

**CLOSING PRAYER:**

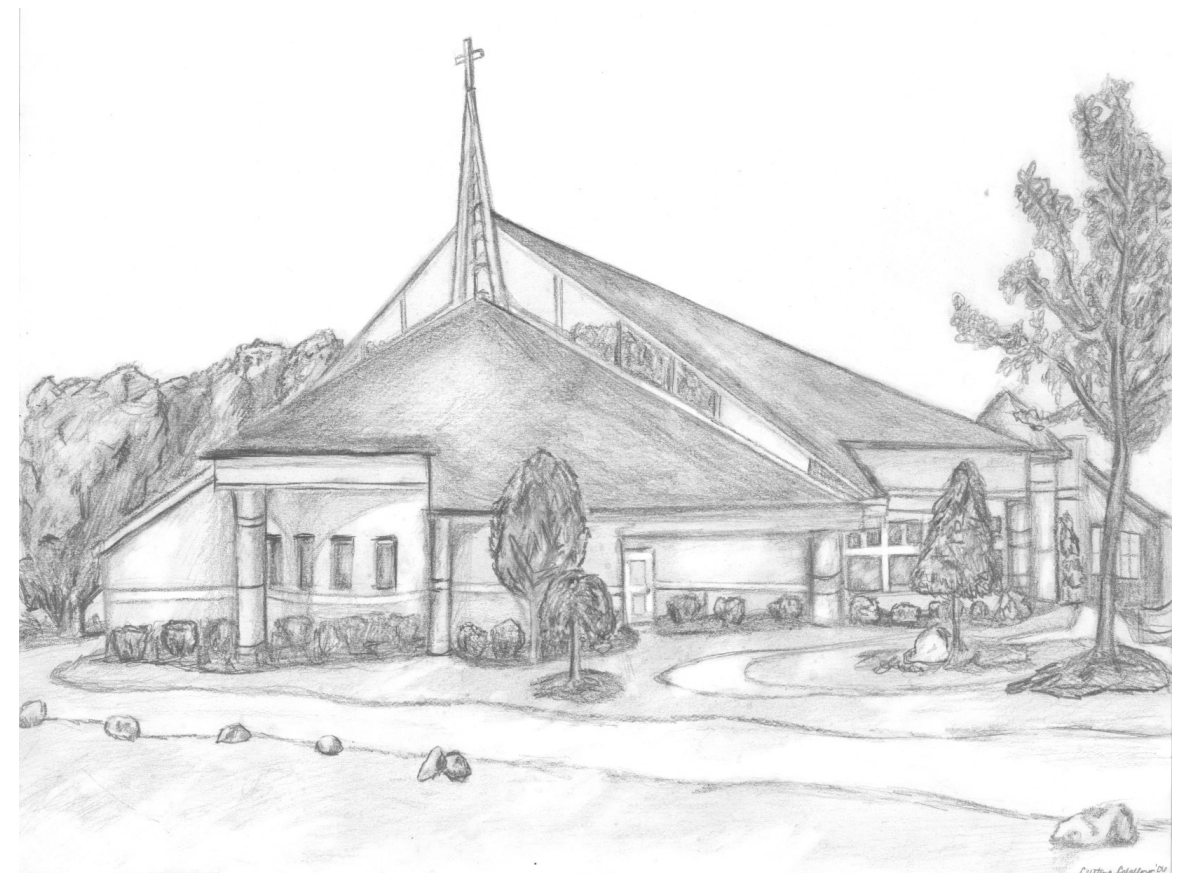
**~ A Prayer to the Trinity ~**

I praise you,  
Father all-powerful.  
I praise you,  
Divine Son, our Lord and Savior.  
I praise you,  
Spirit of Love and Consolation.  
One God, three Persons,  
Triune Unity,  
be near me  
in the temple of my soul.  
Draw me to share  
in your life and love.  
In your kindness  
grant to me  
and to my family  
the riches of your mercy,  
and a share in your blessing,  
that we may come  
to the glory of your Kingdom  
and rejoice in loving you  
for all eternity.  
Amen.

**CAMPUS MINISTRY OFFICE:**

The Campus Ministry Office is located in **Our Lady Chapel**.  
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# Our Lady Chapel



*Our Lady Chapel is a Roman Catholic community founded in the love of the Father, centered in Christ, and rooted in the Holy Cross tenets of building family and embracing diversity. We are united in our journey of faith through prayer and sacrament, and we seek growth through the wisdom of the Holy Spirit in liturgy and outreach, while responding to the needs of humanity.*

**THE FEAST OF THE MOST HOLY TRINITY:**

Each year on the first Sunday after Pentecost we celebrate the Solemnity of the Most Holy Trinity — also known as Trinity Sunday. Although it wasn't until 1334 that Pope John XXII officially established the feast for universal observance in the Western Church, the mystery of the Holy Trinity has been the pulse of the Church's life since the very beginning. The Trinity is “the central mystery of Christian faith and life, and is the source of all the other mysteries of faith” [CCC, #234]. The whole of the Church's life flows from the central belief that the one true God exists as three divine Persons — Father, Son, and Holy Spirit. Since the very beginning of time, God has gradually revealed and communicated the truth of who he is as Trinitarian through what he has done in salvation history [see CCC, #53-67]. Although God gradually revealed himself throughout different stages of the Old Testament period of salvation history, we had no way of knowing the full truth of God's inner life of the Trinity before the time of Christ, since this mystery of our faith is “inaccessible to human reason alone...before the Incarnation of God's Son and the sending of the Holy Spirit” [CCC, #237].

In his encyclical *Spe Salvi*, Pope Benedict XVI poses a challenging question: “So now we must ask explicitly: is the Christian faith also for us today a life-changing and life-sustaining hope which shapes our life in a new way, or is it just ‘information’” [#10] that doesn't change us? Furthermore, what difference does this central mystery of our faith make in our daily lives?

Trinity Sunday is an invitation to remember that “being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction” [see *Deus Caritas Est*, #1]. In revealing himself as Trinitarian, God hasn't merely shared impersonal facts about himself; rather, God has shared himself with us, and has invited us into his own inner life and communion of love, which alone is the origin, goal, and meaning of our life. “By sending his only Son and the Spirit of Love in the fullness of time, God has revealed his innermost secret: God himself is an eternal exchange of love, Father, Son and Holy Spirit, and he has destined us to share in that exchange” [CCC, #221]. On Trinity Sunday, the Church proclaims the truth about God — that God is love [see 1 John 4:8] — and the truth about us: we are made for this love. We eternally belong to God — we have an eternal home!

—taken from the writings of Carolyn Leatherman, which appear on the

**SATURDAY EVENING MASS RESUMES:**

Saturday evening Mass has resumed. We have had a number of people again express interest in our having this Mass, and with the coming of the summer months, many people look forward to having the opportunity to attend Mass on Saturday evening. **We look forward to having you join us once again for this celebration of the Eucharist.** The Saturday Evening Mass will not be live-streamed, and will continue as long as it is supported by attendance. God bless you.

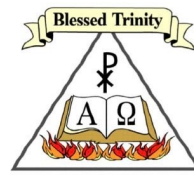
**BACK TO THE BALLPARK:**

Our Lady Chapel is going back to the ballpark. Join us on Friday, July 15<sup>th</sup> as we head to Classic Park in Eastlake to watch the Lake County Captains attempt to slay the Dayton Dragons at 7:00 PM. Tickets are \$25.00 each and include game ticket, picnic dinner and postgame fireworks. The picnic begins at 6:30 PM and will continue until 8 PM. Sign up on the easel in the narthex. Final day to RSVP is Sunday, June 26

**MYSTERY OF GRACE:**

I do not at all understand the mystery of grace—only that it meets us where we are but doesn't leave us where it found us.

—Anne Lamott

**PRAYER REQUESTS:**

Jesus calls us to pray for one another. Please keep all these people in your prayers.

