

CLOSING PRAYER:

~ A Prayer to a Loving God ~

Almighty and eternal God,  
I ask you to help me  
build a faith and trust in you  
that will enable to me to overcome  
all the challenges of my life.  
Be a strong right arm around me.

You let the stars shine in the night  
— when things are very dark  
and everything seems to be going wrong —  
Allow your light to help me.  
May the words that I hear,  
the bread of life that I share,  
and the cup of Blessing that I take,  
make me stronger in faith.

Send your blessing upon me  
O Lord.  
Help me to understand  
what trusting in you —  
and not in myself —  
really means.  
You are the rock  
upon which I stand,  
the ground beneath my feet.  
Give me a stronger faith.  
Like the tree  
planted by the waters  
I need to be rooted,  
and strong.  
Amen.

CAMPUS MINISTRY OFFICE:

The Campus Ministry Office is located in **Our Lady Chapel**.  
phone: [440] 473-3560 [office] or 216-570-9276 [cell].

# 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.*

**HAPPY FATHER’S DAY:**

Father’s Day — the third Sunday in June every year — is meant to honor fathers, as well as all those who have shared the gift of fatherhood in our lives. Credit for originating the holiday is generally given to Sonora Smart Dodd of Spokane, Washington, whose father — a Civil War veteran — raised her and her five siblings after their mother died in childbirth. She is said to have had the idea in 1909 while listening to a sermon on Mother’s Day, which at the time was becoming established as a holiday. Local religious leaders supported the idea, and the first Father’s Day was celebrated on June 19, 1910 — the month of the birthday of Dodd’s father. In 1924 President Calvin Coolidge gave his support to the observance, and in 1966 President Lyndon B. Johnson officially proclaimed it a national holiday. Observance on the third Sunday of June was decreed by law in 1972. Although it was originally largely a religious holiday, Father’s Day has been commercialized with the sending of greeting cards and the giving of gifts. Take time this weekend to pray for your father, and for all those men in your life who have share the gifts of fatherhood with you.



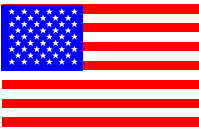
**CHAPEL OUTDOOR PICNIC — JULY 13:**

**Put this date aside; mark your calendars! Our Chapel Outdoor Picnic is Sunday, July 13<sup>th</sup>.** Every year, the Chapel picnic has been a great event for the entire family. The picnic will take place following our 10 AM Mass. **This year, weather permitting, we will gather from 11:15 AM—1:30 PM under the shade of the trees right outside the chapel. Should it rain, the picnic will move indoors into the Howley Commons.** What a wonderful way to continue our celebration of community. Hamburgers, Hot Dogs, Pulled Chicken, Baked Beans, Cole Slaw, Potato Salad, and other treats will be part of our picnic. Cookies, and beverages are provided. **Pot Luck sides & desserts are welcome!** Come and enjoy family and friends. **Swiftly and a face-painter friend will join us, as will the Euclid Beach Rocket Car.** In order to properly prepare for our picnic, we ask that you please **RSVP by July 7<sup>th</sup> to Patty [440-473-3560]** in the chapel office, or simply **sign up on the Picnic Sign-Up Sheet on the easel located in the narthex of the Chapel. Please indicate the side or dessert if you wish to bring one.** So here it comes once again. It will be a great event for the entire family.



**NO MASS ON INDEPENDENCE DAY:**

**The week of June 29<sup>th</sup> — July 5<sup>th</sup>, Fr. John is directing a Retreat at the Sisters of Notre Dame Mother House in Chardon.** July 4<sup>th</sup>, Independence Day, falls within the parameters of the Retreat, so **Fr. John will not be able to celebrate Mass here at the Chapel on the Holiday.** We apologize for this oversight in planning, and we hope that it will not be too great of an inconvenience for you to find another Parish where you may celebrate Mass, if you choose to do so. As Christians, on July 4<sup>th</sup>, we give thanks to God for the land placed in our care, and for the many peoples who call this land their home. We hope you and your family will observe a prayerful, and joyful celebration of the heritage of our nation.



**A YOUNG ADULT GROUP:**

A Young Adult group has formed at Our Lady Chapel. Their **next meeting will be following Mass on Sunday, June 22<sup>nd</sup>.** The Topic for Discussion will center on Fatherhood, manhood, and Joseph — Being a Biblical Man. The group has been meeting share some time in faith, and also to support each other in life’s journey, as we continue to grow and become the people that God wants us to be. If you are interested and would like to be part of this new adventure, please join us at our next meeting, or contact members Richard Jones, Stephanie Leonor, Joe Gurney, or Edwin Heryak. Of course, you can also contact Father John at the chapel if that would be easier for you. God bless you.



**PRAYER REQUESTS:**

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

**PRAYERS FOR THE SICK:**

- For Jill Thompson, who is undergoing treatment for mental health issues.
- For Mike Heryak, husband of Janet, father of Lillian [‘09], Rosa [‘12] and Edwin [‘17] Heryak, father-in-law of Andy Tran and Matt Orehek, grandfather of Theodore, Benjamin, and Magdalena Tran, who is seriously ill.
- For Josephine Fernando, who is in hospice.
- For Thomas Noble who is undergoing treatment for cancer.
- For Brother Dan Kane, C.S.C., former long-time instructor at Gilmour, who is under hospice care.
- For Toddy McMonagle, wife of Judge James McMonagle [‘62], mother of James [‘80] Coakley, and sister of Francis [‘67] and Clare [‘72] Coakley, who is undergoing treatment for cancer.
- For Tara Hyland Zittel [‘07] who is undergoing treatment for cancer.
- For Mary DiLisi, mother of Rick [‘82], Greg [‘83], and Jennifer [‘96] DiLisi, grandmother of Tomasso [‘16], Jack Michael [‘19], and Anna Marie [‘22] Solomon, who is in rehab following serious surgery.
- For Gary Mills, brother of John Mills, uncle of Morgan Mills Converse [‘11], who recovering from back surgery.
- For Colin Kimball, nephew of Matt and Melissa Lindley [‘12], and cousin of Benjamin [‘24], Nathan [‘26], and Evan [‘27] Lindley, who is critically ill with a heart infection.
- For Morada Sabio, mother of Christina Sabio Socrates [‘85], and grandmother of Ian [‘15], Sarah [‘15], Josh [‘17], Nikolas [‘21], and Nolan [‘29] Socrates, and future mother-in-law of Mary Sheehan [‘15], who is under the care of hospice
- For Carol Hutchison, mother of former Religion Instructor, James Menkhous, who is under the care of hospice.
- For Andre Polsinelli, who is undergoing treatment for Parkinson’s Disease.
- For Brother Carl Sternberg, C.S.C., who is recovering from surgery.



