIDAY: 2 COR 11:18,21-30/MT 6:19-23

SATURDAY: 2 COR 12:1-10/MT 6:24-34

NEXT SUNDAY: THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI) GN 14:18-20, 1 COR 11:23-26, LK 9:11B-17



The Solemnity of the Most Holy Trinity

In its earliest days the Church prayed to the Father, through the Son and in the Holy Spirit. This manner, repeated today, reminds us of the way in which the Three Persons/One God unite us to him and one another and the very act of praying in this fashion unites within each and every one of us the true self and dismisses the fragmentary aspect that we have inherited through sin and to which we have contributed through our own personal and actual sin. This union often baffles us when it comes to trying to understand just exactly what we mean by "Three as One". Let us keep in mind the words of one theologian, "the Trinity is not a problem to be solved, but a mystery to be adored." Herein lies the very heart of our own problems both natural and supernatural. While there are many things we might be able to "solve" and work out on our own (although I'm increasingly finding it difficult to imagine what those are as I get older), the one thing we cannot do for ourselves is assure our own salvation and that of others. We are told to work out our salvation in "fear and trembling". A rather frightening prospect unless we bear in mind that the fear we are speaking about here is what happens when we cannot know and do for ourselves. This can be a palpable fear for some, for others it is just something we dismiss and carry on with our own personal fantasies and call that life. For the courageous who don't mind a little fear what this means is that we "let God be God". We allow him to provide for us precisely just what he alone knows we need and what will bring about the true satisfaction for which our souls long and for which they were created, much of which we haven't a clue most of the time. That we need a Trinity to do this is surprising to some but to those who are painfully aware of this interior and exterior "fragmentation" this is not such a difficult question. The Triune God is that "perfect community" that perfect union in which we were created and for which we live. Seeking this in our lives we try a number of ways and means and each, in its own way, mirrors the life of the Trinity within us, but try as we might we cannot quite grasp that necessary aspect which "brings it all together". In this we have the example of the Son who brings the truth about the Father to us in his person and through the gift of the Holy Spirit allows us to finally find that home for which we long. His Father is Our Father. He, the Son is both Brother and Lord. His Gift, the Spirit, is Advocate, Counselor, Guide and Power of Union. In this way we need only Adore for there is then nothing more to solve. To Him be Glory and Honor and Praise now and always and forever and ever. AMEN

MASS INTENTIONS

MONDAY: BETTY PANKE

TUESDAY: FRANK MCMILLEN

WEDNESDAY: SPECIAL INTENTION

THURSDAY: THEA FARRELL

FRIDAY: POOR SOULS

VIGIL: PAUL & ELDA MILLER

7:30: FOR THE PARISH

10:00: GEORGE KELLER

NOON: ANN HUBERTZ

MEMORIAL FLOWERS

Ann Hubertz. (Jody Geller & Johnna Parker). (James Cash, Martha Chapman, Bob Andrews & Mary Emma Walden). Luke Spitznagle. (Claude & Anna King, Robert & Mary Bloyd). Jane Clapp. Alvessa Treviño. Robert W. Bennett. (Pat Kingma & Joann Erwin). (Norb & Bud FitzSimons). (Hildegard & Ann Owen, Norma Yantis, Patricia Wann & Flora Davies). Paul & Elda Miller

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*Be near us, Holy Trinity,
One God of equal majesty;
All things that are on thee depend,
Who art beginning without end.*

*The myriad armies of the sky
Praise, worship, tell thy Name most high:
This triple frame, earth, air and sea,
Doth bless thee everlastingly.*

*We also come, thy servants all,
And at thy feet adoring fall:
O join the vows and prayers we bring
With those high hymns the angels sing.*

*Thee we confess one Light to be,
Thee we adore, co-equal Three:
Alpha and Omega we cry,
And all things having breath reply.*

*Praise to the Father, made of none,
Praise to his sole-begotten Son,
Praise to the Holy Spirit be,
Eternal Godhead, One in Three.*

