THE LANTERN

June 1 - June 7, 2020 / Volume 2. Issue 7
The Magazine of Holy Cross and Immaculate Conception Parishes

This coming Sunday we celebrate the Most Holy Trinity

THE TRINITY:
A MYSTERY TO BE PONDERED NOT SOLVED

Each Issue Featuring
CATHOLIC NEWS
DAILY READINGS
LIVES OF THE SAINTS
DEVOTIONAL PRAYERS
SPIRITUAL TEXTS
PUZZLES ACTIVITIES

Image of the Trinity from Holy Trinity Church in the Diocese of Cleveland
June 1, 2020

Dear Parishioners and Readers,

Well, it is issue seven of THE LANTERN. And once again we are replete with scripture, spiritual writings, lives of the saints, Catholic news, a pastor’s column, puzzles, trivia and and great photos. For those new to THE LANTERN welcome!

This issue’s cover features a beautiful image of the Most Holy Trinity, Father, Son, and Holy Spirit. That image is found on the apse of Holy Trinity Church, located in the Diocese of Cleveland, in Lorain, Ohio. This beautiful work of art was painted in 1946 by local artist Romeo Celieghin who has been dubbed “The Michelangelo of Cleveland.” His work adorns many local churches there. At full view (found elsewhere in this issue), this huge artwork features God the Father, Son and Holy Spirit flanked by a heavenly host of ornately cloaked saints and angels in a rich field of clouds and stars. It is painted on the concave plaster wall that becomes the apse (curved ceiling), above the main altar. Sadly, Holy Trinity Church was closed in 2009, during a downsizing of the Diocese of Cleveland.

In the “Sightings” section (pp.20-21) I will show images founded in different churches, hither and yon, that articulate an artistic expression of our greatest spiritual mystery, the Holy Trinity. This Trinity, this great mystery, which was revealed to us, tells us that our God, is one God, but known to us in three Divine Persons: Father, Son, and Holy Spirit. This is a mystery to be pondered, not solved; it’s in that pondering that the beauty of God can become more fully known to us.

Enjoy this issue of THE LANTERN.

Yours in Christ,
Fr. James Lentini
Pastor
PASTOR’S COLUMN

THE MYSTERY OF THE MOST HOLY TRINITY

From Ellery Queen to Lt. Columbo, TV detectives encourage us to solve mysteries; our Faith however encourages us not to solve mysteries but to ponder them. The Trinity is one of those mysteries.

By Fr. James Lentini, Pastor

As the Universal Church prepares to celebrate, on June 7, “The Solemnity of the Most Holy Trinity,” (a.k.a. “Trinity Sunday”) it would be in proper measure that this column be dedicated to the great mystery of our faith: The Most Holy Trinity – God the Father, God the Son and God the Holy Spirit. In the practice of the Catholic faith, the faithful people of God, profess their faith by reciting the Nicene Creed. And when they do that, they say, “I believe in one God”. The faithful then go on to pray “I believe” in “the Father, the almighty”, in “the only Son of God” who is “God from God”, and in “the Holy Spirit, the Lord, the giver of life”. One might ask that if there is a “God the Father”, “God the Son” and “God the Holy Spirit,” isn’t that three Gods? That is a great question and FYI, the answer is no.

Trinity College. Time to get an education in Trinity! 1968, Buffalo Springfield famously sang, “There’s something happening here, what it is ain’t exactly clear.” While they weren’t speaking of the Trinity, they could have been. The Trinity is one of the deepest and hardest to grasp truths of our Catholic faith. Much has been written on the subject, but it doesn’t even scratch the surface.

Big Stuff. So, what do we know? Well, the Catechism of the Catholic Church tells us that “[The Trinity] is the most fundamental and essential teaching in the hierarchy of the truths of faith.” In other words, the Trinity is big stuff in our faith. It is not an add-on; it is not a nice-sounding platitude; and it is not something to be trifled with. The Church has a lot to say about the Trinity and while it might not be the most exciting reading, I commend reading the Catechism of the Catholic Church #232-267, which sheds light on our belief about the Holy Trinity, and the nature of God.

Of Trinity and Laverne and Shirley. In its explanation and understanding of the Trinity, the Church has taught from the very beginning that there is one God in three Divine Persons. You might very well say these numbers do not make any sense – how can one be three and how can three-be-one? The problem for us is that when we go down the route of “three vs. one,” and “one vs. three” we are trying to do math (by which any explanation of this would be impossible) when in fact we should be doing metaphysics — which is the study of things beyond the physical world. But, without studying metaphysics in depth, how is one to understand this great mystery? Well, the cheat-answer to all of this is to simply ponder the Trinity, say

continued on Page 22
DAILY READINGS

Each day during the week, stop for a moment, pause and take a good listen to the word of God

---

**Monday, June 1**

**Memorial of the Blessed Virgin Mary, Mother of the Church**

**Genesis 3:9-15, 20**

After Adam had eaten of the tree, the LORD God called to him and asked him, “Where are you?” He answered, “I heard you in the garden; but I was afraid, because I was naked, so I hid myself.” Then he asked, “Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!” The man replied, “The woman whom you put here with me—she gave me fruit from the tree, and so I ate it.” The LORD God then asked the woman, “Why did you do such a thing?” The woman answered, “The serpent tricked me into it, so I ate it.”

Then the LORD God said to the serpent:

“Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel.” The man called his wife Eve, because she became the mother of all the living.

**Psalm 87**

His foundation upon the holy mountains the LORD loves: The gates of Zion, more than any dwelling of Jacob.

R. Glorious things are told of you, O city of God.

Glorious things are said of you, O city of God! And of Zion they shall say: “One and all were born in her; And he who has established her is the Most High LORD.”

R. Glorious things are told of you, O city of God.

They shall note, when the peoples are enrolled: “This man was born there.” And all shall sing, in their festive dance: “My home is within you.”

R. Glorious things are told of you, O city of God.

**Gospel - St. John 19:25-34**

Standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the Scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately Blood and water flowed out.

---

**Tuesday, June 2**

**2nd Letter of St. Peter 3:12-15,17-18**

Beloved: Wait for and hasten the coming
of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells.

Therefore, beloved, since you await these things, be eager to be found without spot or blemish before him, at peace. And consider the patience of our Lord as salvation.

Therefore, beloved, since you are forewarned, be on your guard not to be led into the error of the unprincipled and to fall from your own stability. But grow in grace and in the knowledge of our Lord and savior Jesus Christ. To him be glory now and to the day of eternity. Amen.

Psalm 90

Before the mountains were begotten and the earth and the world were brought forth, from everlasting to everlasting you are God.

R. In every age, O Lord, you have been our refuge.

You turn man back to dust, saying, “Return, O children of men.” For a thousand years in your sight are as yesterday, now that it is past, or as a watch of the night.

R. In every age, O Lord, you have been our refuge.

Seventy is the sum of our years, or eighty, if we are strong. And most of them are fruitless toil, for they pass quickly and we drift away.

R. In every age, O Lord, you have been our refuge.

Fill us at daybreak with your kindness, that we may shout for joy and gladness all our days. Let your work be seen by your servants and your glory by their children.