**PRAYERS FOR THE DECEASED:**

- For Brother Benjamin Sunday, C.S.C.
- For James Herget [‘62]
- For Jerrod and Angela Jones.
- For Marie Harlan, sister of William Lavigna [‘68]
- For Sheila Hubman, wife of James Hubman [‘58]
- For John Mock, great-uncle of Lily [‘25] and Emily [‘28] Sell.

**PRAYERS FOR OTHERS:**

- For the Victims of the Plane crash in India, and their families
- For an end to the war between Israel and Hamas, and Russia and Ukraine.
- For a greater respect for human life, from the moment of conception until natural death.
- For all caregivers.
- For an end to violence in our society in all of its forms.
- For all service men and women serving our country, and for their families.

DIGGING FOR TRINITY:

Biblical archaeologists painfully discover that crucial mistakes can be made when they anticipate what they’re going to find before they turn over their first trowel of dirt. A classic example was the excavations at Jericho during the 1930’s. Digging to unearth the famous walls that God had helped Joshua knock down, John Garstang informed the biblical world that he had found the fallen fortifications. Twenty years later, Kathleen Kenyon dug in the same place, but she showed that the walls had actually been destroyed hundreds of years before Joshua. This mistake is one of the reasons today’s archaeologists dig without any presuppositions about what they are going to find.

Something similar happens when we dig into Scripture on the Feast of the Trinity. Without knowing the historical background of the Feast’s liturgical texts, some might be tempted to use them to prove the Council of Nicaea’s famous statement that there are “three persons in one God”. But, if such a detailed doctrine had been in Scripture, the Emperor Constantine would never have been forced to assemble Christianity’s bishops to hash out the issue in 325.

The authors of both the Hebrew and Christian Scriptures know whenever they attempt to convey concepts of God, they’re working with a terrific handicap. As one scholar succinctly put it — “They’re on this side, dealing with the other side.”

We hear one attempt to cross sides in the Book of Proverbs [8:22-31]. The author expands his readers’ idea of God by personifying their quest to experience Him. Those who seek such wisdom know from the beginning that part of God’s divinity has already been embedded in their search — “When the Lord God established the heavens, I [wisdom] was there; when He marked out the vault over the face of the deep, made firm the skies above, fixed fast the foundations of the earth, and set for the sea its limit, I was beside Him as His craftsman.”

Christians added another level to the ancient Jewish pursuit to define God in their lives. Paul, in his letter to the Church at Rome [5:1-5], recalls who he first experienced the risen Jesus on the road to Damascus. It was only then that he could begin to understand how Jesus’ relationship with God eventually became the same relationship with God that His followers experience — “Since we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith to this grace in which we stand.” But, as the Apostle reminds his readers, this expanded idea of God doesn’t stop there. Paul states: “The love of God has been poured out into our hearts through the Holy Spirit that has been given to us.” Like all of Jesus’ original followers, Paul is convinced there’s a new dimension of God — a spirit which pervades the communities who profess the faith Jesus professed.

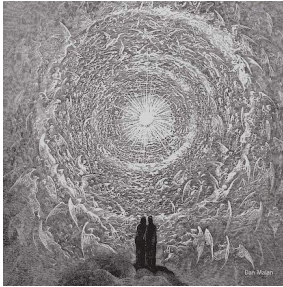
In John’s Gospel [16:12-15], Jesus promises that this Spirit will be a permanent force in His disciples’ lives, helping them treat situations and people as He wants them to: “When He comes, the Spirit of truth, He will guide you to all truth. He will take from what is mine and declare it to you.”

Perhaps we, like Garstang, are so driven to find proof for our beliefs that we overlook what Scripture actually tells us. Just as Kenyon was able to demonstrate what really happened when Joshua and the Israelites entered the Promised Land in the 12<sup>th</sup> century before Christ, so those who stop using Scripture as a proof-text for later dogmas will discover the amazing faith journey of those who first tried to understand God — a journey we share with them.

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

GOOD ADVICE:

It’s easy to get caught up in complaining about what everyone else is or isn’t doing. Remember, you can’t control their actions but you can control your own. Focus on your attitude, effort and actions. Be the best you that you can be and elevate the positivity around you.

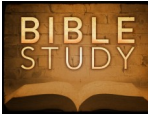


NEXT BIBLE STUDY — WEDNESDAY, JUNE 25<sup>th</sup>:

Our next Virtual Bible Study will be on Wednesday, June 25<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: **The Eucharist and Living the Life of the Spirit**

Mark your calendars and be part of this wonderful activity that will deepen your spiritual journey. We usually 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 15: Most Holy Trinity	10:00 AM In-Person & Live Stream
Monday, June 16:	NO MASS
Tuesday, June 17:	NO MASS
Wednesday, June 18:	NO MASS
Thursday, June 19:	NO MASS
Friday, June 20:	NO MASS
Saturday, June 21: Body & Blood of Jesus	5:00 PM In-Person only
Sunday, June 22: Body & Blood of Jesus	10:00 AM In-Person & Live Stream

THERE’S ONLY ONE WAY:

We strive to seek out fast and easy solutions to our problems. It is a fact that God does amazing and wonderful things all of the time; yet often we miss them because we are looking for our answers outside of His plan. What we want is not always what we need. If we compromise and seek our answers outside of His plan, we will be settling for less than best. There are many things that look appealing and attractive, and in reality are good things, but it doesn’t necessarily mean that they are going to be good for us. We base our faith and expectations in God and His will for our lives — not on what God has done for others or what others may believe is right for us. It is vital that we study God’s word and seek Him in understanding and applying it to our lives and situations. It is His voice that we follow, and His way that will ultimately bring us joy and contentment. **O Lord God, I am looking to You for the answers to life’s problems. I understand that Your plan is not only the best way — it is the perfect way. As I search for you, give me understanding and wisdom, so that I may follow Your plan, not settling for anything less than what you thing is right for me. I anticipate the amazing things that lie ahead. I wait patiently for the sound of Your voice to lead and guide me in my life. Amen.**



REFLECTION ON THIS WEEK’S THEME:

Pope Francis made this statement a few years back: “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 — 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, 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.”