When it comes to the Trinity a good thing to remember is “the Trinity is not a problem to be solved but a mystery to be lived.” When attempting to deal with the “math” we become befuddled in our thinking and find no way to adequately express what we mean. The first few centuries of the church are testimony to that dilemma. What we really need however, is to grasp the significance of God’s self revelation as Triune and that is community of relations. By this we mean that Father, Son and Holy Spirit are one but revealed in the manner of mission and relation. Not to put too fine a point on this we wish to see in the Trinity that perfect community of persons as One God and in so doing reflect upon ourselves as created in the “image and likeness” of God. Deep within sin fragments us, splits us apart and life then becomes a mission of becoming of one mind and heart with God and his will for us. In the same way we are fragmented as a people and therefore strive to become united in mission and relation as we work amidst our seeming diversity for that one goal namely the Kingdom. Living as one gives fitting praise to Father, Son and Holy Spirit as one but also reflects our own special gifts and talents bolstered by divine grace in carrying out the mission for which we were created and hence living the divine life. Jesus’ unwavering loyalty and love (read Spirit) toward the Father and the Father’s giving of himself to the Son again in a Spirit of love creates a harmonious movement of Divine Will which keeps everything on the right track, the Greeks called it *perichoresis*. Our faith in the Triune God therefore, calls forth from us a desire to live the divine life in *communio* namely, to seek the oneness the Kingdom gives witness to while mutually supporting the various ways in which we, the People of God, go about this. Thus giving praise to Father, Son and Holy Spirit, One God, forever and ever. AMEN

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True Life Begins with the Trinity

Charles Irvin

Senior priest, Diocese of Lansing, Michigan

Founding editor of Faith Magazine

Homily on how the radical revelation of the Triune God affects our own relationships

You may wonder why the Church gives so much attention to our human experience of community. In a nation built on rugged individualism, why is our worship experience focused so much on our common prayers at Mass, the Kiss of Peace, processing together to receive Holy Communion, communal penance services, and so forth? Well, the answer has a great deal to do with the very nature of God.

Today we rejoice in the revelation of the Holy Trinity. It is upon this reality that Christianity is built. One of the most radical revelations of Jesus is that God is in himself community, that we are made in God's image and likeness, and that in Christ we are to become like God. God is Three Persons, a community of Persons that exists in love. That is the inner nature of God, that is the life of heaven, and that is what we are called to live here on earth.

It is interesting to note that in the Book of Genesis we find God saying: "Let us make man in our image...". We are called into existence, to be in and to live in a relational existence. We discover ourselves, we find the meaning of life, and we know who we are when we see and understand ourselves in the eyes of those who know us, who love us, and who relate to us. Do you have really good friends who deeply know you? Have you experienced the joy of loving and being loved by a number of people? If you have, you've begun to taste heaven and to experience the ultimate community of God, the communion of the Three who are One. Not only that, but also when you live in communion with others you become more than just your self. Who you are is expanded, broadened, and deepened.

It is for this that we praise and thank God in the Preface of today's Mass. We give him thanks always and everywhere because he is more than solitary. We praise God because he is a union of Persons who are absolutely in love and in total union with each other. What a blessing that is for you... a blessing because if you lived just with your self and for your self, life would be horrible.

There are those who are troubled with the Christian doctrine of the Holy Trinity. It appears to them to be so unreasonable, so incredible, and impossible. From where, we might ask, does this teaching come? Well, it comes from Jesus. It is uniquely His revelation to us. No other religion in history has anything like it. No philosopher ever reasoned to it. It is original to Christ while at the same time we find hints of it in the Jewish Testament, the Old Testament.

This belief in the Holy Trinity rests upon Christ's life and is found in His continual references to His Father in heaven and to the Spirit of God. Belief in the Holy Trinity does not come to us from the thoughts of men, nor is it a construct produced from deep within the psychological recesses of our human subconsciousness. It is beyond human speculations about what kind of a god God really is. It's beyond any human thought about what God might be like. Yet it is central and vital to the message of the Gospels, the faith of the Apostles, and consequently to our faith.

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A man like St Paul, trained as a Jewish leader and acknowledging only the one God, when brought into the Christian world by Jesus... such a man completely changed his ideas about God. We have so very often at Mass heard the result of Paul's newfound faith, a Trinitarian faith. He went on to frequently speak of the Holy Spirit, calling us to let the Spirit lead us... the Spirit of adoption who leads us, says St Paul, to cry out: "Abba, Father". The Spirit himself, St Paul writes, gives witness with our own spirits that we are children of God. "And", says St Paul, "we are heirs as well; heirs of God, heirs with Christ..."

What does it all mean for you and me in our everyday living? Well, it means that our lives are geared to be relational. We find ourselves through our close relationships with others. We discover the meaning of life when we love others and when we particularly love a significant other for life. Our problems in seeing ourselves, our identity problems, are solved when we find ourselves in a communion with others, one that allows us to be who we really are. In the recent past philosophers who are Christian have written a lot about that. For them, the Holy Trinity has much to say about our living authentic and meaningful lives.

Another and much more important aspect is that Jesus' teachings about the Holy Trinity allow us to begin to participate in the life of God. This is what the Catholic Church teaches us in its concept of sanctifying grace... that gift from God that sanctifies us and makes us holy. When we become more like God in the way we live with others then God's presence, power, and love are made all that much more real for those who live around us. The more we live in a caring communion of love with others the more we become filled with God's holiness, not only for our own sake but for the sake of others who know us and love us.