**PRAYERS FOR THE SICK:**

- For Dale Rusnik, uncle of Jakob Bennish ['30], who is undergoing treatment for many medical issues.
- For Sabrina Hood Kumer, who is recovering from Brain Surgery to remove a cancerous tumor.
- For Ann Griggs, mother of Father Gabe Griggs, C.S.C., who is under the care of hospice.
- For Liz Rybka, who is undergoing treatment for Gastric Cancer.
- For Rick Coyne, Sr., father of Rick Coyne ['82], grandfather of Nathan ['13] and Brendan ['14] who is recovering from hip replacement surgery.
- For Tricia Ashkettle, who is undergoing treatment for brain cancer.

**FOR THE DECEASED:**

- For Herb Pahoresky, grandfather of Rebecca ['19], Joseph ['21], and Eve ['22].
- For Sister Joanne Bonczek, S.N.D.
- For Wayne Nielson, grandfather of Victoria ['22] and Nathaniel ['25] Dulzer
- For Brother Larry Stewart, C.S.C.
- For Joseph Portale
- For Robert Dubbs ['74]
- For Robert Nicholas ['50], brother of Dick Nicholas ['56]
- For Chuck Guthrie ['53], brother of Jack Guthrie ['50]
- For Thomas Gitzinger ['56]
- For Patrick Sullivan ['58], brother of Don Sullivan ['54]
- For Thomas Rejent ['55]
- For Matthew Noeth, son of David Noeth ['79], brother of Jessica Noeth ['07], nephew of Gregory Noeth ['76].
- For Anna Cottrell, grandmother of Kathrine Rankin ['20].
- For Walter Lazuka, Sr., father of Walter ['86], Chris ['88], Joseph ['89], Steve ['91], and Scott ['93] Lazuka, grandfather of Alex ['27] and Sophie ['28] Lazuka.
- For Tom Armagno, father of Tom ['05], Robert ['07], Daniel ['10], and Joe ['14] Armagno.
- For Frank Calo, brother-in-law of LS associate, Nina Prusock.
- For Joseph Malesic, father of Bishop Edward Malesic.
- For Brother Donald Morgan, C.S.C.

**PRAYERS FOR OTHERS:**

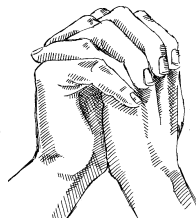
- For our country. With God's help may be more courageous in confronting the issues that surround us.
- For the people of the Ukraine and the people of Russia; for an end to the war; and for all people of the world to work more ardently for peaceful resolutions to political and social issues.
- For a family going through a difficult time.
- For an end to violence and racial injustice in our society.
- For a growth in awareness of the blessing of family life.
- For all those struggling with various addictions.
- For an end to sexual abuse and lack of respect for human persons.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For all service men and women serving our country, and for their families.

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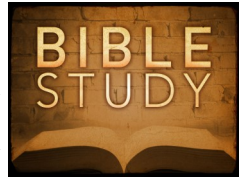
**PRAYERS FOR THE SICK:**

- For Brother Philip Smith, C.S.C., who is recovering from Surgery.
- For August Speziale, son of Aquatics Director, Jackie Speziale who is undergoing medical treatment
- For Matthew Gebhart, who is undergoing treatment for cancer.
- For Thomas Hughes ['56], who is undergoing treatment for memory issues.
- For John Roddy, brother of Tim Roddy ['87], son of Kathleen Roddy, former teacher's aide in the Montessori, and brother of Mary Roddy-Stretar, Marketing Associate at Gilmour, and cousin of Daniel ['83], Mike ['85], and Matt ['86] Roddy, who is undergoing treatment for cancer.
- For Marty Zingales, who is undergoing medical testing
- For Tom Hanna, who is recovering from heart bypass surgery.
- For James Law, husband of LS resource associate, Elana Law, who is undergoing treatment for non-Hodgkin's lymphoma
- For Sam Barrick, who has been diagnosed with cancer.
- For William Zhun ['70], brother of Peter ['66], Paul ['69], and Bob Zhun ['71] who is experiencing complications following surgery.
- For David Matis, husband of former Middle School Director, Paula Mattis, father of Kim ['89] and Bill ['91] Mattis, who is under the care of hospice.
- For Fletcher Linsz, brother of incoming student, Logan Linsz ['26], who is undergoing treatment for Hodgkin Lymphoma.
- For Agnes Mirando, grandmother of David ['12], Agnes ['14] and Matthew ['25], who is seriously ill with a tumor.
- For Brendan Hearn ['26], brother of Kelsey ['22], who was seriously injured in a lacrosse game and is recovering from surgery.
- For Frank Nannicola, grandfather of Cassie ['17], Frank ['18], and Mia ['19] Nannicola, who is undergoing treatment for cancer.
- For Michael Nestor ['98], who is undergoing treatment for a rare form of cancer.
- For Brian Fitzgerald who is undergoing treatment for cancer.
- For Vicki Giancola, mother of Vince Giancola ['23], who continues treatment for cancer.
- For Elaine Hocevar, mother of Greg ['97], Matthew ['98], Ryan ['00], and Sarah ['01] Hocevar, who is awaiting a heart transplant
- For Joseph Borkey ['82], brother of Jeff ['80] and Jerrod ['87] Borkey, father of Christian Borkey ['16], and uncle of Jerrod ['12] and former Gilmour student, Ian Borkey, who is undergoing treatment for cancer
- For Mary Goers who is undergoing treatment for pancreatic cancer.
- For Bernice Girgash, aunt of Basketball Coach and Counselor, Dan DeCrane, who is undergoing treatment for cancer..
- For Karuna Singla, Sister-in-law of Science teacher, Neena Goel, aunt of Nikhil ['13] and Nupur ['17] Goel, who is undergoing treatment for bone cancer.
- For Melita Chiacchiari, mother of Mark ['94], mother-in-law of Michelle DeBacco ['96] who is undergoing further treatment for cancer.
- For Mike Heryak, husband of Janet, father of Lillian ['09], Rosa ['12] and Edwin ['17] Heryak, who is seriously ill.
- For Tom Podnar, father of Lower School art teacher, Eileen Sheehan, who is awaiting a heart transplant.
- For Father James Caddy, former pastor of St. Francis, who is undergoing treatment for cancer.
- For Paul Tuggey, grandfather of Charlie Tuggey ['21], seriously ill following a heart attack.



**NEXT BIBLE STUDY — WEDNESDAY, JUNE 15<sup>th</sup>:**

**Our next Virtual Bible Study will be on Wednesday, June 15<sup>th</sup> at 6:30 PM.** Bible Study continues to meet bi-weekly. The Bible Study is open to everyone — all middle and high school students, college students, young adults, and all adults. We will all come together to be enriched by God's word. It's a great time, and a good witness of our faith to others. If you can't come at 6:30, come when you can. Gather your favorite snack and/or drink, but be prepared to be nourished on God's word. **Our topic for this Bible Study will be: Eucharistic Processions**



We also need your help — we need future topics. **So, if you have a topic that you would like us to discuss, please let Father John know.** Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. **We will meet every other week — topic to be decided at the end of the previous meeting.** Join us. You'll have a blast, and celebrate your faith along the way..

**SCHEDULE FOR THE WEEK:**

Sunday, June 12: <b>Most Holy Trinity</b>	<b>10:00 AM</b> In Person & Live Stream
Monday, June 13: <b>Anthony of Padua</b>	<b>NO MASS</b>
Tuesday, June 14:	<b>NO MASS</b>
Wednesday, June 15:	<b>NO MASS</b>
Thursday, June 16:	<b>NO MASS</b>
Friday, June 17:	<b>NO MASS</b>
Saturday, June 18: <b>The Body &amp; Blood of Jesus</b>	<b>5:00 PM</b> In Person
Sunday, June 19: <b>The Body &amp; Blood of Jesus</b>	<b>10:00 AM</b> In Person & Live Stream

**CHAPEL PICNIC IS COMING BACK:**

**Put this date aside; mark your calendars! Sunday, July 10<sup>th</sup>** is the date for our annual Chapel outdoor picnic, which will be returning this year. Every year, the Chapel picnic has been a great event for the entire family. The picnic will be held rain or shine from **11:15 AM – 1:30 PM. Family Mass takes place at 10:00 AM** and the picnic begins right after Mass — what a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and beverage are provided. **Families are asked to bring a favorite [for 4-5 people] desert to share if you can.** More information to follow shortly, including sign up procedure.



**TRUE POWER:**

There's power in love to help and heal when nothing else can. There's power in love to lift up and liberate when nothing else will. There's power in love to show us the way to live.

—Bishop Michael Curry

**REFLECTION ON THE THEME FOR THE WEEK:**

Pope Francis said this last year on Trinity Sunday: “Today is the Sunday of the Most Holy Trinity. The light of Eastertide and of Pentecost renews in us every year the joy and amazement of faith: let us recognize that God is not something vague — our God is not a God “spray;” he is tangible; he is not abstract, but has a name: ‘God is love’. His is not a sentimental, emotional kind of love, but the love of the Father who is the origin of all life, the love of the Son who dies on the Cross and is raised, and the love of the Spirit who renews human beings and the world. Thinking that God is love does us so much good because it teaches us to love, to give ourselves to others as Jesus gave himself to us and walks with us. Jesus walks beside us on the road through life.”

We can celebrate this great solemnity, not by thinking about or arguing about concepts about how the Trinity works, but by opening our hearts to a deeper relationship with our God, who is love. We can have a relationship with each of the Persons in the Trinity.

Certainly, the God who made us can fill us with grateful love. All of creation can give glory to God for the wonders which surround us. As we reflect on the gift of life itself, we may be tempted to feel overwhelmed with life's struggles. Today we can celebrate a merciful and faithful Father who never forgets that we are his gift of life for the world and for all eternity. Today is a great day to speak to our Father and Creator and to give thanks and praise. A step beyond acknowledging the relationship and giving thanks is to rest in and enjoy our Father's embrace. There can be nothing more consoling and healing, however we want to imagine it and relish in it. This embrace allows us to surrender our doubts and fears, our small-scaled wants and needs, even our wounds, our judgments and our angers.

Jesus is God's love who has become one with us in our journey in the flesh on this earth. We can unpack and enjoy that today. We simply are not able to say that God doesn't understand what it is to be human. Being human, is one of the ways God is for us and with us. And, today we can celebrate the life, death and resurrection gift that Jesus continues to be for us. We can let ourselves long to know him better, to fall in love with our brother and savior. And we can ask him for the grace to be like him in laying down our lives for others. Being with him will draw us into being more deeply in love with his way of loving those most in need and it will certainly offer us the deepening desire and freedom to love the same way.

Jesus promised that he would not leave us orphans. As we celebrated last weekend, the Father and the Son sent us the Holy Spirit to gather us in this Trinity of love. We all know that we can orphan ourselves, by clinging to independence and the illusion of “freedom” and identifying ourselves with what we accomplish and what we possess. The spirit which is evil loves to divide and scatter us. But the Holy Spirit offers gifts to heal our wounds, and bring us a peace that the world's attractions can't give. Today we can celebrate the work of the Spirit within us and among us. Sometimes, it is a small movement, a simple awareness, a conviction which troubles us, or an inner peace we can count on. We can let the Spirit speak the words, the feelings, the deep desires that we can't get out and express. We can let the Spirit help us discern small and great choices we make each day — the choices identified by mercy and reconciliation, care for those on the margins, and a deep peace which acknowledges that God is the Father of us all and that Jesus is Lord. We can let the Spirit transform us from mediocrity to being on fire, allowing our hearts to be part of the Spirit's work of renewing the face of the earth.

The Scripture Readings for this Feast of the Most Holy Trinity remind us of this reality. Scripture's Wisdom Literature is God's wanting to be known. Wisdom is God's love for creation making sure we don't miss the main events of that same divine embrace. We would be the “fools” and “ignorant” if left to our own limited perceptions, but Wisdom plays on the surfaces of things so that we see more wisely

**TOUCH; DON'T KILL:**

Ever guilty of going about things backward? I presume this is the situation many of us Christians face every time we have the Feast of the Most Holy Trinity. Though our sacred authors describe and comment on God from one direction, we're usually approaching it from the opposite direction. While our writers create the biblical pictures they develop based on their personal experiences of that God, many of us shape our personal God-experiences just to fit into our pictures. Our definition of God is frequently more important than our experiences of God. First, we look for a theology, then we search for experiences to reinforce it.

Our sacred authors weren't brought up on catechisms — they were formed by experiences. Though they later attempt to put their experiences into some form of logical patterns, it's clear from the many — often contradictory — biblical theologies we encounter that no one size fits all. Those willing to be involved with God are committing themselves to an adventure almost impossible to describe. Perhaps that's why, in God's wisdom, our Scriptures were composed by Semitic — not Greek — thinkers — people who refuse to analyze their exploits. Instead of coming up with either/or ways of looking at their God-adventures, they concentrate on synthesizing them. They're always on the lookout to add another dimension or surface an aspect they never before noticed. Their one goal is to zero in on the both/and of their experiences.

Not long ago I learned of an interesting custom among 19<sup>th</sup> century North American Plains Indians: “counting coup.” In battle, the tribe's most courageous warriors would simply touch an enemy — not kill or wound him — then ride off. After the conflict, the survivors would gather to count the touches and compare notes. Among other things, they were convinced such “coups” transferred some of their enemy's strength or spirit to them in ways that killing them couldn't achieve.

Could saving and collecting our sacred writings be another way of counting coup? In a sense, our biblical writers have touched God, and lived to tell us about it. They could have “killed” God by giving us a technical, catechism definition of divinity. But instead, they only touched him, leaving something for another day and another encounter. Best of all, they shared the spirit they gained from their contact, helping us uncover another dimension of someone who boasts unlimited dimensions.

Unlike our Semitic-thinking sacred authors, we Greek-thinkers are in the business of killing, not touching. When we get done with the subject we attack, there's nothing left but to bury the carcass in some theological manual. Thankfully the Scripture Readings for this Feast of the Most Holy Trinity touch and don't kill.

The author of Proverbs could never have buried his or her coup in one of those manuals — it's simply too poetic. The writer actually “co-creates” with God — standing next to God during the creation process [Proverbs 8:22-31].

Paul and John, on the other hand, bring up things on which many of us rarely reflect. The Apostle zeros in on the failures and weakness that come to the fore when we reach out to God in our lives. Yet the instant we put our hands on the divine in our midst, we see the limits of those hands [Romans 5:1-5]. In the same way, the Evangelist takes us beyond what we “cannot bear to hear now” [John 16:12-15]. We can never look forward to retiring from the battle, no matter how often we engage with God. It's an essential part of who we are.

No matter how we've learned about God in the past, there's always time to rearrange our priorities. It might take a lot more courage, but what an experience we'll have to boast about? We'll not only leave God intact, but have a strength we've never had before.

Maybe those Indians knew what they were doing.

—taken from the writings of Father Roger Karban, which appear on the internet

**LIVING IN THE LOVE OF GOD:**

As church, we resist moving beyond the Easter season. So, after 50 days of “alleluia extravaganza”, we ease out with two mega mysteries before we admit that Sundays can be “Ordinary Time.” Although fairly vague about our precise theology, all Christians proclaim that God is a Trinity, and Catholics in particular emphasize the “real presence” of Christ in the Eucharist. These are the themes of the feast days that usher us out of our 50 days of Easter.

Our celebration of the Trinity invites us to take time to contemplate what God is like, and what that means for us. We claim that God is a Trinity of being — three persons who are one God, a uniquely Christian belief that sounds like blasphemy to some world religions and nonsense to others. St. Patrick and the shamrock aside, the only way to approach this idea is to contemplate it as a mystery. That means to mull it over with an attitude that revels in awe, and lets go of the need for clear answers. God’s Trinitarian being is a mystery in the deepest sense of the word — a reality that fascinates us, draws us toward God, and is too deep for our thought and prayer to exhaust.

The Scripture Readings for this Feast of the Most Holy Trinity begin with a reading from the Book of Proverbs. If we were to choose background music to accompany it, I would suggest *Appalachian Spring* by Aaron Copeland. We could all do well to allow this music to inspire our imagination of the Lady Wisdom described in Proverbs. In the music’s slow, quiet beginning, we can hear whispers hinting at God’s wisdom-presence “poured forth” from of old. In the “allegros,” we can imagine her delighting God as she dances over the surface of the earth. The music, like the Scripture, invites us to envision the divine joy that has suffused creation from the beginning until now [Proverbs 8:22-31].

It was not a huge leap for the early Christians to connect the figure of Lady Wisdom with the Jesus who had walked among them, been executed, and returned to them transfigured in resurrection. They knew from experience that he made God present to them as no one ever had. When their hearts burned listening to him, it was easy to conceive of him as the one who said: “From of old I was poured forth” [see Psalm 19]. When they experienced the things of which Paul speaks — peace with God, boasting in hope, the love of God poured out in their hearts [Romans 5:1-5] — each of those experiences conveyed them into the realm of what they could only name as the Holy Spirit given to them. Little by little, they began to develop a new understanding of God as present to them in three uniquely personal ways.

The Gospel of John, written 60 years or more after the resurrection, is the result of decades of faith-filled reflection on the life and teaching of Jesus. More than any other evangelist, John portrayed Jesus’ intimate communion with God whom he called Father. John also explained how Jesus’ relationship with the Father could not be separated from his promise that his followers are capable of sharing that same relationship with him and the Father through the Spirit.

With this, we begin to see what God’s Trinitarian being has to do with us. As theologian Catherine LaCugna described it 30 years ago in *God For Us*, when we contemplate God as Trinity, we see God as Father, Son and Spirit creating, being incarnate and pouring self out in us so that they can draw all of creation into divine life.

That, like the explanations of theologians such as St. Basil the Great or Thomas Aquinas or Karl Rahner, can sound too complicated for most mortals on a Sunday morning. Put more simply, Christians believe that God is, as LaCugna taught, a God whose very being is communal love and who created in order to share that love. That means that we who are created in the image of God are created to find our greatest fulfillment as images of the Trinity — enjoying relationships with one another, with God and with all of God’s creation.

When we realize this, we understand that the Solemnity of the Most Holy Trinity recapitulates everything we have been celebrating for the 50 days of Easter. If you have to explain it to a child, teach her/him the Sign of the Cross and say that it means that God loves us in more ways that we can count.

—taken from the writings of Sister Mary McGlone, C.S.J., which appear on the internet

“the deep down things” around us [Proverbs 8:22-31].

John’s Gospel [16:12-15] takes us back to Jesus’ last discourse at the Last Supper. Jesus is lamenting the inability of his closest friends to understand clearly all that He is and has been about, and so he says: “I have much more to tell you, but you cannot bear it now.” We still cannot bear it — meaning understand or carry the infinite within our finite minds and hearts. The “Spirit of truth” will continue to and continuously wait for the time of readiness when these truths can be digested. Readiness is an essential quality, and Jesus is encouraging His followers to be ready. Readiness makes us eager to immerse ourselves into what it is that we are desiring. Whenever we can prove something — or have it validated — it reduces our readiness and our appetite. Clinging to or possessing Jesus reduces our faith to a “rational expression.”

The great gift of God to us is longing. The wonderful mystery of this God is not so much that there are three relational Persons who are distinct, yet co-equal and co-eternal. Rather, the mystery is that this triune God knows us and delights in us and delights us.

But this can happen only to a certain point — a threshold which allows us to reach but not grasp, to long but not to have. So Jesus came to us according to us — in human flesh — and leaves us “hanging” or desiring more. The gift of the Third Person — the Spirit — is to aid us in our being human “longing” for God in the delights and disappointments of our lives.

God reverences our hearts and its ways. We want God in the enjoyment of everything we wish would not end. All things end, and the end is the beginning of the beyond toward which the Spirit leads us in truth. Yes, there is also this human desire for it all and right now! The Spirit tells us also, deep in our hearts and not merely in our heads, that the “all” and the “now” would never be enough. So “longing” is the beginning to “belonging”. Good going God! You know us better than we know ourselves!

Jesus is the “history of God”, and the Spirit helps us read, understand, and live from it. What we do say is that there are some things we only play with — such as the experience of being loved by somebody. We cannot figure that out either. If we do, then it is not really love. Being loved goes beyond human reason because love is deeper than tangible, visible — it is only acceptable.

The celebration of the Feast of the Trinity is a celebration of our being loved enough to keep us asking, searching, pondering, being warmed by anything which keeps us alive in faith, and interested in watching the play of God who delights amidst our “human race.”

—taken from the writings of Beth Samson and Father Larry Gillick, S.J., which appear on the internet

**EMPATHY FOR THE WORLD:**

Here’s how the Gospels describe Jesus’ reaction towards the world that rejected him: As Jesus drew near to Jerusalem and saw the city, he wept over it saying: “If you had only recognized on this day the things that make for peace! But now they are hidden from your eyes” [see Luke 19:41-44]. Jesus sees what happens when people try to live without God — the mess, the pain, the heartbreak — and, far from rejoicing that the world isn’t working, his heart aches with empathy: “If only you could see what you’re doing!”

We are asked by our Christian faith to have a genuine love for the world. The world isn’t our enemy. That can be hard to see and accept when in fact the world is often belligerent and arrogant in its attitude towards us — when it’s angry with us, when it wrongly judges us, and when it scapegoats us.

Author Kathleen Norris suggests that we look at the world, when it opposes us, in the same way as we look at an angry 17-year-old girl dealing with her parents. At that moment of anger, her parents become a symbolic lightning rod — a safe place — for her to vent her anger and to scapegoat. But absorbing this is a function of adult loving. Good parents don’t respond to the anger of an adolescent child by declaring her their enemy. They respond like Jesus did, by weeping over her.

Moreover, a genuine empathy for the world isn’t just predicated on mature sympathy. Mature sympathy is itself predicated on better seeing the world for what it is. The 17-year-old adolescent standing belligerent and angry before her parents isn’t a bad person — she’s just not yet fully grown up. That’s true too for our world — it’s not a bad place; it’s just far from being a finished and mature one. —Ronald Rolheiser, O.M.I. 5

**SLIPPING THROUGH MYSTERIES:**

There is something immensely intimidating about mysteries of faith. Broaching a subject like the Holy Trinity without falling into heresy is as easy as walking across a just-mopped floor. We always think we can do it, don't we? But those wet floors will get you faster than quicksand. I learned that years ago as a waitress on the closing shift, rushing from my empty tables to the kitchen and back as I ticked items off my to-do list, trying to stay ahead of my tasks so we could lock the doors by 9 PM. Invariably, my to-do list collided with the dishwasher's, whose job it was to mop before closing time. Each night I would find myself coming back from the carpeted dining area with an arm full of dishes only to find the tile floor glossy and wet, stretching out between me and the wait station like a demilitarized zone.

Rather than accepting defeat and waiting for five minutes until the floor had dried enough to be safely crossed, I often chose instead to tempt fate, timidly venturing a step on the slick tile, feeling certain that if I moved only by fractions of motion, I could keep my legs beneath me.

And that is how I broke my tailbone.

It's the same each time I find myself writing or talking about the Holy Trinity. Three persons — truly distinct and consubstantial. When I think of it, I feel exactly as I did all those years ago, dithering on the precipice of the wet floor. Can I make it? I wonder. Can I capture in words the truth of this doctrine without erring? Can I cross the steppe without slipping?



When I do take a step onto that proverbial wet floor, I cling to the balustrades of scripture and tradition, relying on the words of others whose scholarship is so much greater than my own. There's nothing wrong with that, because you can't go wrong drawing from the wisdom of saints and theologians. But for a long time, it meant that I avoided reflecting too deeply within myself on the mystery of the Trinity — particularly that of the Third Person, the Holy Spirit.

The Holy Spirit is the slipperiest of them all, isn't He? For years, I didn't quite know what to make of Him, and so I ignored Him. It was much easier for me to dwell on God the Father and God the Son — I can easily picture them in my mind as physical persons. The Holy Spirit, at every turn, defies such delineation, and He eluded my imagination. A dove, a flame — these are worthy artistic representations, but are they enough? I find myself staring at depictions of the Holy Spirit in art and feeling incomplete, as if I am being shown only a small part of a larger photograph or reading a paragraph with whole sentences redacted.

The Holy Spirit proceeds. He is poured out. He is brought forth. He is declared. He takes possession. How do I visualize that? How do I relate to it?

"I have much more to tell you, but you cannot bear it now," Christ told his disciples [John 16:12-15]. And in the same way, there was a time I could not bear the fullness of the Spirit of Truth. I was not strong enough for it, and perhaps I still am not. Are any of us? The truth can be terrifying.

But God, in His mercy, has given to us the sacraments, and in them He communicates through word and matter but also through something else — something I can't describe and never could, but which I know intimately as truth. There was a profound sensation of familiarity — of warmth, of homecoming, of safety — that bloomed deep within me as the bishop sealed my forehead with his chrisom-dipped thumb at my Confirmation all those years ago. I was shocked because I had done absolutely nothing special to encourage this feeling. There was so much I didn't know. There was so much I couldn't accept. There was so much I feared and resented. All I had done was show up and kneel.

But I would feel this way again at my wedding, and many times in the confessional. If I had any memory of my infant baptism, I think I would recall it from that moment, too. It was very much like the experience of slipping on a wet floor, and feeling your legs fly out from beneath you — only to land in a strong, steady embrace.

And thus, my knowledge of the Trinity, in its mysterious entirety, grows not through scholarship or meditation but through grace.

—taken from the writings of Colleen Jurkiewicz Dorman, which appear on the internet.

**THREENESS:**

Trinity comes from the Latin "trinitas" which mean "threeness." A triangle has "Threeness" — three sides and three angles. A shamrock has trinity of leaves as St Patrick pointed out. Similarly, we know from the New Testament that God has a "Threeness" — God the Father, God the Son and God the Holy Spirit. But there are not three gods, but only one God. That's why our Profession of Faith begins I believe in One God". Then it goes on to speak of "the Father almighty and his Only Begotten Son" — Jesus — who is "God from God, Light from Light, true God from true God, consubstantial with the Father."

"Consubstantial" means having the same substance. Ice and steam are distinct, but they have the same substance — water. The Father and Son likewise are distinct, but have the same substance — deity or divinity. And the Holy Spirit "proceeds from the Father and the Son." The Holy Spirit is the substantial love between Father and Son — that's our teaching on the Trinity.

What does this teaching have to do with us? We get a clue in the Book of Proverbs. It says this about the "wisdom of God" — "from of old I was poured forth, at the first, before the earth. When there were no depths I was brought forth" [Proverbs 8:22-31]. The "wisdom of God" is Jesus. In his letter to the Church at Corinth, Paul refers to Jesus as "the power of God and the wisdom of God." Proverbs then says this about the wisdom of God: "before the mountains were settled into place, before the hills, I — the wisdom of God — was brought forth". "I was his delight day by day, playing before him all the while, playing on the surface of his earth; and I found delight in the human race".

The wisdom of God is almost like a child at play. A child doesn't have to make a sand castle, but he does. God didn't have to make the universe, but he did. Physicists say that in the first instance of the Big Bang, the universe was fine-tuned to produce galaxies, then eventually a planet suitable for creatures that would give him special delight. As Proverbs says: "I found delight in the human race."

Why does God delight in us? Other animals have greater agility and strength, yet only we can receive wisdom. We have a power of insight that other animals don't have. For example, we can get a joke. A *Far Side* cartoon shows a cow grazing in front of a house. In the next frame the cow gets up on the porch and uses her hoof to ring the doorbell. By the time the owner opens the door the cow is back innocently eating grass. The joke itself is funny because we can't imagine a real cow playing a practical joke.

The cartoon made me chuckle, but if I showed it to Rosie she wouldn't make sense of the drawings. Now, Rosie is one of the smartest dogs ever, but the best she could do is sniff the paper. If I wanted to share the joke, I'd have to look for a fellow human. Even a small child could be amused by the idea of a cow ringing a doorbell.



So, God delights in the human race. Unlike other animals, we can laugh at a joke and we can also enjoy a good story. The ancient Greeks could spend three days listening to a bard recite *the Iliad* or *the Odyssey*. They would keep coming back year after year, each time enjoying it more. I envy them.

Like the ancient Greeks, we still have the capacity to get immersed in stories. One of my friends is a political junkie. He can get immersed in all details of elections and elected officials. Many people are sports fans. They know the stories about different games and sports heroes. Other people love to watch soap operas. Some of you remember Carl Sagan's series on *The Cosmos*. He told the story of our universe in a way riveted viewers. Stories help us make sense of our world and our lives. Chesterton said: "I had always felt life first as a story; and if there is a story there is a story-teller."

Today we celebrate the Trinity — the "threeness" of the Father who eternally begets the Son, and then the Holy Spirit who is the substantial love between Father and Son. As the Second Person of the Trinity, Jesus is the Wisdom of God who delights in the human race. We have the capacity of insight that enables us to have a sense of humor and get immersed in stories. And you and I are part of God's story.

—taken from the writings of Father Phil Bloom., which appear on the internet.

Downey's answer? Among other things, he suggests that we need an image of God and of Jesus that can show what God does in these situations. What image of Jesus might be helpful here? There are, as we know, many images of Christ — both in scripture and in our church traditions. Christ is presented variously as “shepherd,” “king,” “teacher,” “miracle-worker,” “healer,” “bread of life,” “sacrificial lamb,” “lover,” among other things. Different ages have tended, for their own reasons, to pick up more on one of these than the others. What might be a fruitful image of Christ for our culture —, one within which so many of our own children no longer walk the path of explicit faith with us?

Downey's suggestion? The image of Christ as the kenosis of God; Jesus as divine self-abandonment; God as emptying himself in the incarnation. What does this mean?

Scripture tells us that God offers in Christ a love so pure, so self-effacing, so understanding of our weaknesses, so self-sacrificing, so “self-emptying,” that it's offered without any demand, however veiled, that it be recognized, met, and reciprocated in kind. In the incarnation, God, like a good mother or father, is more concerned that his children are steered in the right direction than that he, himself, be explicitly recognized and acknowledged for who he is and thanked for it. God, like any parent, takes a huge risk in having children. To have children is to leave yourself painfully vulnerable. It's also to be called upon for an understanding, a patience, and a self-dethroning that, literally, can empty you of self. That's as true of God as of any mother or father.

What are the qualities of this “self-emptying”? To “self-empty” in the way Jesus is described as doing means being present without demanding that your presence be recognized and its importance acknowledged; it means giving without demanding that your generosity be reciprocated; it means being invitational rather than threatening, healthily solicitous rather than nagging or coercive; it means being vulnerable and helpless, unable to protect yourself against the pain of being taken for granted or rejected; it means living in a great patience that doesn't demand intervention, divine or human, when things don't unfold according to your will; it means letting God be God and others be themselves without either having to submit to your wishes or your timetable. Not an easy thing at all — that's why we've sung Jesus' praises for two thousand years for doing it — but that's the invitation.

We need a theology of God and an image of Christ that can give us a horizon and some hope as we struggle to be missionaries in the toughest mission field of all today — our own culture with its own innate virtue and its own innate inattentiveness to God and church. Downey's suggestion that we take as our horizon God's “self-emptying” in Jesus is, I believe, a very good one. Properly understood, that image can show us where and how to stand in faith inside a culture that likes to think that it's outgrown faith.



At that same symposium, a social-worker from Quebec, Vivian Labrie, in her keynote address, made this statement: “I believe that God is mature enough that he doesn't demand to be always the center of our conscious attention.” While that statement needs some nuance, it is, in its own way, a commentary on the famous Christological hymn in Philippians [see Philippians 2:6-11] which describes Jesus' “self-emptying” in the incarnation.

When a mother or father sits down at table with the family, she or he doesn't need, want, nor expect, to be the center of attention — a prerogative that a healthy adult generally cedes to the kids. What he or she does need and want is that the family be happy, respect each other, respect the ethos and aesthetics that the family gives value to, and that everyone is essentially on the right track in his or her life so that each family member knows what's ultimately sacred, moral, and important, even if a given member doesn't, at this particular moment, recognize or credit the family for what he or she has been given to prepare him or her for life and happiness.

This is even more true of God, whose love, understanding, patience are beyond our own and who, like any good parent, doesn't demand to be always the center of our conscious attention.

—taken from the writings of Father Ronald Rolheiser, O.M.I., which appear on the internet

## AN AMAZING STORY:

A story has it that the fifth century Augustine of Hippo was taking his summer holiday along the North African seashore. Walking along the water's edge on a delightful day, he was pondering the mystery of the Trinity. All this genius was getting for his efforts was a severe headache. Finally, he thought he was coming close to breaking the code of the mystery. He was about to shout: “Eureka!” Suddenly at his feet was a boy of five. The bishop asked the boy what he was doing. The youngster replied: “I am pouring the whole ocean into this small hole.” Augustine said: “That's nonsense. No one can do that.” Unintimidated by the towering giant above him, the child replied: “Well, neither can you, Bishop Augustine, unravel the mystery of the Trinity.” Then the boy disappeared.

Whether this account is apocryphal or not, I leave to your good judgment. But I think we all get the point — the Trinity will remain a mystery forever and then some. This morning over coffee and a toasted raisin muffin, I read a highly favorable review of a book by Jack Miles in *The New York Times*. Miles calls his tome *God: a Biography*. The review opens with this paragraph: “You cannot plumb the depths of the human heart, nor find out what a person is thinking. How do you expect to search out God, who made all these things, and find out His mind or comprehend His thoughts?”

The youngster of St. Augustine's story would shake his head in approval of these lines. Now you better understand the daunting task as we celebrate this feast in honor of three Persons in one God. The early seventeenth century poet John Donne wrote breathlessly: “Batter my heart, three person'd God; for you as yet but knock, breathe, shine, and seek to mend.” Having just as breathlessly repeated that prayer, should we attempt to turn our backs on the Trinity and get on with our lives? Inasmuch as the Teacher spoke of God as Father an awesome forty-five times at the Last Supper [see John 13-19], we would be most unwise to do so. Recall this part of Jesus' prayer: “Holy Father, keep those you have given me true to your name” [John 17:11]. Nor can you disregard or neglect the Holy Spirit — “I shall ask the Father, and He will give you another Advocate — the Spirit of truth” [John 14:16].



Forget the Trinity and we do so at our own peril and also serious loss. There is much spiritual richness to be wrestled from a devotion to the Trinity. For example, we can know we are told a lot about Jesus but only through the Spirit can we know Jesus. Would you want to pass that opportunity up? I like the spin that the Benedictine Daniel Durken puts on the triune God. He quotes a poem by Sister Mary Ignatius that closes: “That God is not up, but in!” Durken then argues that we must remember the Father, Son, and the Spirit are not up there somewhere in the heavens but rather in each of our honorable selves. When Jesus departed this earth, he instructed his disciples to baptize “in the name of the Father and of the Son and of the Holy Spirit” [Matthew 28:20]. So Durken advises the Sacrament of Baptism drops us not only into water but also into the Trinity. The Trinity in turn is delighted to take up residence in us.

So, just as the triune God is in us, so too are we in the triune God. People say of New York City: “It's sure a nice place to visit, but I wouldn't want to live there.” Happily the Trinity does not say the same of us. Rather, Father Durken says that the Trinity with all appropriate flourishes announces: “We're not just visiting — we're staying.” The Father, Son, and Holy Spirit have pitched a four-season tent in each of us. They are in our spirits to be cultivated, called upon, prayed to, messaged — you name it. If one understands that, then the sky is literally the limit. The fourteenth century German Dominican, Meister Eckhart, concluded our subject best with amusing language. “God laughed and the Son was born. Together they laughed and the Holy Spirit was born. From the laughter of all three the universe was born.”

—taken from the writings of Father James Gilhooley which appear on the internet

## AN INVITATION:

Wake at dawn with a winged heart and give thanks for another day of loving.

—Kahlil Gibran

**NOT A PUZZLE BUT A MYSTERY:**

The Trinity is not a puzzle — it is a mystery. And those are two very different things. A puzzle has an answer; it is something that you try to figure out, something that you attempt to understand. A mystery has no answer. You cannot understand it because it is greater than you are — something beyond your grasp. You cannot comprehend a mystery, but you can appreciate it. Like a great piece of music, it takes you deeper. You cannot solve a mystery, but you can stand before it and allow it to lead you to contemplation. Like beholding a beautiful sunset, it can move your soul.

So, as we celebrate the mystery of the Holy Trinity, it would be foolish to try to explain it and impossible to understand it. All we can do is stand before this description of God's life and ask: "How does it deepen us? How does it reveal the truth about God and about ourselves?" Even doing that is difficult. For any effort to express the dogma of the Trinity is contrary to human logic. But I am going to give it a shot.

We believe that the Trinity reveals to us the very life of God. This is important because God is the source of all things, and so everything that exists is somehow reflective of God, reflective of the Trinity. The Trinity tells us that God is one, that there are no parts and pieces to God. Like our brothers and sisters in Judaism and Islam, we are monotheists. We believe that God is simple, perfect, one. Now that much is something that you can at least get your mind around. However, the next piece totally complicates it. Because we as Christians believe in Christ, and because we believe that Christ is God, and because we believe that Christ is not the Father, or the Spirit, Christians believe that there are three persons in God — Father, Son, and Spirit. We believe that the Father is God, that the Son is God, and that the Spirit is God. But we believe that the Father is not the Son, and the Son is not the Father, and neither the Father nor the Son is the Spirit. And yet there is one perfect, simple God.

Confused? We certainly are if we approach the Trinity as a puzzle, trying to figure it out. But what would happen if we approached it as a mystery? What would happen if we stood before it and allowed it to lead us deeper? If we asked: "What does the Trinity tell us about God? What does the Trinity tell us about ourselves?" Now when we ask that question there is no one answer. It would be like standing in front of a sunset and saying: "What does this mean?" It could mean many things, and in some ways, it means all things. But just for the focus of this Feast, let me offer one possibility of how the Trinity speaks to our lives.

The Trinity tells us that there is a contrast in God between oneness and personhood. God is totally one, and yet the persons of Father, Son, and Spirit do not lose their distinctiveness. Since God is the model for all things, the Trinity invites us to mirror a similar contrast in our own lives. What the Trinity is telling us is that if we are going to love deeply we must have within ourselves a tension between our union with others, our oneness, and our own personhood, our individuality.

The Trinity tells us that if we are going to love deeply, we cannot live life alone — we must seek oneness with others. Relationships are essential in order to live a full life. But at the same time, the Trinity says that, as we seek that union, we cannot lose our own personalities or individual characteristics. Even as we seek union with others, those things that make us unique cannot be forgotten.

The mystery of the Trinity implies that all healthy human love will experience this tension between oneness and personhood. Spouses seek intimacy, and yet that intimacy cannot involve the loss of their own personal identities. Parents love their children, but must try to do so without smothering them. Children seek their own independence, but at the same time must maintain a connection with their parents. Friends move towards closeness, yet cannot do so by denying the differences that make them unique. If we are going to be fully alive and deeply in love, we must somehow mirror this tension between oneness and individuality.



We need to stop beating ourselves up, and let His forgiveness into our lives. So many people in the world, so many of us, give up on life because we have given up on ourselves. When that happens, we get into a downward cycle. We continue to do things that lead to spiritual disaster because we think God will not forgive us. Jesus Christ is our Savior, He saves us from ourselves. He forgives us. He calls us to spread the Good News, the Gospel to others. He challenges us to let all know that if they are committed to God, He will forgive them also. "Repent, the Kingdom of God is at hand" [Matthew 3:2], is the ancient proclamation of the Church.

God gives us the Power to lead others to Christ. Every one of us has a unique ability to reflect God's love in the world. Every one of us is capable of instilling the seed of God's love in others. He works through each of us, and we can lead others from a meaningless life to a life of eternal fulfillment. We have the Power of God within us. We possess the Holy Spirit.

And so, we begin and end our prayers with a statement of whom we are. We are people who are loved, forgiven and empowered. We find our meaning in life in the name of the Father, Son and Holy Spirit.  
—taken from the writings for Msgr. Joseph Pellegrino, which appear on the internet

**SERVING THE LORD IN THE POOR — JUNE 18<sup>th</sup>:**

Our Savior Lutheran Church, across the street from Gilmour, has a Food Pantry which distributes food to the community on **the third Saturday of each month**. They welcome volunteers. If you want to volunteer, they have instituted some **new procedures** because of the Coronavirus. **Thus they help pre-pack nonperishables in bags on Thursday evening beginning at 5 PM**. They continue this prepacking on Friday if needed. Check with Elina Gurney on this. **On Saturday morning at 9 AM, they need help putting items from the foodbank into the prepacked bags**. Only volunteers will be allowed in the Church building, so you will be protected against the virus. Clients will remain outside in their cars. **The food pantry is then open from 9:30 AM—1:30 PM on Saturday**.

Our Savior Lutheran's Food Pantry was formed to serve those in emergency situations and/or with on-going need in the cities of Mayfield Heights, Mayfield Village, Highland Heights and Gates Mills. The Food Pantry respects social and cultural diversity and upholds the worth and dignity of those it serves. All those in the area with need will be served equally, as supplies allow. The food pantry is a member of the Greater Cleveland Food Bank.

**Please let Elina Gurney know if you would like to help. You can do this through the chapel office [440-473-3560] or by emailing Elina Gurney at [gurney.oh@gmail.com](mailto:gurney.oh@gmail.com).** In this critical time, this is a wonderful way to serve others. Please consider this opportunity.

**A GREAT ATTITUDE:**

Welcome every morning with a smile. Look on the new day as another special gift from your Creator, another golden opportunity to complete what you were unable to finish yesterday. Today will never happen again. Don't waste it with a false start or no start at all. You were not born to fail. —Og Mandino

**THE KENOSIS OF GOD:**

In a presentation at a symposium on *Being Missionaries to our own Children*, Michael Downey posed this question: "How do we speak of God inside a culture that's pathologically distracted, distrusts religious language and church institutions, and yet carries its own moral energy and virtue?" That's a key question today — especially in remnants of the COVID pandemic — when so many of our own children, siblings, and friends no longer go to church and are challenging our religious beliefs. They certainly fit Downey's description: "Distracted, distrustful of religious language and church institutions, yet carrying a lot of moral energy in their own way." Where do we go with that?





**THE WAY WE BEGIN AND END OUR PRAYERS:**

There are many practices that we Catholics have which we do so often, we can easily forget their meaning. One of these practices is the way that we begin and end our prayers. We hardly think about it, but we begin all our prayers by invoking the Trinity and signing our bodies with the sign of God's eternal love for us — the Sign of the Cross. Whether those prayers are the Mass, the central prayers of the church, or simply grace before dinner, we always begin with: "In the name of the Father, and the Son and the Holy Spirit." In Church, we make the sign of the cross, even before we enter our pews. We do that at the Holy Water Font, reminding us of how we entered into God's family, by being baptized in the name of the Holy Trinity. In the same way, all our prayers end with our invoking the Trinity. The Mass concludes with the people being blessed in the name of the Trinity. We leave Church once again blessing ourselves at the Holy Water fonts, blessing ourselves invoking the Father, Son and Holy Spirit.

We make the sign of the cross as a statement of faith. We are open to the mystery of God. Our belief in the Trinity encompasses who we are.

The distinguishing characteristic of the ancient Hebrews was their belief in one God. The rest of the world looked to stories about various gods to explain their questions about life. We have copies of the elaborate creation stories of the Romans, Greeks, and even the stories of Gilgamesh from the ancient Babylonians. The pagans also used these stories to justify their own immorality, attributing their immorality to this or that god, such as Bacchus for wine, and Pan or Juno for orgies. There are modern day pseudo churches that also do this — like the Church of Marijuana that began a while ago in Miami, or as I like to call it, the First Church of the Wacky Weed.

The ancient Hebrews were distinct in their world. They were the only ones who believed in one God — a God who was spiritual, a God who was just, a God who created mankind in His image and likeness, the image and likeness of love. God gave humankind the ability to return love to Him, but that meant that we had the ability to reject Him. Our rejection of God resulted in disaster in lives without love. So, the first reflection we make when we invoke the Trinity is that we believe in that Person of the Holy Trinity who created us and loves us — the Father.



We make the sign of the cross as an affirmation that we have been saved by the Second Person of the Holy Trinity — the One who was crucified for us. Jesus Christ is our Lord and Savior. Perhaps we use that term Savior too freely. Perhaps it has lost its meaning for us. Without Jesus Christ we would be in the grips of hatred, sin and death. With Jesus Christ, we are engulfed in love and life. When we say "He frees us from sin," we mean that he frees us from the misery that makes existence intolerable. With Jesus Christ, there is no situation in life that cannot lead us to his Peace, Presence, and Happiness.

He became one of us at Christmas. He died for us on Good Friday. He conquered death and restored eternal life for us on Easter. He ascended to the Father, but His Spirit and the Spirit of the Father — the Holy Spirit — was given to us on Pentecost and remains the Life Principal of the Church as well as the spiritual drive within each of us. We each have the Presence and Power of God within us. We can make God Present to others. This is the Third Person of the Trinity.

And so we begin our prayers "in the Name of the Father, and of the Son and of the Holy Spirit." We begin our prayers in the name of the Father who loves us unconditionally, and of the Son who made this love concrete by becoming one of us and dying for us and bringing God's forgiveness to us, and the name of the Holy Spirit, who is God dwelling within us, empowering us. The sign of the cross is an affirmation of our faith. It is a declaration of whom we are: people God loves, forgives, and empowers.

As we grow in the knowledge that God loves us, as we experience His Love more and more in our lives, we are transformed by His Love. We want nothing more than to nurture this Love. We want to spread this Love.

When we recognize that God forgives us, we realize that His Love is infinitely greater than our sins.

Now, each one of us will find ourselves in a different place across that tension. Some people are very good at being independent and appreciating their own uniqueness. The Trinity would lead them towards greater unity with others, inviting them to build relationships. Others might constantly be giving themselves in service for others. What the Trinity would call them to appreciate their own individuality and to give voice to their own uniqueness.

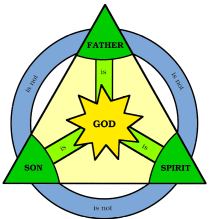
The Trinity is not a puzzle — it is a mystery, a mystery that applies to us. Let us listen, then, to the call of the Trinity. Let us see in it an invitation to love others deeply and, at the same time, preserve and treasure our own selves. We can find in the Trinity a model for ourselves, a way of loving deeper and of living better.

—taken from the writings of Father George Smiga, which appear on the internet

**THE TWO-FOLD MISSION OF THE TRINITY:**

On this Feast of the Most Holy Trinity, Jesus speaks to us from his Final Discourse at the Last Supper [John 16:12-15]. Preparing his disciples for his departure, Jesus speaks of the "Spirit of truth," who will "guide you to all truth" and declare "the things that are coming." The Spirit will "glorify" Jesus, who shares "everything that the Father has."

Nowhere in the New Testament — including John's Gospel — do we find a developed doctrine of the Trinity. It was not until the fourth century that the Church achieved an enduring consensus on the Trinity — which is represented by the traditional Nicene Creed or the Apostles Creed that we proclaim at Mass. We are monotheists who believe in "one God." At the same time, we are Trinitarian monotheists who believe in the Father, who made all things, the Son who is of one being with the Father, and the Holy Spirit who with the Father and Son is adored and gloried.



Reading John's Gospel from the later perspective of the Trinity does highlight the Father's love for us by sending his Son to die and rise for our salvation, and by sending the Holy Spirit to guide us to the truth. The doctrine of the Trinity, with its two missions, encourages us to recognize the threefold way we experience the one God, as Father, Son, and Holy Spirit.

For example, Sue, a grad student in pharmacy, feels loved by the God she likes to call her Father. She believes that the Father created her in love, calls her by name, and has a plan for her life. Most days she spends a few minutes talking to the Father in her own familiar words, confident that God hears her. When discouraged and confused, Sue asks God to hold her in his strong and gracious arms — often finding comfort in this intimate embrace.

Joe, a hard working truck driver, has a very Christ-centered spirituality. He senses that Jesus listens to him when he talks to him like a good friend. He finds inspiration in the Gospel stories that portray Jesus casting out demons and forgiving sinners. Last Palm Sunday, he got teary when he heard in the Passion the part about Jesus feeling abandoned on the cross. Joe does not often speak openly about his relationship with Christ, but his family recognizes by his actions how important the Lord is in his life.

Beth, a senior member of a religious order, has recently been more aware of the activity of the Holy Spirit in her life. As she looks back, she is more conscious of how the Spirit has guided her through crucial decisions that confronted her. It is as though the Holy Spirit has been a light unto her path. Her prayer has now become less wordy and more receptive to the subtle promptings of the Spirit. She often uses Spirit language to speak about the mission of the Church because it sounds more open and inclusive. These examples suggest the value of reflecting on our spiritual life from the perspective of the Trinity.

Which person of the Trinity most influences your own spirituality?

—taken from the writings of Father Jim Bacik which appear on the internet

**SAINTLY WORDS:**

I place trust in God, my creator, in all things; I love Him with all my heart.

—St. Joan of Arc

**VICTORY OVER SPIRITUAL WARFARE:**

For Christians, Jesus's death on the cross represents a final victory over sin. In giving Himself totally and freely, Christ makes way for all to rise with Him into new life — even amidst the reality of death. Not only is this victory final, but it's also everlasting — as long as we remain in relationship with Christ, we can enjoy free participation in the victory of His death and Resurrection.

Sometimes in the spiritual life, we talk a lot about “spiritual warfare.” This phrase refers to the truth that there is a cosmic division between the good things of God and the evil things of Satan. There exists a very real and definite difference between good and evil, and each of these two realities ultimately serves one of two masters. Heaven and Hell are both important parts of the Christian worldview. But, just because Satan, evil, and Hell are real pieces of Christianity that we ought not to forget, it doesn't mean that these things should make us nervous or freak us out. Instead, these realities can serve to remind us that there is indeed an alternative to following Christ. But it's an alternative we want to avoid.

On our Christian journey to do good and avoid evil, the crux of our mission is to walk with Christ. Christ has already won the victory over sin and Hell. Therefore, we aren't responsible for winning this victory ourselves. Instead, we're called to lean into Christ's extant victory. Here are some practical ways in which we can stay close to Christ, by avoiding evil and remaining in the triumph of the cross. These are practical suggestions toward forming good habits— not superstitious rituals to ward off evil. For we ought always to focus more on staying close to Jesus than on pushing away evil spirits.

If we want to foster a friendship with Jesus, we have to spend time with Him — there's really no way around this — I've tried. When we pray, we offer our time, our space, and our very selves to the Lord, asking Him to speak truth into our lives and to be with us as we journey onward. In the past, I've viewed prayer as a homework assignment that I needed to submit each day or as a turn taken in time-out to make up for something wrong I'd done. Of course, neither of these images are true. Instead, prayer is dynamic and difficult! When we sit down to pray, we bare our souls before the Lord, trusting that He has our best interest at heart and that He is ready to meet us just where we are. If we hope to stay close to Jesus, we must be honest with Him about the things that are really going on in our lives. We must be truthful in prayer, not holding back, or talking around central issues. Christ yearns to make us holy like Himself, but He can only do so if we permit Him to see into the depths of our hearts.

The Christian life was never meant to be lived alone. Christ gathered twelve Apostles to live beside Him as He journeyed through His earthly ministry — even Jesus had friends to help him along the way! Moreover, were we to search through the vast treasury of Christian saints and heroes, we'd find there as well that almost no holy person became holy all on his own. We find pairs like Francis and Clare of Assisi, Teresa of Avila and John of the Cross, John Paul II and Mother Teresa — friends working together to draw each other nearer to the heart of Christ. If Jesus and the Saints lived this way, then we ought to do the same. In the Christian life, we will be made holy by the initiative of Christ, presented to us through others. Moreover, as we struggle against evil, we are made stronger when others share our struggles. To foster true Christian friendships is an essential piece of our formation after the model of Christ's goodness.

In the Catholic Church, we are blessed beyond measure to encounter God through the privileged moments of the Sacraments. If we wish to remain close to Christ, we can trust that we'll find Him in the Sacraments. Now, when we talk about staying close to the Sacraments, we're mostly referring to two of them. Rarely will we remain close to Holy Orders or Marriage — instead, we'll participate most often in the Eucharist and Confession. In both of these two most common Sacraments, we meet Jesus in a unique way. In the Eucharist, we gather with our Christian community to give thanks to God for all He has done and ask for the grace to move forward. In Confession, we come before the Lord in honesty and account for ourselves by telling the story of how we have strayed from Him and expressing our desire to return to



communion once again. In each of these Sacraments, the Lord comes down to meet us in an intimate way. Accordingly, participating in the Sacraments can strengthen our relationship with Jesus and enables us to open ourselves more fully to Him.

In the Christian life, there is a real conflict between the forces of good and evil. But, on a cosmic level, that conflict has been won by Christ through His triumphant Resurrection. The conflict that remains is on a personal level. Most likely, our most immediate encounter of the divide between good and evil will be in our personal choices. In our own lives and in our own hearts, we're presented each day the parallel opportunities to follow Christ or stray from Him. These decisions are perhaps less cosmic, but they're important even so. The reality of the division between good and evil can freak us out if we view it with fear, but if we see it in reality, we might see this division as an opportunity to choose Christ. We can rejoice when we accept the grace to choose Christ, and we can ask for mercy when we have turned away from Him.

As we strive to do good and avoid evil, we ought to rejoice in the crucial truth that we are not alone. Christ wants to walk with us along the journey! He comes to us in the quiet of personal prayer, in the holy friendships of the Christian life, and in the privileged encounters of the Sacraments. As each of us continues our journey to live in Christ's love, may we all pray for the grace to stay close to Jesus and to trust in His infinite mercy and love.

—taken from the writings of Nick Bernard, a campus minister

**LIFE TEEN and EDGE:**

**Our Life Teen and EDGE youth group is meeting in-person again. We will meet for an hour beginning at 11:30 AM following our 10 AM Sunday Mass in the Lennon Board**

**Room.** If you are unable to join us, there are many resources available for you on the Life Teen website — [lifeteen.com](http://lifeteen.com). There are numerous blogs and videos for you to connect with. The Life Teen national office continues to release many new programs. **Please contact Father John for more information. And please join us each Sunday for our Mass at 10 AM — in person or live-streamed, and then come to our Life Teen/EDGE gathering after Mass.** And above all, let us continue to join each other in prayer. **Father John is available for you. Please contact him [cell: 216-570-9276].**

**READINGS FOR THE WEEK:**

<b>Monday:</b>	1 Kings 21:1-16
<b>Tuesday:</b>	1 Kings 21:17-29, Matthew 5:38-42
<b>Wednesday:</b>	2 Kings 2:1-14, Matthew 6:1-18
<b>Thursday:</b>	Sirach 48:1-14, Matthew 6:7-15
<b>Friday:</b>	2 Kings 11:1-20, Matthew 6:19-23
<b>Saturday:</b>	2 Chronicles 24:17-25, Matthew 6:24-34

**Body & Blood of Jesus:** Genesis 14:18-20, 1 Corinthians 11:23-26, Luke 9:11-17

**THE STORY OF OUR LIFE:**

Faith requires perseverance. It often grows in stages. Sometimes we fall. Sometimes we walk away. So often, we must crawl. Whether we consciously admit to it or not, our faith — our life in Christ — has sustained us throughout the ups and downs of our lives

—Peter Vaghi