There are many difficult things to understand in our human experiences. Why would somebody love us, forgive us, and care so much for us? We ponder the immensity of space, and what we call “time”. Though we cannot figure them out — though we probe and ponder — we continue living with them. Christianity is not a “Mystery Religion”. We are invited to believe in things we cannot understand totally — such as the Trinity. This is certainly a mystery, but we probe and ponder a “Three-in-Oneness” and live with this mystery while not grasping all that it is or means. We have the words of Jesus, the tradition of the Church, and the early beliefs surrounding a relational God Whose love is infinite and not self-contained. And so we 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. Faith while being stumped is our loving response to a God Who so loved and loves this world. 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. As we celebrate this Feast of the Trinity, 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.

The Book of Proverbs is a long, poetic reflection on the co-eternity within the Trinity. Before this tangible and familiar creation — before the sea was set — some personal presence was [Proverbs 8:22-31]. After this series of creational illustrations, this “Was” states that it found delight in the interplay with the human race. Imagine that! We interpret this “wasness” to be the Holy Spirit, whose descending upon the Apostles we celebrated last weekend.

This 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 scoped wants and needs — even our wounds, our judgments and our angers

It can also sound as if the Holy Spirit was like a little child or an elf playing in God’s backyard delighting God by tumbling or just getting down and dirty. This is poetic and serious. God is more than we can imagine; through the play-work of the Spirit we can see something of the “Wasness” and “Isness” of God.

Over the course of the last several weeks of the Easter Season, we had been reflecting on the Last Discourse of Jesus. Throughout this Discourse, Jesus is pictured as giving, handing over, and commending many things from his Father to his disciples. On this Feast of the Most Holy Trinity, we hear Jesus telling his friends two things — [1] what he gives is his; and [2] the Father has shared all with him. He is the Truth; He has passed on — and will continue to pass on this Truth, this existence on into



can draw us more deeply into our union with God and all that God loves.

What might we do with this understanding of our potential to model and participate in the Trinity? First of all, let’s celebrate! Today can be like all our family celebrations rolled into one. As we celebrate our loving relationships, let us also take prayerful time to become more aware of how these loves make us who we are.

The next step is to broaden our circle. Whether in person or via other sorts of communication, we will grow in the divine likeness to the degree that we love others, taking in their joys and feeling their plight to the point that we feel impelled to act like siblings, responding to others’ needs and participating in their ways of loving. This deepens our participation in the life of the Trinity.

When we grasp this, we’ll be overjoyed to be identified with the Trinity and every other person who is, was and will be.

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

SERVING THE LORD IN THE POOR — SAT. JUNE 21<sup>st</sup>:

Our Savior Lutheran Church — across the street from the Chapel — has a Food Pantry which distributes food to the community on the **third Saturday of each month**. They welcome volunteers. **On Saturday morning at 9 AM, they need help unloading the trailers and setting up items for distribution and preparing for the food pantry to open. It serves around 150 clients each time. The food pantry serves clients 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 join us for a great experience.

**Please let us know in the Chapel office [440-473-3560] if you would like more information or if you would like to help.** This is a wonderful way to serve others. Please consider this opportunity.

NATURE ABHORS A VACUUM:

Most of us have used this phrase before. It was first put forth by Aristotle, and later again by Galileo to explain why water pumps work. However, in how many other situations does this apply? Recently, we’ve seen this happen on a global scale. As charismatic, powerful leaders have been removed or died, the vacuum caused by their absence has resulted in groups that are almost as terrifying as their predecessor. For example, a few year ago, when Saddam Hussein departed from power, Iraqi insurgents and militants were trying to fill the vacuum left by his removal. Palestine and Israel have been at war for several years and spent many more at odds with one another. It is clear that not only does the statement apply to physics — it also applies to politics and people.

How many of us are looking for something we just can’t put our finger on that’s missing in our lives. Money and power can’t fill the void. Family, friends, and other people can make us feel loved, but somehow, it’s just not enough.

It’s been said that each of us has a “God-shaped hole” in our hearts. Many people try to fill it with everything except God — and they fail. Like trying to put a square peg in a round hole, it just won’t work. God wants to fill that hole. God sent his only Son — Jesus Christ — to fill that void in all of us. Recall what Jesus said to us: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; those who seek find; and to those who knock, the door will be opened” [Luke 11:9-10]. Seek the One who died for your sins, and you will find that the vacuum is gone.



## CALLING EACH OTHER BY NAME IN THE TRINITY:

How many of us have rejoiced or lamented being identified simply as the brother, sister, mother, cousin or friend of another? How many of us have said to ourselves: “I want to be known for who I am — not defined by my family or friends”? That seems typical of U.S. people, whose way of thinking is formed by our myths of independence and pulling ourselves up.

But the attitude is not new, nor was it born in the U.S.A. The French philosopher René Descartes promulgated an idea that has influenced us for nearly 300 years. The phrase: “I think, therefore I am” lies at the basis of it all. The idea that he needed nothing more than his own mind to prove his existence is one of the legs on which today’s individualism stands. Yet, his statement has a fatal flaw.

Descartes’ grandmother raised him. His grandmother ushered him into the world of words and personal awareness. The error in Descartes’ thinking comes from missing the fact that he would not have had any self-awareness had not his grandmother held him and said: “I’m Mémé, you are René!” He began to understand who he was because she called him by name — and he called her, grandma. Their relationship, and all his others, deepened his humanity. We become who we are through relationships.

In many areas of Africa, the word “ubuntu” is a key to each person’s identity. It’s translated: “I am because we are.” This describes personhood as happening through our relationships, through community. Those who understand “ubuntu” have uncovered one of the deepest truths of Christianity — and an understandable image of our Trinitarian God.

Today, we hear Sophia — holy wisdom — tell us who she is. She describes herself as “brought forth” by God and participating as God’s artisan in the work of creation. Her entire sense of self comes from her relationship with God [Proverbs 8:22-31].

We see the same thing in Jesus — especially in the Gospel of John. On this Feast of the Holy Trinity, we hear Jesus say: “Everything that the Father has is mine” — implying that he and the Father live in and through one another [John 16:12-15]. The most unique aspect of Christianity is our understanding of God as triune — a community of three persons, equal, and different, each of whom are who they are through their relationship with the others. They continually draw one another into being as persons whose uniqueness is called forth through their ongoing relationship.

This sounds pretty heady. For a more simple explanation, we can turn to the truth behind the Genesis creation myths. In Genesis 1, we hear that God created humanity in the divine image [see Genesis 1:26]. Genesis 2’s story of Eve and Adam illustrates what that means. In short, God saw Adam’s loneliness, and so created all sorts of living things to accompany him. Yet even with animals and plants to name and appreciate, Adam’s loneliness remained.