Loving others, you see, isn't something that's simply nice... it is essential; it is of the essence of being one with Christ. It is only in love and in deep relationships with others that we can understand what St John is talking about when he says that God is love and he who loves has found God, and God lives in him.

Finally, it is the doctrine of the Trinity that is the foundation of Christian ethics, social justice, and morality. Upon it rests the two great commandments: Love God and love your neighbor as yourself. Upon it rests the Ten Commandments and the teachings of our great saints. They all call us into right relationships with others. What is good and what is evil depends upon how we relate to others and the quality of love that we share with them. Community life depends upon those commandments, commandments having their foundation on the Triune God who is a community of Persons in union and in love.

So rather than being puzzled at the teaching about the Holy Trinity, and rather than trying to question it from the distance of detached examination, let's you and I throw ourselves into life, into love, and experience the life of the Trinity in our own relationships with others. Let us share with each other a life in which we can be so much more of our true selves. It is there that we can know God. It is in loving others deeply, closely, and with constancy that we can begin to feel the wonder of life and the joy of knowing who God is and what His life is like.

Jesus told us that heaven begins here on earth. The kingdom of heaven is here, among you, he told us. We are not far from it. The life of God begins to be experienced here. Heaven is not a carrot dangled in front of us. Heaven isn't the reward at the end of a road of pain, trial, and suffering. Heaven begins when we discover ourselves, when we discover each other, when we begin to live a Trinitarian life with others, when we begin to live in the communion with others that is God's. Isn't that what Holy Communion is all about?

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The Trinity Is a Communion of Love and Light and Man Is Its True Image

The vocation to community is the trace of the Trinity in man. *“If we see love, we see the Trinity”* (St. Augustine^[3]). Pope Emeritus Benedict XVI explains: *“The Spirit, in fact, is that interior power which harmonizes the hearts of the believers with Christ’s heart and moves them to love their brethren as Christ loved them”* (Letter Enc. *Deus Caritas Est*, n. 19). The Spirit immerses us in the rhythm of divine life, which is a life of love, making us personally in relations between the Father and the Son. It is not without significance that when Paul lists the fruits of the Spirit, puts love in the first place: *“The fruit of the Spirit is love, joy, peace, etc...”* (Gal 5:22). And since by definition love unites, this means first of all that the Spirit is the creator of communion within the Christian community, as we say at the beginning of Mass *“... the communion of the Holy Spirit [i.e. the one that is made by him] be with you all”* (2 Cor 13:13). On the other hand, it is also true that the Spirit stimulates us to engage in relationships of charity with all men. Therefore, when we love we make room for the Spirit, we allow him to be fully manifested.

The texts of today’s liturgy, in fact, draw our attention not so much on the Mystery of the Three Persons, but on the reality of love that is contained in this first and supreme Mystery of our faith. The Father, the Son and the Holy Spirit are one because they are love and love is the absolute life-giving power. Unity created by love is more than a unit purely physical. The Father gives everything to the Son; the Son receives everything from the Father with gratitude; and the Holy Spirit is like the fruit of this mutual love of the Father and the Son.

Life is to welcome Life.

What is our vocation? To live the life of the Trinity: there is no other vocation than this. Each of us is called to live the life of God and the life of God is the Holy Trinity. Our vocation is this. It is not to teach, to do a job, to work in the house or to look after the children. Our vocation is not even the simple prayer. Our vocation is God himself, to be in Him, to live Him. Our vocation calls us to this: to believe in love, to accept it, to live it.

Who, at least once in the day, does not make the sign of the cross or doesn’t recite the Lord’s Prayer? These are signs which indicate our natural belonging to God, who wants to make us divine like him. The Saints had well understood that, living their own life embodying the model of Trinitarian love along the roads of the world, such as S. Francis of Assisi in poverty, St. Pius of Pietrelcina in a paternal way, Mother Teresa of Calcutta in charity, St. Therese of Lisieux secretly behind the grates of a cloistered monastery, and the Martins, the parents of the Saint of Lisieux, in the family.

Among all the Saints shines the Virgin Mary, the creature closest to the Holy Trinity: daughter of the Father, Mother of the Son, Spouse of the Holy Spirit. The Virgin Mary, in her docile humility, has become the humble servant of Love. She has been able to accept the will of the Father, thus conceiving the Son by the Holy Spirit. In her, the Almighty, has been able to build a temple worthy of Him, making her the model and the image of the Church, the house of communion for every man and woman.