R. In every age, O Lord, you have been our refuge.

Gospel - St. Mark 12:13-17

Some Sadducees, who say there is no resurrection, came to Jesus and put this question to him, saying, “Teacher, Moses wrote for us, If someone’s brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother. Now there were seven brothers. The first married a woman and died, leaving no descendants. So the second brother married her and

Psalm 123

To you I lift up my eyes who are enthroned in heaven. Behold, as the eyes of servants are on the hands of their masters.

R. To you, O Lord, I lift up my eyes.

As the eyes of a maid are on the hands of her mistress, So are our eyes on the LORD, our God, till he have pity on us.

R. To you, O Lord, I lift up my eyes.

Gospel - St. Mark 12:18-27

Some Sadducees, who say there is no resurrection, came to Jesus and put this question to him, saying, “Teacher, Moses wrote for us, If someone’s brother dies, leaving a wife but no child, his brother must take the wife and raise up descendants for his brother. Now there were seven brothers. The first married a woman and died, leaving no descendants. So the second brother married her and
died, leaving no descendants, and the third likewise. And the seven left no descendants. Last of all the woman also died. At the resurrection when they arise whose wife will she be? For all seven had been married to her.” Jesus said to them, “Are you not misled because you do not know the Scriptures or the power of God? When they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven. As for the dead being raised, have you not read in the Book of Moses, in the passage about the bush, how God told him, I am the God of Abraham, the God of Isaac, and the God of Jacob? He is not God of the dead but of the living. You are greatly misled.”

---

**Thursday, June 4**

2nd Letter to St. Timothy 2:8-15

Beloved: Remember Jesus Christ, raised from the dead, a descendant of David: such is my Gospel, for which I am suffering, even to the point of chains, like a criminal. But the word of God is not chained. Therefore, I bear with everything for the sake of those who are chosen, so that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This saying is trustworthy:

If we have died with him we shall also live with him; if we persevere we shall also reign with him. But if we deny him he will deny us. If we are unfaithful he remains faithful, for he cannot deny himself.

Remind people of these things and charge them before God to stop disputing about words. This serves no useful purpose since it harms those who listen. Be eager to present yourself as acceptable to God, a workman who causes no disgrace, imparting the word of truth without deviation.

Psalm 25

Your ways, O LORD, make known to me; teach me your paths, Guide me in your truth and teach me, for you are God my savior.

R. Teach me your ways, O Lord.

Good and upright is the LORD; thus he shows sinners the way. He guides the humble to justice, he teaches the humble his way.

R. Teach me your ways, O Lord.

**Gospel - St. Mark 12:28-34**

One of the scribes came to Jesus and asked him, “Which is the first of all the commandments?” Jesus replied, “The first is this: Hear, O Israel! The Lord our God is Lord alone! You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these.” The scribe said to him, “Well said, teacher. You are right in saying, He is One and there is no other than he. And to love him with all your heart, with all your understanding, with all your strength, and to love your neighbor as yourself is worth more than all burnt offerings and sacrifices.” And when Jesus saw that he answered with understanding, he said to him, “You are not far from the Kingdom of God.” And no one dared to ask him any more questions.

---

**Friday, June 5**

**Memorial of Saint Boniface, Bishop and Martyr**

2nd Letter to St. Timothy 3:10-17

You have followed my teaching, way of life, purpose, faith, patience, love, endurance, persecutions, and sufferings, such as happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. In fact, all who want to live religiously in Christ Jesus will be persecuted. But wicked people and charlatans will go from bad to worse, deceivers and deceived. But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known the sacred Scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus. All Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.

Psalm 119

Though my persecutors and my foes are many, I turn not away from your decrees.

R. O Lord, great peace have they who love your law.

Permanence is your word’s chief trait; each of your just ordinances is everlasting.

R. O Lord, great peace have they who love your law.

Princes persecute me without cause but my heart stands in awe of your word.

R. O Lord, great peace have they who love your law.

Those who love your law have great peace, and for them there is no stumbling block.
R. O Lord, great peace have they who love your law.
I wait for your salvation, O LORD, and your commands I fulfill.
R. O Lord, great peace have they who love your law.
I keep your precepts and your decrees, for all my ways are before you.
R. O Lord, great peace have they who love your law.

**Gospel - St. Mark 12:35-37**
As Jesus was teaching in the temple area he said, “How do the scribes claim that the Christ is the son of David? David himself, inspired by the Holy Spirit, said:

*Psalm 71*
My mouth shall be filled with your praise, with your glory day by day. Cast me not off in my old age; as my strength fails, forsake me not.
R. I will sing of your salvation.

The Lord said to my lord, ‘Sit at my right hand until I place your enemies under your feet.’ David himself calls him ‘lord’; so how is he his son?” The great crowd heard this with delight.

---

**Saturday, June 6**

**2nd Letter to St. Timothy 4:1-8**
Beloved: I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths. But you, be self-possessed in all circumstances; put up with hardship;

But I will always hope and praise you ever more and more. My mouth shall declare your justice, day by day your salvation.
R. I will sing of your salvation.

I will treat of the mighty works of the Lord; O God, I will tell of your singular justice. O God, you have taught me from my youth, and till the present I proclaim your wondrous deeds.
R. I will sing of your salvation.
So will I give you thanks with music on the lyre, for your faithfulness, O my God! I will sing your praises with the harp, O Holy One of Israel!
R. I will sing of your salvation.

**Gospel - St. Mark 12:38-44**
In the course of his teaching Jesus said, “Beware of the scribes, who like to go around in long robes and accept greetings in the marketplaces, seats of honor in synagogues, and places of honor at banquets. They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation.”

He sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, “Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood.”

---

**Sunday, June 7**

**Trinity Sunday**

**Exodus 34:4b-6, 8-9**
Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets. Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD." Thus
the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity." Moses at once bowed down to the ground in worship. Then he said, "If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

Psalm from Deuteronomy 3:52-56

Blessed are you, O Lord, the God of our fathers, praiseworthy and exalted above all forever; And blessed is your holy and glorious name, praiseworthy and exalted above all for all ages.
R. Glory and praise for ever!
Blessed are you in the temple of your holy glory, praiseworthy and glorious above all forever.
R. Glory and praise for ever!

2nd Letter to Corinthians 13:11-13

Brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you. Greet one another with a holy kiss. All the holy ones greet you. The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you.

Gospel - St. John 3:16-18

God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God.

CLICK HERE TO READ DAILY REFLECTIONS ON THE SCRIPTURE BY OUR CLERGY

Word on Fire: From Last Sunday — Bishop Barron's Homily from Solemnity of the Ascension

SUNDAY HOMILY
from Bishop Barron

May 24, 2020
Monday, June 1

**Memorial of Mary, Mother of the Church**

**First reading**
*From the book of Job 29:1-10; 30:1, 9-23*

*Job bewails his affliction*

Job took up his theme anew and said: Oh, that I were as in the months past! as in the days when God watched over me, While he kept his lamp shining above my head, and by his light I walked through darkness; As I was in my flourishing days, when God sheltered my tent; When the Almighty was yet with me, and my children were round about me; When my footsteps were bathed in milk, and the rock flowed with streams of oil;

When I went forth to the gate of the city and set up my seat in the square — Then the young men saw me and withdrew, while the elders rose up and stood; The chief men refrained from speaking and covered their mouths with their hands; The voice of the princes was silenced, and their tongues stuck to the roofs of their mouths.

But now they hold me in derision who are younger in years than I; Whose fathers I should have disdained to rank with the dogs of my flock. Yet now they sing of me in mockery; I am become a byword among them. They abhor me, they stand aloof from me, they do not hesitate to spit in my face! Indeed, they have loosed their bonds; they lord it over me, and have thrown off restraint in my presence.

To subvert my paths they rise up; they build their approaches for my ruin. To destroy me, they attack with none to stay them; as through a wide breach they advance. Amid the uproar they come on in waves; over me rolls the terror.

My dignity is borne off on the wind, and my welfare vanishes like a cloud. One with great power lays hold of my clothing; by the collar of my tunic he seizes me: He has cast me into the mire; I am leveled with the dust and ashes.

I cry to you, but you do not answer me; you stand off and look at me, Then you turn upon me without mercy and with your strong hand you buffet me. You raise me up and drive me before the wind; I am tossed about by the tempest. Indeed I know you will turn me back in death to the destined place of everyone alive.

**Second Reading**
*From a sermon by Saint Sophronius, Bishop*

*Through Mary the Father’s blessing has shone forth on mankind*

Hail, full of grace, the Lord is with you. What joy could surpass this, O Virgin Mother? What grace can excel that which God has granted to you alone? What could be imagined more dazzling or more delightful? Before the miracle we witness in you, all else pales; all else is inferior when compared with the grace you have been given. All else, even what is most desirable, must take second place and enjoy a lesser importance.

The Lord is with you. Who would dare challenge you? You are God’s mother; who would not immediately defer to you and be glad to accord you a greater primacy and honor? for this reason, when I look upon the privilege you have above all creatures, I extol you with the highest praise: Hail, full of grace, the Lord is with you. On your account joy has not only graced men, but is also granted to the powers of heaven.

Truly, you are blessed among women. For you have changed Eve’s curse into a blessing; and Adam, who hitherto lay under a curse, has been blessed because of you.

Truly, you are blessed among women. Through you the Father’s blessing has shone forth on mankind, setting them free of their ancient curse.

Truly, you are blessed among women, because through you your forbears have found salvation. For you were to give birth to the Savior who was to win them salvation.
Truly, you are blessed among women, for without seed you have borne, as your fruit, him who bestows blessings on the whole world and redeems it from that curse that made it sprout thorns.

Truly, you are blessed among women, because, though a woman by nature, you will become, in reality, God’s mother. If he whom you are to bear is truly God made flesh, then rightly do we call you God’s mother. For you have truly given birth to God.

Enclosed within your womb is God himself. He makes his abode in you and comes forth from you like a bridegroom, winning joy for all and bestowing God’s light on all.

You, O Virgin, are like a clear and shining sky, in which God has set his tent. From you he comes forth like a bridegroom leaving his chamber. Like a giant running his course, he will run the course of his life which will bring salvation for all who will ever live, and extending from the highest heavens to the end of them, it will fill all things with divine warmth and with life-giving brightness.

---

**Tuesday, June 2**

**First Reading**

*From the book of Job 31:1-8; 13-23, 35-37*

*Job’s appeal to the goodness of his life*

Job said: I have made an agreement with my eyes and entertained no thoughts against a maiden.

But what is man’s lot from God above, his inheritance from the Almighty on high? Is it not calamity for the unrighteous, and woe for evildoers? Does he not see my ways, and number all my steps? Let God weigh me in the scales of justice; thus will he know my innocence!

If I have walked in falsehood and my foot has hastened to deceit; If my steps have turned out of the way, and my heart has followed my eyes, or any stain clings to my hands, Then may I sow, but another eat of it, or may my planting be rooted up!

Had I refused justice to my manservant or to my maid, when they had a claim against me, What then should I do when God rose up; what could I answer when he demanded an account?

Did not he who made me in the womb make him? Did not the same One fashion us before our birth?

If I have denied anything to the poor, or allowed the eyes of the widow to languish While I ate my portion alone, with no share in it for the fatherless, Though like a father God has reared me from my youth, guiding me even from my mother’s womb— If I have seen a wanderer without clothing, or a poor man without covering, Whose limbs have not blessed me when warmed with the fleece of my sheep; If I have raised my hand against the innocent because I saw that I had supporters at the gate— Then may my arm fall from the shoulder, my forearm be broken at the elbow! For the dread of God will be upon me, and his majesty will overpower me.

Oh, that I had one to hear my case, and that my accuser would write out his indictment! Surely, I should wear it on my shoulder or put it on me like a diadem; Of all my steps I should give him an account; like a prince I should present myself before him.

**Second Reading**

*From the teachings of Saint Dorotheus, Abbot*

*On false spiritual peace*

The man who finds fault with himself accepts all things cheerfully – misfortune, loss, disgrace, dishonor and any other kind of adversity. He believes that he is deserving of all these things and nothing can disturb him. No one could be more at peace than this man.

But perhaps you will offer me this objection: “Suppose my brother injures me, and on examining myself I find that I have not given him any cause. Why should I blame myself?”

Certainly if someone examines himself carefully and with fear of God, he will never find himself completely innocent. He will see that he has given some provocation by an action, a word or by his manner. If he does find that he is not guilty in any of these ways, certainly he must have injured that brother somehow at some other time. Or perhaps he has been a source of annoyance to some other brother. For this reason he deserves to endure the injury because of many other sins that he has committed on other occasions.

Someone else asks why he should accuse himself when he was sitting peacefully and quietly when a brother came upon him with an unkind or insulting word. He cannot tolerate it, and so he thinks that his anger is justified. If that brother had not approached him and said those words and upset him, he never would have sinned.

This kind of thinking is surely ridiculous and has no rational basis. For the fact that he has said anything at all in this situation breaks the cover on the passionate anger within him, which is all the more exposed by his excessive anxiety. If he wished, he would do penance. He has become like a clean, shiny grain of wheat that, when broken, is full of dirt inside.

The man who thinks that he is quiet and peaceful has within him a passion that he does not see. A brother comes up, utters some unkind word and immediately all the venom and mire that lie hidden within him are spewed out. If he wishes mercy, he must do penance, purify himself and strive to become perfect. He will see that he should have returned thanks to his brother instead of
returning the injury, because his brother has proven to be an occasion of profit to him. It will not be long before he will no longer be bothered by these temptations. The more perfect he grows, the less these temptations will affect him. For the more the soul advances, the stronger and more powerful it becomes in bearing the difficulties that it meets.

**Wednesday, June 3**

**First Reading**

*From the book of Job 32:1-6; 33:1-22*

*Elihu speaks of the mystery of God*

The three men ceased to answer Job, because he was righteous in his own eyes. But the anger of Elihu, son of Barachel the Buzite, of the family of Ram, was kindled. He was angry with Job for considering himself rather than God to be in the right. He was angry also with the three friends because they had not found a good answer and had not condemned Job. But since these men were older than he, Elihu bided his time before addressing Job. When, however, Elihu saw that there was no reply in the mouths of the three men, his wrath was inflamed.

So Elihu, son of Barachel the Buzite, spoke out and said:

![Image](image_url)

I am young and you are very old; therefore I held back and was afraid to declare to you my knowledge. Therefore, O Job, hear my discourse, and hearken to all my words. Behold, now I open my mouth; my tongue and my voice form words. I will state directly what is in my mind, my lips shall utter knowledge sincerely; For the spirit of God has made me, the breath of the Almighty keeps me alive. If you are able, refute me; draw up your arguments and stand forth. Behold I, like yourself, have been taken from the same clay by God. Therefore no fear of me should dismay you, nor should my presence weigh heavily upon you.

But you have said in my hearing, as I listened to the sound of your words: “I am clean and without transgression; I am innocent; there is no guilt in me. Yet he invents pretexts against me and reckons me as his enemy. He puts my feet in the stocks; he watches all my ways!”

In this you are not just, let me tell you; for God is greater than man. Why, then, do you make complaint against him that he gives no account of his doings? For God does speak, perhaps once, or even twice, though one perceive it not. In a dream, in a vision of the night, [when deep sleep falls upon men] as they slumber in their beds, It is then he opens the ears of men and as a warning to them, terrifies them; By turning man from evil and keeping pride away from him, He withholds his soul from the pit and his life from passing to the grave.

Or a man is chastened on his bed by pain and unceasing suffering within his frame, So that to his appetite food becomes repulsive, and his senses reject the choicest nourishment. His flesh is wasted so that it cannot be seen, and his bones, once invisible, appear; His soul draws near to the pit, his life to the place of the dead.

**Second Reading**

*From the homily at the canonization of the martyrs of Uganda by Pope Paul VI*

*The glory of the martyrs—a sign of rebirth*

The African martyrs add another page to the martyrology — the Church’s roll of honor — an occasion both of mourning and of joy. This is a page worthy in every way to be added to the annals of that Africa of earlier which we, living in this era and being men of little faith, never expected to be repeated.

In earlier times there occurred those famous deeds, so moving to the spirit, of the martyrs of Scilli, of Carthage, and of that “white robed army” of Utica commemorated by Saint Augustine and Prudentius; of the martyrs of Egypt so highly praised by Saint John Chrysostom, and of the martyrs of the Vandal persecution. Who would have thought that in our days we should have witnessed events as heroic and glorious?

Who could have predicted to the famous African confessors and martyrs such as Cyprian, Felicity, Perpetua and— the greatest of all—Augustine, that we would one day add names so dear to us as Charles Lwanga and Matthias Mulumba Kalemba and their twenty companions? Nor must we forget those members of the Anglican Church who also died for the name of Christ.

These African martyrs herald the dawn of a new age. If only the mind of man might be directed not toward persecutions and religious conflicts but toward a rebirth of Christianity and civilization! Africa has been washed by the blood of these latest martyrs, the first of this new age (and, God willing, let them be
the last, although such a holocaust is precious indeed). Africa is reborn free and independent.

The infamous crime by which these young men were put to death was so unspeakable and so expressive of the times. It shows us clearly that a new people needs a moral foundation, needs new spiritual customs firmly planted, to be handed down to posterity. Symbolically, this crime also reveals that a simple and rough way of life—enriched by many fine human qualities yet enslaved by its own weakness and corruption—must give way to a more civilized life wherein the higher expressions of the mind and better social conditions prevail.

**Thursday, June 4**

**First Reading**  
*From the book of Job 38:1-30*  
*God confounds Job*

Then the Lord addressed Job out of the storm and said: Who is this that obscures divine plans with words of ignorance? Gird up your loins now, like a man; I will question you, and you tell me the answers!

Where were you when I founded the earth? Tell me, if you have understanding. Who determined its size; do you know? Who stretched out the measuring line for it? Into what were its pedestals sunk, and who laid the cornerstone, While the morning stars sang in chorus and all the sons of God shouted for joy?

And who shut within doors the sea, when it burst forth from the womb; When I made the clouds its garment and thick darkness its swaddling bands? When I set limits for it and fastened the bar of its door, And said: Thus far shall you come but no farther, and here shall your proud waves be stilled!

Have you ever in your lifetime commanded the morning and shown the dawn its place For taking hold of the ends of the earth, till the wicked are shaken from its surface? The earth is changed as is clay by the seal, and dyed as though it were a garment; But from the wicked the light is withheld, and the arm of pride is shattered.

Have you entered into the sources of the sea, or walked about in the depths of the abyss? Have the gates of death been shown to you, or have you seen the gates of darkness?

Have you comprehended the breadth of the earth? Tell me, if you know all: Which is the way to the dwelling place of light, and where is the abode of darkness, That you may take them to their boundaries and set them on their homeward paths? You know, because you were born before them, and the number of your years is great!

Have you entered the storehouse of the snow, and seen the treasury of the hail Which I have reserved for times of stress, for the days of war and of battle? Which way to the parting of the winds, whence the east wind spreads over the earth?

Who has laid out a channel for the downpour and for the thunderstorm a path To bring rain to no man’s land, the unpeopled wilderness; To enrich the waste and desolate ground till the desert blooms with verdure?

Has the rain a father; or who has begotten the drops of dew? Out of whose womb comes the ice, and who gives the hoarfrost its birth in the skies, When the waters lie covered as though with stone that holds captive the surface of the deep?

**Second Reading**  
*From the Moral Reflections on Job*  
*by Saint Gregory the Great, Pope*

*The Church moves forward like the advancing dawn*

Since the daybreak or the dawn is changed gradually from darkness into light, the Church, which comprises the elect, is fittingly styled daybreak or dawn. While she is being led from the night of infidelity to the light of faith, she is opened gradually to the splendor of heavenly brightness, just as dawn yields to the day after darkness. The Song of Songs says aptly: Who is this who moves forward like the advancing dawn? Holy Church, inasmuch as she keeps searching for the rewards of eternal life, has been called the dawn. While she turns her back on the darkness of sins, she begins to shine with the light of righteousness.

This reference to the dawn conjures up a still more subtle consideration. The dawn intimates that the night is over; it does not yet proclaim the full light of day. While it dispels the darkness and welcomes the light, it holds both of them, the one mixed with the other, as it were. Are not all of us who follow the truth in this life daybreak and dawn? While we do some things which already belong to the light, we are not free from the remnants of darkness. In Scripture the Prophet says to God: No living being will be justified in our sight. Scripture also says: In many ways all of us give offense.
When he writes, the night is passed, Paul does not add, the day is come, but rather, the day is at hand. Since he argues that after the night has passed, the day as yet is not come but is rather at hand, he shows that the period before full daylight and after darkness is without doubt the dawn, and that he himself is living in that period.

It will be fully day for the Church of the elect when she is no longer darkened by the shadow of sin. It will be fully day for her when she shines with the perfect brilliance of interior light. This dawn is aptly shown to be an ongoing process when Scripture says: And you showed the dawn its place. A thing which is shown its place is certainly called from one place to another. What is the place of the dawn but the perfect clearness of eternal vision? When the dawn has been brought there, it will retain nothing belonging to the darkness of night. When the Psalmist writes: My soul thirsts for the living God; when shall I go and see the face of God?, does he not refer to the effort made by the dawn to reach its place? Paul was hastening to the place which he knew the dawn would reach when he said he wished to die and to be with Christ. He expressed the same idea when he said: For me to live is Christ, and to die is gain.

**Friday, June 5**

**First reading**

*From the book of Job 40:1-14; 42:1-6*

*Job submits himself to the divine majesty*

The Lord said to Job: Will we have arguing with the Almighty by the critic? Let him who would correct God give answer!

Then Job answered the Lord and said: Behold, I am of little account; what can I answer you? I put my hand over my mouth. Though I have spoken once, I will not do so again; though twice, I will do so no more.

Then the Lord addressed Job out of the storm and said: Gird up your loins now, like a man. I will question you, and you tell me the answers! Would you refuse to acknowledge my right? Would you condemn me that you may be justified?

Have you an arm like that of God, or can you thunder with a voice like his? Adorn yourself with grandeur and majesty, and array yourself with glory and splendor. Let loose the fury of your wrath; tear down the wicked and shatter them. Bring down the haughty with a glance; bury them in the dust together; in the hidden world imprison them. Then will I too acknowledge that your own right hand can save you.

Then Job answered the Lord and said: I know that you can do all things, and that no purpose of yours can be hindered. I have dealt with great things that I do not understand; things too wonderful for me, which I cannot know. I had heard of you by word of mouth, but now my eye has seen you. Therefore I disown what I have said, and repent in dust and ashes.

**Second Reading**

*From a letter by Saint Boniface, Bishop and Martyr*

*The careful shepherd watches over Christ’s flock*

In her voyage across the ocean of this world, the Church is like a great ship being pounded by the waves of life’s different stresses. Our duty is not to abandon ship but to keep her on her course.

The ancient fathers showed us how we should carry out this duty: Clement, Cornelius and many others in the city of Rome, Cyprian at Carthage, Athanasius at Alexandria. They all lived under emperors who were pagans; they all steered Christ’s ship—or rather his most dear spouse, the Church. This they did by teaching and defending her, by their labors and sufferings, even to the shedding of blood.

I am terrified when I think of all this. Fear and trembling came upon me and the darkness of my sins almost covered me. I would gladly give up the task of guiding the Church which I have accepted if I could find such an action warranted by the example of the fathers or by holy Scripture.

Since this is the case, and since the truth can be assaulted but never defeated or falsified, with our tired mind let us turn to the words of Solomon: Trust in the Lord with all your heart and do not rely on your own prudence. Think on him in all your ways, and he will guide your steps. In another place he says: The name of the Lord is an impregnable tower. The just man seeks refuge...
in it and he will be saved.

Let us stand fast in what is right and prepare our souls for trial. Let us wait upon God’s strengthening aid and say to him: O Lord, you have been our refuge in all generations.

Let us trust in him who has placed this burden upon us. What we ourselves cannot bear let us bear with the help of Christ. For he is all-powerful and he tells us: My yoke is easy and my burden is light.

Let us continue the fight on the day of the Lord. The days of anguish and of tribulation have overtaken us; if God so wills, let us die for the holy laws of our fathers, so that we may deserve to obtain an eternal inheritance with them.

Let us be neither dogs that do not bark nor silent onlookers nor paid servants who run away before the wolf. Instead let us be careful shepherds watching over Christ’s flock. Let us preach the whole of God’s plan to the powerful and to the humble, to rich and to poor, to men of every rank and age, as far as God gives us the strength, in season and out of season, as Saint Gregory writes in his book of Pastoral Instruction.

---

**Saturday, June 6**

*First reading*

*From the book of Job 42:7-17*

*Job is justified by God and his enemies are refuted*

And it came to pass after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “I am angry with you and with your two friends; for you have not spoken rightly concerning me, as has my servant Job. Now, therefore, take seven bullocks and seven rams, and go to my servant Job, and offer up a holocaust for yourselves; and let my servant Job pray for you; for his prayer I will accept, not to punish you severely. For you have not spoken rightly concerning me, as has my servant Job.” Then Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did as the Lord had commanded them. And the Lord accepted the intercession of Job.

Also, the Lord restored the prosperity of Job, after he had prayed for his friends; the Lord even gave to Job twice as much as he had before. Then all his brethren and his sisters came to him, and all his former acquaintances, and they dined with him in his house. They consoled with him and comforted him for all the evil which the Lord had brought upon him; and each one gave him a piece of money and a gold ring.

Thus the Lord blessed the latter days of Job more than his earlier ones. For he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. And he had seven sons and three daughters, of whom he called the first Jemimah, the second Keziah, and the third Keren-happuch. In all the land no other women were as beautiful as the daughters of Job; and their father gave them an inheritance among their brethren.

After this, Job lived a hundred and forty years; and he saw his children, his grandchildren, and even his great-grandchildren. Then Job died, old and full of years.

*Second reading*

*From the Exposition on John by Saint Thomas Aquinas, Priest*

*The way to come to true life*

Christ himself is the way, and therefore he says: I am the way. This certainly is eminently right for through him we have access to the Father.

Since this way is not separate from its end, but joined to it, he adds the truth and the life; thus he is himself at once both the way and the goal. In his human nature he is the way, and in his divine nature he is the goal. Therefore, speaking as man he says: I am the way; and speaking as God he adds: the truth and the life. These two words are an apt description of this goal.

For this goal is the object of human desire, and a man desires two things above all. In the first place he wants to know the truth, which is peculiar to him; and secondly he wants to continue to exist, which is common to all things. Christ is the way by which we come to know truth, though he is also that truth: Lead me, O Lord, in truth, and I shall enter into your way. Christ is also the way to come to life, though he is also that life: You have made known the ways of life.

Therefore, he designated the end of this way by truth and life, about which we have spoken above with reference to Christ: First, he himself is life, for life was in him; then, he is truth, because he was the light of men, and light is truth.

If, then, you are looking for the way by which you should go, take Christ, because he himself is the way: This is the way; walk in it. And Augustine says: Make man your way and you shall arrive at God. It is better to limp along the way than stride along off the way. For a man who limps along the way, even if he only
makes slow progress, comes to the end of the way; but one who is off the way, the more quickly he runs, the further away is he from his goal.

If you are looking for a goal, hold fast to Christ, because he himself is the truth, where we desire to be. My mouth shall reflect on the truth. If you are looking for a resting place, hold fast to Christ, because he himself is the life. Whoever finds me finds life, and receives salvation from the Lord.

Therefore hold fast to Christ if you wish to be safe. You will not be able to go astray, because he is the way. He who remains with him does not wander in trackless places; he is on the right way. Moreover he cannot be deceived, because he is the truth, and he teaches every truth. And he says: For this I was born and for this I have come, to bear witness to the truth. Nor can he be disturbed, because he is both life and the giver of life. for he says: I have come that they may have life, and have it more abundantly.

---

Sunday, June 7

First reading
From the first letter of the Apostle Paul
to the Corinthians 2:1-16

The great mystery of God’s will

As for myself, brothers, when I came to you I did not come proclaiming God’s testimony with any particular eloquence or “wisdom.” No, I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified. When I came among you it was in weakness and fear, and with much trepidation. My message and my preaching had none of the persuasive force of “wise” argumentation, but the convincing power of the Spirit. As a consequence, your faith rests not on the wisdom of men but on the power of God.

There is, to be sure, a certain wisdom which we express among the spiritually mature. It is not a wisdom of this age, however, nor of the rulers of this age, who are men headed for destruction. No, what we utter is God’s wisdom: a mysterious, a hidden wisdom. God planned it before all ages for our glory. None of the rulers of this age knew the mystery; if they had known it, they would never have crucified the Lord of glory. Of this wisdom it is written:

“Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him.”

Yet God has revealed this wisdom to us through the Spirit. The Spirit scrutinizes all matters, even the deep things of God. Who, for example, knows a man’s innermost self but the man’s own spirit within him? Similarly, no one knows what lies at the depths of God but the Spirit of God.

The Spirit we have received is not the world’s spirit but God’s Spirit, helping us to recognize the gifts he has given us. We speak of these, not in words of human wisdom but in words taught by the Spirit, thus interpreting spiritual things in spiritual terms.

The natural man does not accept what is taught by the Spirit of God. For him, that is absurdity. He cannot come to know such teaching because it must be appraised in a spiritual way. The spiritual man, on the other hand, can appraise everything, though
he himself can be appraised by no one. For, “Who has known the
mind of the Lord so as to instruct him?” But we have the mind of
Christ.

Second reading
From the first letter to Serapion by St. Athanasius, Bishop

Light, radiance and grace are in the Trinity and from the Trinity

It will not be out of place to consider the ancient tradition,
teaching and faith of the Catholic Church, which was revealed
by the Lord, proclaimed by the apostles and guarded by the
fathers. For upon this faith the Church is built, and if anyone
were to lapse from it, he would no longer be
a Christian either in fact or in name.

We acknowledge the Trinity, holy and perfect,
to consist of the Father, the Son and the Holy
Spirit. In this Trinity there is no intrusion of
any alien element or of anything from outside,
nor is the Trinity a blend of creative and
created being. It is a wholly creative and
energizing reality, self-consistent and
undivided in its active power, for the Father
makes all things through the Word and in the
Holy Spirit, and in this way the unity of the
holy Trinity is preserved. Accordingly, in the
Church, one God is preached, one God who is
above all things and through all things and in
all things. God is above all things as Father, for he is principle and
source; he is through all things through the Word; and he is in all
things in the Holy Spirit.

Writing to the Corinthians about spiritual matters, Paul traces all
reality back to one God, the Father, saying: Now there are
varieties of gifts, but the same Spirit; and varieties of service, but
the same Lord; and there are varieties of working, but it is the
same God who inspires them all in everyone.

Even the gifts that the Spirit dispenses to individuals are given
by the Father through the Word. For all that belongs to the Father
belongs also to the Son, and so the graces given by the Son in
the Spirit are true gifts of the Father. Similarly, when the Spirit
dwells in us, the Word who bestows the Spirit is in us too, and
the Father is present in the Word. This is the meaning of the text:
My Father and I will come to him and make
our home with him. For where the light is,
there also is the radiance; and where the
radiance is, there too are its power and its
resplendent grace.

This is also Paul’s teaching in his second
letter to the Corinthians: The grace of our
Lord Jesus Christ and the love of God and
the fellowship of the Holy Spirit be with you
all. For grace and the gift of the Trinity are
given by the Father through the Son in the
Holy Spirit. Just as grace is given from the
Father through the Son, so there could be no
communication of the gift to us except in the
Holy Spirit. But when we share in the Spirit,
we possess the love of the Father, the grace of the Son and the
fellowship of the Spirit himself.

ON THE DAY AFTER PENTECOST WE CELEBRATE
MARY AS THE MOTHER OF CHURCH -- HERE'S WHY!
ARE HERESIES OF THE PAST STILL AROUND?

WORD ON FIRE: THE MEANING OF THE TRINITY
LIVES OF THE SAINTS

Let's remember these exemplars of the faith who have gone before. Let's ask their intercession before the Lord, in our need.

**MONDAY JUNE 1**

**ST. JUSTIN THE MARTYR**

PRAY FOR US

St. Justin, born in 100, was one of the most important Christian writers of the second century. He himself tells how his study of all the schools of philosophy led him to Christianity, and how he dedicated his life to the defense of the Christian faith as “the one certain and profitable philosophy.” St. Justin is particularly celebrated for the two Apologies (explanations) that he was courageous enough to address in succession to the persecuting emperors Antoninus Pius and Marcus Aurelius. One of them contains a description of the rites of baptism and the ceremonies of Mass, thus constituting the most valuable evidence that we possess on the Roman liturgy of that era. He was beheaded in Rome in 165. Justin is also referred to as "the Philosopher" and is the patron saint of philosophers.

---

**TUESDAY JUNE 2**

**ST. PETER THE EXORCIST**

PRAY FOR US

There are two Peters mentioned in the Eucharistic Prayer — first St. Peter the Apostle, and then later we hear the names Marcellinus and Peter. This is the story of that particular Peter, also known as St. Peter the Exorcist. Born in the third century, he was a resident of Rome where he helped to convert many future saints to the faith. He was known for his piety and dedication to his work; part of his work was that of an exorcist casting out evil. Of note, he worked with and was martyred with Saint Marcellinus during the persecutions of Diocletian. His name is mentioned in the first Eucharistic prayer. He was martyred in 304 and is buried in the eponymous Ss. Marcellinus and Peter cemetery in Rome.

---

**WEDNESDAY JUNE 3**

**ST. CHARLES LWANGA AND COMPANIONS**

PRAY FOR US

Charles Lwanga and Companions were the first martyrs of Sub-Saharan Africa and were true witnesses of the Christian faith. Charles Lwanga, a catechist and a young leader, was martyred in 1886 with a group of 21 others Christian pages of the royal court, some of whom were still awaiting baptism. King Mwanga, who despised the Christian religion, tried to provoke the young faithful men into immoral acts. But St. Charles Lwanga inspired and encouraged his companions to remain chaste and faithful. This angered the king who then gave orders that St. Charles and all the Christian pages in his service be laid upon a mat, bound, placed onto a pyre and burned. St. Charles last utterance was “Kotanda” meaning “My God.” He and his companions were burned to death on June 3, 1886 at Namugongo, Uganda.
St. Quirinus was the bishop of Sescia (today called Sisak in the nation of Croatia) in the early 4th century. During the persecution of Galerius, he was ordered to sacrifice to pagan gods; he declined. He was arrested, imprisoned, severely beaten, and martyred. During his time in prison he converted his jailer, Marcellus. In 308, St. Quirinus was drowned in the River Raab with a millstone around his neck. He is the saint invoked against evil spirits and demonic possession.

Born into the nobility of seventh century France, St. Genesius was the son of Audastrius and Tranquilla. Through his family’s lineage, he became the Count of Clermont. He was a devoutly faithful young man who became known as a miracle worker because he restored sight to the blind and healed the lame. Using his financial resources, St. Genesius built and richly endowed several churches and religious houses in the area of France around Clermont. He counted Saint Bonitus, Bishop of Clermont and Saint Meneleus, Abbot of Menat, among his friends. He died of natural causes in 725.

St. Gotteschalk, Prince of the Wends (Slavs who lived on the Baltic Shore areas of Germany, near Denmark), denied the faith when his father was slain by Christian Saxons. As a result of his desire to avenge his murdered father, he took up a violent military career serving in the army of King Canute of Denmark. However, Gottschalk later atoned and returned to the faith. He went on to marry King Canute’s daughter. St. Gotteschalk took over his former lands, brought in Saxon monks, and led the building of churches and monasteries. In 1066, in the midst of this work, some pagan (anti-Christian) tribes in the region rebelled and murdered St. Gottschalk on the Elbe River in Lenzen, Prussia. He is the patron saint of lost vocations, princes, linguists and languages.

In 1873, our Blessed Mother twice appeared to Auguste Arnaud in the French village of Saint-Bauzille-de-la-Sylve. Auguste worked in his vineyard, and often on Sunday, he would miss Mass to continue his vineyard labor. Mary’s first apparition to Auguste was on June 8, 1873. She greeted Auguste, saying, “I am the Holy Virgin, do not be afraid.” She told him that he must keep Sunday as a holy day. Auguste, from that point onward, attended Mass on Sundays, never replacing it with work in the vineyard again. From that time on, devotion to Our Lady of Sunday spread as Auguste and many others returned to Sunday observance with a renewed desire to do God’s will.
SIGHTED
AMAZING ARTISTIC IMAGES OF THE MOST HOLY TRINITY

This 6th century painting from Ravenna, Italy, in Saint Vitale’s Basilica, is one of the earliest to depict the Trinity and the Eucharist.

This painting called “Trinity” is by Hendrick van Balen (1575-1632) was a Flemish Baroque painter. His Baroque style shows more human detail on his subjects.

From the cover of this issue, this is the full images of the artistic expression of the Trinity found in the apse of Holy Trinity Church (now closed) in Lorain, Ohio, painted by local artist Romeo Celieghin.
“The Trinity” by Peter Paul Rubens (1577-1640). Rubens was a Flemish artist and diplomat. He is considered the most influential artist of Flemish Baroque tradition.

“The Coronation of the Virgin” shows the Father, Son and Holy Spirit present at Mary’s crowning. It was painted by Jean Fouquet (1420-1481) who was a French painter as well as a master of panel painting and manuscript illumination. He is considered one of the most important painters from the period between the late Gothic and early Renaissance.

“People’s Artist of Ukraine”

“People’s Artist of Ukraine”

“The Holy Trinity” by Pietro Novelli (1603-1647) show the Father, Son, and Holy Spirit with the world in their midst. Novelli was an Italian painter of the Baroque period who was nicknamed “The Raphael of Sicily.”

“The Holy Trinity,” which features God the Father wearing a Papal-style crown, was painted by Artus Wulfert (1581-1641). He was a Flemish painter known for his historical paintings, and those depicting religious imagery.
“oh, it is a mystery” and then go back to binge-watching the “Laverne and Shirley” on Hulu. But that is, in fact, a really lazy way to go.

**How Revealing!** We cannot simply let this matter go unanswered. Yes, the Trinity is a mystery – a mystery that could not have been known by human reason unless it was revealed to us (as Christ did). But, that does not mean that it is something unreasonable or illogical; rather, it is something we can’t fully comprehend because of our human limitations. The simplest way I have heard is put is that the Trinity is not something we know nothing about, but it is something we cannot know everything about. But let’s talk about what we can and do know about the Trinity.

**Down at our Rendezvous, Three’s Company, Too!** Let’s start with the basic point the Church teaches about God: God is the Supreme Being and there is one God in three Divine Persons. This requires some critical thinking: so, let’s doff our regular hats and put on our metaphysical thinking caps. Are they in place? Okay. Now, we can start learning about the Trinity by understanding the basic terms at hand.

**You’ve Got Person-ality.** We can begin with the idea of word “being” (e.g. God is the supreme being, I am a human being) and the word “person.” There is a difference between “being” and “person”: the term “Being” answers the question “What?” while the term “Person” answers the question “Who?” For example, pointing to someone’s mother, the question “What is she?” is answered with, “A human being.” The question of “Who is she?” is answered with, for example, “Susie.” Now, while all persons are beings, not all beings are persons. For example, you are one being and one person, but a dog is one type of being but zero persons. Thus, in the 1970s song “Me and You and a dog Named Boo” – me and you are persons, that dog named Boo is not (boo-hoo). It is because of this understanding that for the better part of a millennium-plus, in English, the “personal” pronouns

---

**A TRINITY HYMN: "HOLY HOLY HOLY" SUNG BY BING CROSBY — LET’S SING WITH BING**
“he” and “she” were reserved for persons, whereas animals -- not fit to use the same pronoun used for God(“He”) -- were referred to as “it”. This distinction and understanding of “persons” emanates from the Catholic teaching that “person” always has to do with relation. So, for the Supreme Being (God) it is the relation within the Trinity that distinguishes the persons (who they are), for human beings, it is our rational soul and body that distinguishes persons (who I am, who you are). Since we are persons created in the image and likeness of God, we are each able to relate to God, person to Persons!

What Can I Say? With this understanding, as regards the Trinity, what we can say about the Trinity? Unequivocally we can say, there is one Being, which is God, and that one Being is in three Persons: there is the Father, Son, and Holy Spirit. This is perfectly logical and right. However, if I were to say to you that there is one God who is three Gods, or one Person who is three persons—that would be illogical. But one Being and three Persons is not a contradiction, it is, in fact, a distinction. Thus, from this we can also say, with certainty, the Father is not the Son or the Holy Spirit, the Son is not the Father or the Holy

WORD ON FIRE: ABOUT CONFIRMATION

A CAUTIONARY NOTE: FIVE TIP ON HOW TO BE EVIL
Spirit, and the Holy Spirit is not the Father or the Son. We also can say that the Father, Son, and Holy Spirit are equal in majesty and that all are God, each is God and God is each. Yeah, like I said earlier, this is kind of dense. Perhaps a simpler way of putting it is that God is, in the theological sense, relational – the relation of Father, Son and Holy Spirit. And the reason we use those names (Father, Son and Holy Spirit) is that Christ used them and the Church faithfully transmitted what Christ handed-on — and they answer the question “who” very well, as identifying the persons of the Trinity. Who is God? He is the Father. He is the Son, and He is the Holy Spirit?

Of His and Heresies. People frequently have tried to muster a simpler explanation of the Trinity, finding the proper explanation too complicated. People have tried a bricolage of simpler explanations in the past and have fallen into the abyss of heresy (not a nice place to be). The most common shortcut explanation of the Trinity says that the Trinity is merely one God using three different modes. Heresy alert! This is not what the Catholic faith tells us. Saying that Trinity is one God in three “modes” or “three different faces of God” is the ancient heresy called modalism. Modalism is a heresy because it reduces God to a series of functions; it contradicts Scripture repeatedly and would imply that Christ, as God becoming man, was only a face of God – neither really God nor man at all.

Think of it this way -- and since Father’s Day is approaching. I’ll address this to the men: if you are out with your wife and someone asks you “Who is that woman with you”, you might say, “She is my wonderful wife Susie!” I doubt very much that you would say -- nor would your wife appreciate you saying -- “She is a homemaker; she is a driver of our kids; and she is a cook.” I think your wife would cry “Heresy!” to say the least. That is the problem of modalism – it visits a series of roles or tasks as defining a person, when a person is by definition, more than the sum of what he/she does.

Complex Simplicity. In sum, while the Blessed Trinity is not the most energizing topic, and while at times it may seem semantic, it is, in fact fundamental to our understanding of God. Unlike other topics in the Catholic faith where we find many nuances or ways of expositing the Church’s teachings, the Trinity – while as broad as all creation – finds us with limited ways and words to grasp its truth. St. Patrick, tradition tells us, used a shamrock to express the three-ness and one-ness of the Trinity. While this was an incomplete way to express a complex idea, it certainly gives us a good understanding of the oxymoronic “complex simplicity” of God. It shows us that God is complex enough that we cannot fully understand his Trinity, yet simple enough that we are able to accept, believe and follow God: Father, Son and Holy Spirit (Trinity) throughout our lives as our faith continues to seek understanding.

Ponder What’s Beyond. So, when we explore this mystery of the Trinity, let’s not treat it like a mystery on TV detective show. Sure, when you watch “Murder, She Wrote,” “Columbo” and any “Sherlock Holmes” movie, you expect the mystery to be solved. The Trinity isn’t that type of mystery. The Most Holy Trinity of God the Father, Son, and Holy Spirit is a revealed truth, but it is a mystery, that cannot be fully understood. Or as I like to express it: The Trinity is a mystery to be pondered, not a mystery to be solved. It is in the pondering, prayer and reflection on the Most Holy Trinity of God that we can grow and be fulfilled in our awareness and understanding of God. It opens our eyes and nourishes our soul as we seek in faith something that is beyond our physical world, but not beyond our spiritual desire. So, this Trinity Sunday, I commend you to ponder the Most Holy Trinity, and in doing so, draw closer to the knowledge and the love of God – Father, Son, and Holy Spirit.

**DAILY REFLECTIONS BY OUR CLERGY**

During the time when the faithful are challenged by an ongoing health crisis, the clergy serving our Parishes are providing Daily Reflections on the scriptures for the faithful.

-Click here to see the latest Daily Reflections-
PUZZLE PAGE

CLICK ON THE PUZZLE IMAGE BELOW TO TRY TO SOLVE "THE PEOPLE IN THE NEW TESTAMENT" CROSSWORD PUZZLE ONLINE

or Click to go to Puzzle Website and download a PDF of the puzzle
if you do this, look at left of that webpage under "Print Option" to select to print to printer or make a PDF
ACTIVITIES
TEST YOU CATHOLIC TRIVIA SKILLS
ON THIS CHALLENGING TRIVIA QUIZ!

CLICK THE IMAGE BELOW TO PLAY

FAMOUS FOLKS IN THE
CHURCH!

See if you can identify these people that are encountered in the Catholic Church.

START

Catholic Trivia
CATHOLIC NEWS

A VICTORY FOR THE FAITHFUL...
Maryland County Reverses Itself on Ban on Catholics Receiving Communion

[Catholic News Agency (CNA) Report, May 28, 2020] Howard County, Maryland, has reversed a policy that banned consumption of any food or drink during religious services, effectively preventing the licit celebration of Mass.

A county spokesman told CNA May 28 the prohibition will be removed, and faith leaders will be consulted on future guidelines for church reopenings amid the coronavirus pandemic.

On Tuesday, Howard County Executive Calvin Ball issued an executive order declining reopening regulations and conditions for houses of worship and other entities deemed “non-essential” by the state of Maryland.

“There shall be no consumption of food or beverage of any kind before, during, or after religious services, including food or beverage that would typically be consumed as part of a religious service,” that order said. The executive order was due to go into effect May 29.

On Wednesday, the Archdiocese of Baltimore said it had “serious concerns” about the policy, and that the “Eucharist is central to the faith lives of Catholics.”

The consumption of the consecrated species at Mass, at least by the celebrant, is an integral part of the Eucharistic rite. Rules prohibiting even the celebrating priest from receiving the Eucharist would ban the licit celebration of Mass by any priest.

After CNA reported on Wednesday about the terms of Howard County’s executive order, and the archdiocese responded, the policy was reversed.

“As we move closer to a full Phase 1 Reopening, we will be lifting food consumption restrictions for faith institutions. We are currently working through the next wave of policy changes and are continually analyzing the criteria for reopening and the need for temporary restrictions,” Howard County spokesperson Scott Peterson told CNA May 28.

“Now that Governor Hogan announced a modified reopening of restaurants yesterday, Howard County is revisiting all food consumption restrictions,” Peterson added.

Peterson added that the county will “continue to work with our faith leaders to provide guidelines that will allow residents to worship safely and all religious leaders to resume practices safely.”

“We continue to evaluate best practices and consider recommendations across all faith institutions,” he said, noting that the Archdiocese of Baltimore had already published its own plans for the safe reopening of their churches and the resumption of public Masses.

“We will consider these guidelines, as well as any other guidelines or recommendations for re-opening provided by other religious leaders or institutions, in adopting a plan for the County’s move into full Phase 1 Reopening and, when appropriate, into Phase 2.”

A spokeswoman for the Archdiocese of Baltimore said Thursday that she was “very pleased” by the county’s policy reversal.

“We are grateful to County Executive Ball and his team for working closely with our community and many others to ensure the health and safety of all while respecting essential elements of our faith traditions,” Mary Ellen Russell of the Baltimore archdiocese told CNA.

“These are uncharted waters for all in leadership, and it is essential that we continue to work together for the common good,” she added.
Mexican State Passes Pro-Life Education Law

(May 26, 2020 - CNA) The Mexican state legislature of Nuevo Leon passed an education reform bill May 21 to foster a “respect for life from conception to natural death” in students.

The law reflects the state constitution, which affirms that “the state recognizes, protects and defends the right to life that every human being has. From the moment of conception that life comes under the protection of the Law and is considered as having been born with regards to all corresponding legal effects until its natural death.”

The new bill also calls for the “inclusion, through the development of special training, programs for the employment of people with some kind of disability.”

State legislator Juan Carlos Leal, who introduced the education reform bill, said the law will “definitely have a big impact especially on the values of Mexican citizens.” “We want to create a new generation of students that have values and respect, which unfortunately in Mexico, we have seen is being lost,” he explained.

The director of the ConParticipación platform, Marcial Padilla, stressed the importance of incorporating pro-life principles into constitutions and laws, including the United Nations Universal Declaration on Human Rights or the Inter-American Convention on Human Rights.

“The initiative to recognize the right to life in education will help young people, adolescents and children learn to appreciate human life,” Padilla said.

The pro-life leader said he is hopeful the reform bill will “help reduce suicide rates, reduce addictions and will also help young people understand that abortion is not an option.”

Above all, students “will be able to know that abortion is always an attack on human life,” he said.

Fr. José Manuel Suazo Reyes, director of the communications office of the Archdiocese of Xalapa, welcomed the passage of the law in a May 24 letter on behalf of the archdiocese. He called the law “a very important step in the culture of life,” while noting that “thousands of children are aborted year after year in Mexico City, where killing babies up to 12 weeks gestation is permitted.”
ONLINE GIVING

HERE’S HOW YOU CAN SUPPORT YOUR PARISH ONLINE

During this current lockdown period, with many stuck at home, with the Churches of the Diocese closed, and with public Masses suspended, many people want to know how they can continue to donate to their Parish with their weekly offertory. Many mail in their envelopes or donations, but please be aware that there is also an a way of giving your offertory or other donations by online — electronic — means. Here’s how:

- **Holy Cross Parish** is part of the Faith Direct program, which allows for one-time gifts, or regular giving. You can make a one-time gift or sign up for a Holy Cross - Faith Direct account for even easier access.
- **Immaculate Conception Parish** has a “My Parish Offering” page for weekly offertory or other donations. Just click, fill out the form, and make your donation with a few click.

Click below to access Holy Cross' Faith Direct Online Giving Page

Click below to access Immaculate Conception’s "My Parish Offering" Online Giving Page