God’s solution? Create another like and yet different from Adam. Until someone could call him by name and love and challenge him, Adam wasn’t really human — he was just a solo, name-giving creature who could think, who had not yet been called forth into personhood. Voilà — Eve [Genesis 2:23].

Human beings are images of God — the always interrelating, ever-loving Trinity. Entering into God’s joy in communal existence is the why and the goal of our lives. As Jesus said in so many ways, the more we love, the more we relate, the more we enter into his participation in the Trinity.

Paul says as much in his letter to the Church at Rome: “We have peace with God through our relationship with Jesus Christ; and we boast in hope of the glory of God” [Romans 5:1-15]. Paul goes on to say: “The love of God has been poured out into our hearts through the Holy Spirit.” That suggests that we know the glory of God through every Christ-like relationship of love. Each person we encounter



the world. Truth does not allow us to be righteously aggressive, nor defensively secure. As Truth, Jesus lived vulnerably — he was available to be received and or rejected [John 16:12-15].

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 this reality today. No longer are we 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 Jesus 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 is the “What” of the Trinity which is offered for the acceptance or dismissal of humanity. In our disrespectful youth, when a friend would offer something, holding it out in their hand, the fun was to bring your flattened hand and up from underneath, knock it flying — a good way to lose friends! What would happen if that friend did the hand-offering of a gift a second time — foolish on him!

Jesus promised that he would not leave us orphans. The Feast of Pentecost reminded us that 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 by 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 to bring us a peace that the world’s attractions can’t give. Today we 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 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 into being on fire — allowing our hearts to be part of the Spirit’s work of renewing the face of the earth.

The Feast of the Holy Trinity is a call to celebration, and to intimate conversation with our three-personed God, who is love. It is a day of gifts which bring us closer to our origin, our salvation, and our life together in community for others.

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

## COUNTDOWN TO THE FEST BEGINS:

Don’t miss **the FEST!** All ages are welcome to spend the day at the 25<sup>th</sup> annual Catholic family FESTival on **Sunday, August 3<sup>rd</sup>** at the **Center for Pastoral Leadership** in Wickliffe. The FEST! brings **Maverick City Music, Danny Gokey, Ben Fuller, and Seph Schlueter** to the main stage along with faith-based activities for all ages. Come and enjoy delicious food along with great displays and presentations. The FEST! **Mass begins at 8:00 PM.** Join thousands from across the Diocese as we celebrate our faith with an outside Mass followed by an amazing American Fireworks Display. The day begins at **noon and continues through 10:00 PM.** All of the many events, activities, displays and directions can be found at [www.thefest.us](http://www.thefest.us) The FEST! is FREE and open to all. It’s a great family day. Make plans to come to the FEST!



## SACRAMENT OF RECONCILIATION:

Father John is available to celebrate the Sacrament of Reconciliation with you. Please call him [440-473-3560] to arrange for this experience. All social distancing will remain in place. Always remember the Lord’s invitation: “I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart” [Jeremiah 24:7].





**MYSTERIES ARE TO BE LIVED, NOT SOLVED:**

The reality of the Holy Trinity is, of course a mystery. But mysteries can be talked about. They can be described. Mysteries have clues that our minds can grasp. But a mystery remains a mystery, unless and until we grasp it in its totality. But when it comes to God, we simply cannot comprehend the total reality of God.

Mysteries make up a good portion of our lives. Science has its mysteries, as does philosophy, as does psychology, as do other intellectual disciplines. They all have much in them to challenge our minds and our intellectual capacities. All of them contain unknowns within them that move us to seek out their answers.

As a matter of fact, human beings need mystery. We need to be aware of that which is mysterious in life. We need to see that many times mysteries are to be lived; they are not problems to be solved. Husbands and wives who are truly in love unite themselves in the mystery of each other. Loving husbands and loving wives learn more about each other every year, but they also learn that there are hidden parts in their inner selves that only begin to be recognized after many years of deep love. Husbands delight in the mystery of “her,” and wives delight in the mystery of “him.” They have been ushered into the intimacy of the person whom they love even though it is impossible for them to describe the essence of her husband or the essence of his wife. When they treat each other as problems to be solved they get into a whole lot of trouble. The mystery of true love is something that you who are married know experientially and that I can only contemplate. And all of this is true in the relationships that parents have with their children.

For all of our efforts to find individuality and uniqueness as distinct persons, we still have an overwhelming need to belong. Belonging is stamped on nature. Belonging is found in everything that exists. Even atoms have protons, neutrons and electrons that seek to belong to each other. It is in their belonging that they cause the atom to be what it is. It is likewise true in all of nature. Unity is the goal and is good. Fracturing is always bad.

It’s hell not to belong; it’s heaven to belong. It’s hell to live with nobody to love us other than our own isolated selves; it’s heaven when we love and are loved by others. God made us to belong. The inner nature of God, in whose image and likeness we are made, is Persons who, however distinct they are, totally belong to each other.

We humans are made to belong in a special kind of belonging. We belong as free persons — persons who freely choose to live in inter-dependency. While there is a belonging that enslaves — possessive belonging — there is also a belonging that gives us freedom, the freedom to be who we are as persons.

Sin isolates us. The first thing we lose when we sin is the sense of joy — the joy of knowing that we are living while doing what is decent, right, and good. Sin tears apart the fabric of our living together, living in that network in which we belong to each other in love and goodness to others. Sin attacks living in inter-dependency; sin destroys our belonging to others in genuine love.

The concept of the Holy Trinity is a mystery — but not a total mystery. Mysteries, after all, are made up of clues. In a mystery story we pursue and piece together clues in order to see the whole picture. So it is with the Holy Trinity. We have lots of clues about the Holy Trinity. And when we pursue them and then piece them together, we get a good glimpse into what kind of a God that God is.

God is all about love. When we live in love, we live in God, and God lives in us [1 John 4:8]. Living in love, however, does not mean we must be the same. There’s a great deal of confusion about this in today’s surrounding culture. Some advocate that so-called “civil unions” should be the same as marriages. Boys and girls are moved to dress the same way. The “androgynous look” is favored in



God alone was God. Yet, Jesus, too, was God, as was the Holy Spirit. Their experience of grace and God’s action in the world was at odds with their simplistic conception of monotheism.

God was one, and yet God was somehow three. How to fit this together? It took Christianity three hundred years to finally arrive at a formula that somehow honored the richness of the Christian experience of God. The Council of Nicea in 325 AD gave us the creedal formula we profess today — there is one God in three persons. When they wrote this formula in Greek, the words that they used stated literally that “God is one substance in three subsistent relations”.

That formula isn’t meant to give us perfect clarity. No formula can ever capture the reality of God, because God is too rich to ever be captured, even half adequately in imagination, thought, and word. The God that atheism rejects is precisely a conceptualized God — a God captured in a picture. In the end, atheism is less faithful to human experience than was polytheism which more rightly sensed deity — / gods and goddesses — hidden under every rock.

To what does this call us?

To humility. All of us — believers and atheists — need to be more humble in our language about God. The idea of God needs to stretch — not shrink — the human imagination. Our actual experience of God, just as for ancient polytheism, is forever eating away at all simplistic conceptions of God. Thank God for the complexity of the doctrine of the Trinity!

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

**ATTENDANCE:**

If you attend Mass regularly here at Our Lady Chapel, it would be helpful if you filled out a Registration Form [name, address, phone number, children, etc.] indicating this fact, if you have not already done so. Such information not only helps us to know who is attending Our Lady Chapel; it also is of great assistance to us in record keeping [for our friend, the IRS] of any contributions which you may make.

**ENVELOPES:**

- When you need a **new supply** of envelopes, please feel free to take a supply of them from the table in the vestibule, or call Father John at the Campus Ministry Office [473-3560].
- When you **use** your envelope, please make sure that **your number** is on it. If you need to know your number, please call the Campus Ministry Office. Thanks.

**WEEKLY OFFERING:**

A collection box is located just inside the center door when you enter the chapel. Please place your offering in the collection box. Baskets will not be passed during the offertory time. Your offering will help offset chapel daily operating expenses. When you choose to use the envelopes, you can request a printout of your offerings for the year to submit to the IRS. God bless you.

**Total Offerings: Saturday [6/07/25] \_\_\_\_\_ \$ 215.00**  
**Total Offerings: Sunday [6/08/25] \_\_\_\_\_ \$ 250.00**

**EUCCHARISTIC MINISTERS:**

We are currently discerning a new group of Eucharistic Ministers who would undergo training in the spring months. If you feel that the Lord is calling you to this ministry, we would be delighted to include you in that ministry here at Our Lady Chapel. Both adults and teens [must be a Senior in High School] are welcome to participate in this very special ministry. We are in need of ministers for both our Saturday evening and Sunday morning Masses. **Contact Father John or the chapel office [440-473-3560] if you feel called to this ministry.** We are always in need of Eucharistic



**SPEAK CAUTIOUSLY:**

Every word we speak aligns us with God and his truth, or throws our character off course.

## THE RICHNESS OF THE MYSTERY OF GOD:

G.K. Chesterton once said that one of the reasons he believed in Christianity was because of its belief in the Trinity. If Christianity had been made up by a human person, it would not have at its very center a concept that is impossible to grasp or explain — the idea that God exists as one, but within and in three persons.

How do we understand the Trinity? We don't! God, by definition, is ineffable — beyond conceptualization, beyond imagination, beyond language. The Christian belief that God is a Trinity helps underscore how rich the mystery of God is, and how our experience of God is always richer than our concepts and language about God.

This is already evident in the history of religion. From the very beginning, humans have always had an experience of God, and have worshipped God. However, from the very beginning, too, humans have also had the sense that God is too rich and too beyond any one set of categories to be captured in any human conception. Hence, most ancient peoples were polytheistic — they believed in many gods and goddesses. They experienced divine energy and the need to celebrate divine energy in many different areas of their lives, and they had gods and goddesses to accommodate that. Thus, they had gods and goddesses for every longing and for every circumstance — from war, through crops, through sex, through understanding why your father or mother wouldn't bless you — there was a god or goddess to whom you could turn.

Sometimes they believed in one supreme god who ultimately ruled over lesser gods and goddesses — but they sensed that divine energy was too rich a reality to be contained in a single being. They believed, too, that sometimes the gods were at war with each other. As well, their gods and goddesses often times messed around within human lives, making special deals with humans, having affairs with them, and sometimes even having children with them.

Many of the most powerful myths ever told arose out of the experience of God's overwhelming richness, and the ancient people's incapacity to conceptualize God and God's activity in any singular way. Whatever else might be said about polytheism and ancient myths about the gods and goddesses, ancient religious practices and the incredible cannon of mythology that these produced, speak of how rich, untamed, and beyond simplistic imagination and language is the human experience of God. The ancients believed that their experience pointed to the existence of many deities.

And then a massive shift took place — Judaism, soon followed by Christianity and Islam, introduced the strong, clear, doctrinaire idea that there is only one God. Now all divine power and energy was seen as coming from a single source — monotheism, YHWH, the Father of Jesus, Allah. There were no other gods or goddesses.

But from the time of Jesus' resurrection onwards, Christians began to struggle with simple monotheism. They believed that there is still only one God, but their experience of God demanded that they believe that this God was somehow "three". Stated simply, when Jesus rose from the dead, Christians immediately began to attribute divinity to him — yet without identifying him as God the Father. Jesus was understood to be God, but somehow different from God the Father. Moreover, inside of their experience, they sensed still a third divine energy which they couldn't fully identify with either Jesus or God the Father — the Holy Spirit.

This experience left them in a curious and sometimes perplexed state — they were monotheists —



Hollywood. If we hold to values that differ from others, we are often told that we are mean-spirited hate-mongers who are intolerant and prejudiced.

Persons, however, cannot be the same as other persons. The Father is a distinct Person; the Son is a distinct Person; and the Holy Spirit is a distinct Person. Distinct though they are, however, they exist in One Being of infinite love; they exist in one unbreakable bond, in one infinite union of being together.

While all of that remains a mystery to us, it is not so mysterious that we cannot live with each other in a reality of life that reflects and shares in the reality of God's life. To live a God-like life, we must forgive rather than condemn. We must build-up and affirm rather than tear down. We must see the best, not the worst. We must be self-sacrificial and not self-centered. We must be giving rather than grasping. We must offer hope, not despair. We must heal rather than wound.

All of this is best affirmed and nurtured in what we know of as a family. There is nothing in life that more closely reflects the reality of the Holy Trinity than genuine family life. For it is in living in a family that we not only belong to each other, but also where we discover, nurture, and affirm our own unique and individual personalities. It is a family that makes us individuals, and it is we as individuals who constitute our family. It is the "family" of the Holy Trinity that constitutes God. It is in living the reality of being truly a family that we have a glimpse into the life of the Father, the Son, and the Holy Spirit.

—taken from the writings of Father Charles Irvin which appear on the internet.

## THE DIFFICULT WORK OF LOVING OTHERS:

Jesus taught them: "But I say to you: Love your enemies and pray for those who persecute you" [Matthew 5:44]. Our enemies always carry our own shadow side — the things we don't like about ourselves. We will never face our own shadow until we embrace those who threaten us. St. Francis of Assisi is the prime example of this — he embraced the leper in his conversion experience. The people who turn us off usually do so because they carry our own faults in some form.

In the Sermon on the Mount, Jesus says in essence: "If you love those who love you, what's so great about that?" [see Matthew 5:46]. It's simply magnified self-love. Instead, we are called to love the stranger at the gate — the one outside of our comfort zone. Until we can enter into love with them, Jesus is saying we really have not loved at all.

Dr. Martin Luther King Jr. [1929–1968] modeled how to "integrate the negative" by facing the realities of racism, poverty, and war, while insisting that we follow Jesus' command to love our enemies. Let us be practical and ask the question: How do we love our enemies?

First, we must develop and maintain the capacity to forgive. Forgiveness does not mean ignoring what has been done or putting a false label on an evil act. It means, rather, that the evil act no longer remains as a barrier to the relationship.

Second, we must recognize that the evil deed of the enemy-neighbor. The thing that hurts, never quite expresses all that they are. An element of goodness may be found even in our worst enemy. There is some good in the worst of us and some evil in the best of us. When we discover this, we are less prone to hate our enemies.

When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of their acts are not quite representative of all that they are. We see them in a new light. We recognize that their hate grows out of fear, pride, ignorance, prejudice, and misunderstanding, but in spite of this, we know God's image is ineffably etched in their being. Then we love our enemies by realizing that they are not totally bad and that they are not beyond the reach of God's redemptive love.

—Father Richard Rohr, O.F.M.



## GRATEFULNESS:

Gratefulness is not a feeling; it's a practice.

—Rabbi Shefa Gold



THE TRINITY IN US:

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. Augustine was a deep thinker; but all this effort was getting him 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, is open to discussion. But we all get the point — the Trinity will remain a mystery forever and then some.

In 1996, Jack Myles won the Pulitzer Prize for his book: *God: a Biography*. The book discusses how one can come to a progressive awareness of God through the reading of scripture. At one point, Myles cites a passage the “Apocrypha” [books not accepted in the canon of the Bible]: “You cannot plumb the depths of the human heart, nor find out what a man 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 the St Augustine story would shake his head in approval of these lines.

To grasp the depth of this Feast of the Holy Trinity is indeed a daunting task. 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, we would be most unwise to do so [see John 13-17]. Recall this famous line: “Holy Father, keep those you have given me true to your name” [John 17:11]. Nor can you disregard or neglect the Holy Spirit. Recall what Jesus said: “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 [see 1 Corinthians 2]. Would you want to pass that opportunity up?

The Benedictine writer, Father Daniel Durken, reminds us that “God is not up, but in.” In other words, we must remember the Father, Son, and the Spirit as not being somewhere in the heavens — “up there” — but rather in each of our honorable selves.

Jesus instructed his disciples and us to baptize “in the name of the Father and of the Son and of the Holy Spirit” [Matthew 28:20]. Durken reminds us that 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 — or, as Durken puts it: “We have an ‘in’ with the Trinity.”

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

THE GOOD FOR WHICH WE ARE MADE:

There was a bizarre commercial a while back — so bizarre that I cannot remember what it was selling. In it, a teenage girl in wild attire was intently watching a television screen. On the screen was a rapid and incoherent succession of colors and images. When the screen finally went dark she turned and said: “I totally don’t understand what that was, but I want it!”



people. We live in the Love of the Divine Lover — the Father.

**To love thee more dearly.** This petition is about God’s gift of his Son — Jesus Christ. Again, a story can be helpful here. On October 12, 2009, Pope Benedict canonized Fr. Damien de Veuster. St. Damien is often referred to as Damien the Leper. He was the courageous priest, who ministered to the poor people of the dreadful leper colony of Hawaii at Kaluapappa on Molokai Island. He was not supposed to be there. He was sent because he had been a carpenter, and he could assemble a small pre-built church for the poor people. Actually, he was the second person sent. A Hawaiian carpenter, a religious brother, had been told to re-assemble the chapel, but after the chapel was unloaded from the ship, just as the carpenter was beginning to work, many of the lepers gathered to see what was happening. The brother was so frightened by their presence that he swam back to the ship and demanded that he be taken back to Oahu. Fr. Damien, a Belgian, was then sent to assemble the chapel and then get out — hopefully within a day. He stayed. At first he was not very successful in convincing the people to come to Church. During the week he would go around the island encouraging people to come the next Sunday, but he was largely ignored. The few who did come, heard him begin his homilies with: “You lepers.” One day, after returning from a long trek around the island, Fr. Damien put his aching feet into a tub of hot water. One foot didn’t feel the heat. Damien knew what that meant — he had contracted leprosy. The next Sunday he began his sermon with the words: “We lepers.” Like electricity the news spread around the island that Fr. Damien had leprosy. The next Sunday, the church was filled to overflowing, and the Sunday after that, and thereafter. Fr. Damien had taken on their flesh — their leprous flesh — and become one of them. They loved him more dearly because they experienced how much he loved them.

“To love more dearly” is to love the Second Person of the Trinity — the Incarnate God — the One who has compassion for us, the One who takes on our flesh — even our leprous flesh.

**To follow thee more nearly** is to allow the Spirit of God to work through our lives. The Spirit is the one who draws us into the Mystery of God. The Spirit also works through us to draw others to God. It may be difficult for many of us to understand the Holy Spirit. We want to concretize everything. The Spirit is just that — spiritual. He is God as action, God as verb — God as the very action of loving. We are quite correct when we say that we were inspired to say or do something that led ourselves or others to God. “To follow thee more nearly” is to allow this inspiration to take place.

The Mystery of the Holy Trinity is the Mystery of God’s Love. We live in this Love — the Love of the Father who creates and sustains us; the Love of the Son, the Merciful One, who became one of us and who overflows with compassion for each of us; and the love the Spirit, the One whose presence within us gives us the ability to love as God loves.

—taken from the writings of Monsignor Joseph Pellegrino, which appear on the internet

THE CHOSEN :

We had a wonderful group of people join us for our initial showing of an episode of *The Chosen* this past Sunday. The viewing was followed by a very inspiring sharing among those present. **Allowing for a break for summer months, we will begin again in the fall with a monthly gathering, as we continue the journey of faith together**



*The Chosen* is an American Christian historical drama television series. Created, directed, and co-written by filmmaker Dallas Jenkins, it is the first multi-season series about the life and ministry of Jesus of Nazareth. Primarily set in Judaea and Galilee in the 1<sup>st</sup> century, the series depicts the life of Jesus through the eyes of the people who interacted with him, including the apostles and disciples of Jesus, Jewish religious leaders, Roman government and military officials, and ordinary people. In contrast with typical Bible-focused productions, Jenkins has given more depth to his scripts by adding backstories to various characters from the gospels without contradicting the material of the gospel. **Beginning in the fall, our series will resume on the 2<sup>nd</sup> Sunday of each month. October 12<sup>th</sup>. Please plan to join us. If you have any questions, please contact Father John or the chapel office [440-473-3560].**



**THE MYSTERY OF GOD’S LOVE:**

This weekend, we celebrate the Solemnity of the Trinity. Rather than give a theological explanation of the dogma — the belief of faith that we and all Christians, Catholic and non-Catholic, hold regarding the Trinity — let us focus in on what the Trinity means to us as Church and as individuals. The easiest place to begin is with love. The First Person of the Trinity is the Father. Jesus taught us to call His Father, Our Father. Actually, more than the formal “father”, we are to call Him “Abba” or “Daddy” [Mark 14:36, Romans 8:15]. This is not the view that many of us have of the First Person. We tend to see the Father only as the all-powerful Creator with a view similar to the way Michelangelo presented Him on the ceiling of the Sistine Chapel. But the Father is Love — He created us out of love; He sent His Son to deliver us from the death that selfishness and hatred brought upon the world, to restore us to His Love. The Abba loves us.

We can certainly understand the Love of God in the Second Person — the Son. Jesus Christ is Love Incarnate, Divine Love taken on human flesh. There are many ways that He pours His Love on us. Certainly the central way was through the sacrificial love of the Cross. The manifestation of His Love that is so real to each of us is His Compassion. He looks at us and sees our struggles — whether we suffer from those struggles imposed upon us by others, we suffer from the frailness of our bodies, or we suffer from that which we do to ourselves — our sins. The Son understands our weakness and calls us to Himself — calls us to Love. He is the Compassionate One.

Our ability to respond to the Creative Love of the Father and the Compassionate Love of the Son is infinitely more powerful than any love the human soul can produce. We have been given the Spirit of Love — the Power of Love — the Holy Spirit.

The central truth of the Trinity is that we are immersed in Divine Love.

Back in 1970, there was a Broadway Musical named *Godspell*. It combined the folk music of the day and traditional Church hymns with a meditation on the Life of Jesus. One of the most famous songs repeated several times throughout the musical was called “Day by Day” — perhaps you remember the song and the lyrics:

Day by day. Three things do I pray.  
To see thee more clearly;  
to love thee more dearly;  
to follow thee more nearly,  
Day by day.

The lyrics were not the creation of a Broadway songwriter — they came from a prayer written by St. Richard Chichester, a thirteenth century English saint. The Love of God, Father, Son and Spirit is reflected in these petitions.

**To see thee more clearly.** God created us in His image and likeness. This was the work of the Father — the Creator. A story might help here. A woman named Ann Weems was in Wisconsin to give a talk. Ann was from Tennessee and had that beautiful Tennessee drawl. During the dinner before the talk, a man who had a similar accent was introduced to her. He asked her: “Where are you from?” She replied: “I’m from Nashville.” “I thought so,” he said. “Who are your people?” he asked. She replied: “My maiden name is Barr.” “Are you one of Tim Barr’s daughters?” he asked. “I am,” she said. Then he turned to his wife and friends and said: “She’s one of us — she’s Tim Barr’s daughter.” And then they began talking about the people they knew from Nashville. She was part of this community — all of whom had a relationship to her Father.

“To see thee more clearly” is to see the image and likeness of God in each other. We are his



This strange statement is a passable description of our relationship to God. We cannot understand God, but we want God. We cannot understand God because God is totally other — absolute mystery. The Feast of the Holy Trinity makes that clear. We are unable to understand how God could at once be perfectly one and also distinctly three persons — Father, Son and Spirit. But our inability to understand God does not prevent us from wanting God. In fact, it would be true to say that we want nothing else. All we really want is God.

Now by saying that I am not trying to be pious, or implying that we prefer to spend all our time in church praying. When I say that all we want is God, I am saying is that in our deepest self, in our heart of hearts, what we ultimately desire is God. Why is this true? Because this is the way we were made. St. Augustine probably says this more beautifully than anyone else: “You have made us, O God, for yourself, and our hearts are restless until they rest in you.”

What Augustine is saying is that all through our life, with every choice we make, with every relationship we develop, with every dream that we dream, what is driving us forward is our desire to possess the goodness, the power, the presence of God. Augustine believes that every good thing we see, every person that we love, every dream that attracts us is only a reflection of the ultimate goodness that is God. Therefore, whether we are aware of it or not, we are always searching, always seeking, always wanting God.

Now St. Thomas Aquinas makes the same point from a different angle. He argues that because we were made for God, we are necessarily directed towards God. We are hard wired, if you will, to always choose goodness, because every good thing is a reflection of God. St. Thomas goes so far as to say that no one ever chooses evil. We always choose goodness. Now wait a minute, you say. People choose evil all the time. Thomas would admit this. But he insists that they never choose evil as evil. They only choose evil because they perceive it as good. Evil is not attractive to us; it does not draw us. Only goodness draws us, because it is a reflection of God’s goodness. That’s the way we are made.



So according to Thomas, even people such as Adolph Hitler, who killed millions of people in an effort to dominate the world, do not make such choices because they see them as evil. They perceived them as good. Hitler believed that his slaughter of Europe was good — good for himself, good for his country, good for his third Reich. As Hitler reached out for power in a warped and horrible way, he was nevertheless reaching out for the power that was ultimately a reflection of the power of God.

Now there is no way we can ever condone or accept what Hitler did. But even in his megalomania, he was sinfully reaching out for what was good. When he reached out for power in a sick and unacceptable way, he was perversely reaching out for God.

Therefore, the challenge for us is to see correctly, to reach out not for a false good but for a genuine one, to reach out for a true good rather than one that is illusory. This is why it is so important in John’s Gospel that Jesus sends us the Holy Spirit. The Holy Spirit is the Spirit of truth — the one who will guide us in all truth. It is the role of the spirit to clarify for us what is genuine goodness and what is an illusion. It is the Spirit who shows us that when we make choices based upon greed or selfishness or violence, they are lies and they will never bring us happiness, even though they appear to be good. It is the same spirit who shows us that when we base our life on justice, generosity and love, we will be making choices and claiming the genuine good that we so deeply desire.

All of us ultimately desire God, we cannot help but to do so. All of us are hardwired to reach out and seize the good that we perceive in our midst. The challenge for us is to perceive correctly. Therefore, our prayer on this feast of the Holy Trinity is that the Spirit of God will guide us so that the good for which we reach, the good to which we commit our lives may not be a false good but a true one. We pray that the good which we choose will not be a horror but a blessing, not a lie but a genuine reflection of the goodness for which our hearts were made.

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

**LIVING THE LIFE OF THE TRINITY:**

As we progress through the liturgical year we take in turn the wonderful sayings and miracles of Christ, and we contemplate the great events of salvation — the birth of Christ, the Last Supper, his passion and death, his resurrection and ascension into heaven, the birth of the Church at Pentecost, the Eucharist on Corpus Christi. But this weekend, we contemplate the greatest mystery of all — the Blessed Trinity — the source of all that was, is and is to come. We contemplate the inner mystery of God himself. And the word “contemplate” is well advised we contemplate the mystery of God.

We contemplate —what else can we do in the face of God, but contemplate? To contemplate is to turn our gaze on him, and to empty our hearts and minds of all other thoughts. In contemplation, we become aware of his majesty, his glory, and wonder at his greatness and the extraordinary depth of his love.

There is no higher form of prayer than this — just to spend time away from all our other preoccupations, and in reverent silence become aware of his presence which is ever with us, but which we constantly push to the background.

Yes, by all means recite your usual prayers; pray over the scriptures; ask God for all your needs; turn to him for forgiveness; offer him your heart and mind — and indeed your whole life. But don’t finish your prayers at this point — go on. Go on, and with your mind’s eye just gaze on his majesty and glory. Say nothing — just spend some time wondering at the greatness and gentleness of God. Don’t worry about how long you should do this, or whether you are doing it well or not, or whether it is time for coffee or tea. Empty your mind of everything else and just “be” with him. He who is the source of your being surely deserves some moments of your time, so don’t be mean and give him just a few seconds every now and then. This is the one who will in due course draw you into eternal communion with him, so let yourself get used to his presence here and now. This is the highest form of prayer, but it is also the most essential form of prayer — this is prayer with a capital “P”. This is what all the rest leads up to.

We contemplate the mystery of God. And indeed, it is a very great mystery. It is not a mystery in the sense of a puzzle — although a puzzle he certainly is — but a mystery in the sense that we are full of wonder and awe in his presence. He is a mystery in the sense that our human understanding can only begin to appreciate.

But God has, in fact, chosen to reveal quite a bit about himself to us. This gradual revelation can be traced through the pages of the Old Testament, and then the culmination of revelation is set forth in the Gospels in the person and words of Jesus.

In celebrating this Feast of the Most Holy Trinity, we celebrate and acknowledge that he is three persons in one God — Father, Son and Spirit. This wasn’t handed down from the mountain in tablets of stone like the Ten Commandments — it is revealed directly to us by God himself in the person of Jesus, his Son. Jesus himself is the personal revelation of God — he is God made manifest in the world and to the world.

Jesus taught us that he came from the Father; he told us to call him Abba; he taught that the Father is the creator and sustainer of all things, and he taught us that he is love. When he returned to the Father, Jesus bequeathed to us the Holy Spirit — the Paraclete — the Spirit of Truth who would guide and protect the Church keeping it holy and free from error in matters of faith.

Pontius Pilate famously said: “What is truth?” [John 18:38]. But Jesus tells us that the Holy Spirit



is the Spirit of Truth, and that he will guide us to the complete truth [John 16:12-16]. What is this truth? It is all that we Christians have come to believe that God has revealed to us. Perhaps we should rephrase Pilate’s question — not “What is truth?”, but “Who is truth?” And the answer is: “The truth is God alone.”

God is love; God is true; God is one. There is no error in him; there is no evil; there is no disunity. God is above all, and is over all, and brings all things together in himself. In due time, the whole created order will come to this realization, and will bow down and worship him in humble adoration.

All these things we believe as Christians — all these things we know to be true. The Blessed Trinity is the highest model for our Christian life. Three distinct persons, yet one God; each person living in harmony and perfect unity with the others. The three persons of the Trinity have their own roles and function, but there is no disunity only perfect harmony.

The Church on earth aims to reflect this unity, and this is indeed Christ’s wish and prayer for us — “May they all be one. Father, may they be one in us, as you are in me and I am in you” [John 17:21]. We are a living community of faith, and as such we really do strive for the unity Christ prays for. There are plenty of problems along the way caused by sin and our human failings, but we really do long for that unity that Christ desires for us.

In the risen life of heaven we will be taken up into God and become one with him. This is our true destiny, but it is a destiny that through our Baptism has already begun for us. So let us strive to reach this goal with the help of the Holy Spirit, and let us do nothing that causes division or damages this community of faith.

Let the people around us realize that something extraordinary is happening here. Let them see that the unity, that the truth, that the love of God is shining forth from this place, and that God is really present among us — that we are not merely a community gathered in name alone, but we are a manifestation of the presence of God himself in this place and at this time.

—taken from the writings of Father Alex McAllister, S.D.S., which appear on the internet.

**READINGS FOR THE WEEK:**

<b>Monday:</b>	2 Corinthians 6:1-10, Matthew 5:38-42
<b>Tuesday:</b>	2 Corinthians 8:1-9, Matthew 5:43-48
<b>Wednesday:</b>	2 Corinthians 9:6-11, Matthew 6:1-18
<b>Thursday:</b>	2 Corinthians 11:1-11, Matthew 6:7-15
<b>Friday:</b>	2 Corinthians 11:18-30, Matthew 6:19-23
<b>Saturday:</b>	2 Corinthians 12:1-10, Matthew 6:24-34
<b>Corpus Christi:</b>	Genesis 14:18-20, 1 Corinthians 11:23-26, Luke 9:11-17

**OUR MISSION:**

With the light and the strength of the Holy Spirit, let us build a Church founded on God’s love, a sign of unity, a missionary Church that opens its arms to the world, proclaims the word, allows itself to be made “restless” by history, and becomes a leaven of harmony for humanity.

—Pope Leo XIV