May Mary, mirror of the Trinity, help us to grow in faith and to welcome into our lives the Trinitarian mystery, a mystery that speaks of love, acceptance and communion.

May the Consecrated Virgin be an example for us. They in the everyday life guard the call to holiness through a simple life with a “profane” job. With their style of life they make Christ present everyday so to transform the world according to the Heart of God -Trinity. These women do this especially through the practice of the evangelical recommendations. In fact, *“The consecrated life is thus called constantly to deepen the gift of the evangelical counsels with a love which grows ever more genuine and strong in the Trinitarian dimension: love for Christ, which leads to closeness with him; love for the Holy Spirit, who opens our hearts to his inspiration; love for the Father, the first origin and supreme goal of the consecrated life. The consecrated life thus becomes a confession and a sign of the Trinity, whose mystery is held up to the Church as the model and source of every form of Christian life”* (St. John Paul II, Apostolic exhortation. Post-Synodal Consecrated Life, n. 21)

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Announcements and Upcoming Events

DUE TO COMPLICATIONS IN TRAVEL FROM AFRICA OUR MISSIONARY APPEAL WILL BE MOVED TO AUGUST. INSTEAD WE WILL DEVOUT THE MONTH TO THE SEMINARY FUND. THIS WEEKEND'S PROCEEDS WILL GO TOWARD THIS AS WELL AS A SECOND COLLECTION AT THE END OF THE MONTH. IF YOU DO NOT REGULARLY USE ENVELOPS PLEASE TAKE A DESIGNATED ENVELOPE FROM THE PEW FOR THIS PURPOSE. THANK YOU AND OUR FUTURE PRIESTS THANK YOU!



The Lafayette Cursillo community will host a Cursillo family picnic [on Sunday, June 30, 2019 from 1:00 pm till 5:00 pm](#) at the home of Von & Terry Keech. Their address is 3541 US Highway [52 South, Lafayette, Indiana 47905-9399](#). The Lafayette Cursillo community will provide chicken and hot dogs along with table service and some drinks.

For those attending, please consider bringing the following;

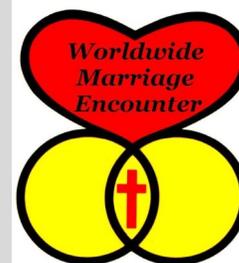
Last name beginning with A thru S, bring a side dish, vegetables or salad

Last name beginning with T thru Z bring a dessert

Please bring your favorite lawn chair.

All Cursillistas and friends are invited to attend. For more information please contact Yvonne Keech 765 479 2745 or [von-keech@hotmail.com](mailto:yon-keech@hotmail.com) OR Jeff & Marlene Jarboe [765 567 2216](tel:7655672216) or jmj357mmj@gmail.com

We would not expect a car, or a house heating/air conditioning system to run for years without any servicing, so why do we expect our marriage relationship to keep running smoothly without a little maintenance? The Worldwide Marriage Encounter Weekend gives married couples the tools to keep their relationship in top running condition. Future Marriage Encounter Weekends will be at Our Lady of Fatima Retreat House, Indianapolis, from 1-3 November 2019, and from 24-26 April 2020, and at Mount Saint Francis Centre for Spirituality, New Albany, from 16-18 August 2019, and from 7-9 February 2020. Visit www.wwme.org <<http://www.wwme.org>> for further information. Quote from a couple who made a Marriage Encounter Weekend after 18 years of marriage: "We were blown out of the water after our Weekend. We didn't fully appreciate that our Sacrament was a vocation to be cherished and nurtured."

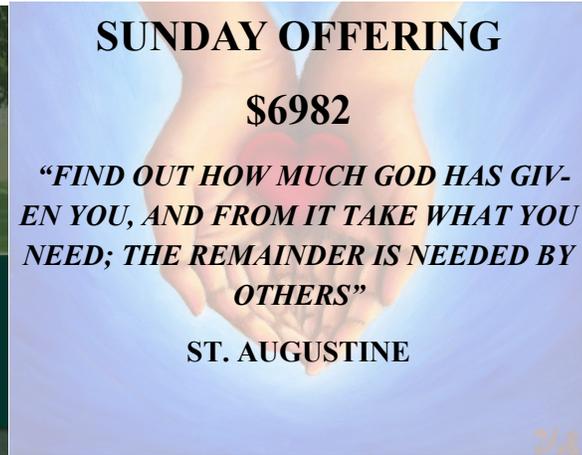


SEMINARIAN FUND APPEAL
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 Return your envelope to your parish or by mail

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 Make your gift online at dol-in.org/sfa



SUNDAY OFFERING

\$6982

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE