

Three in One, or One in Three?

Our thinking moves far from the reality of God when we limit our reflection of the Trinity to numbers. The characterizations of an old man, a younger man, and a dove do not help much either. However, these are attempts to somehow talk about the mystery of all mysteries. We cannot adequately conceptualize or characterize God, but we try. Each reading today makes its own attempt.

In the Exodus passage, God actually describes God's own self: "gracious and merciful, slow to anger and abounding in love and fidelity" (Exodus 34:6).

The Gospel passage tells us how these divine features play out in our lives: "God so loved the world that he gave his only Son" (John 3:16). This Son is God in the flesh. What greater love can there be?

The prayer in Paul's letter seems to scoop us up

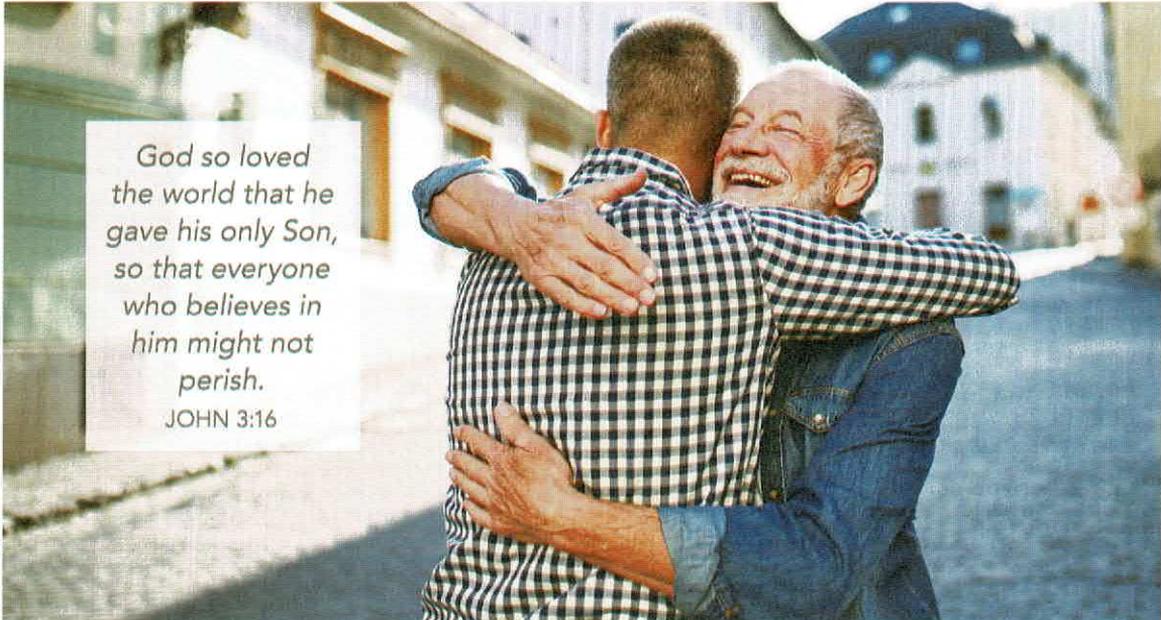
like an adoring parent would into the embrace of the Trinity: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you" (2 Corinthians 13:13).

Theologians tell us that each person of the Trinity interacts with us and the rest of the created universe in a way unique to each person. Though different, each way is an expression of self-emptying love. The only response required of us is openness to that love. God only asks that we accept that love and allow it to transform us. Then we will be the living example of the Trinity's love for all.

—Sr. Dianne Bergant, CSA

FOR Reflection

- ★ Say the Gloria slowly, reflecting prayerfully on the meaning of the words.
- ★ What in today's readings touches you the most? Why?



God so loved
the world that he
gave his only Son,
so that everyone
who believes in
him might not
perish.

JOHN 3:16

Upcoming Schedule

	OLPH	St. Boniface
<i>June 6 / 7, 2020 The Solemnity of the Most Holy Trinity</i>	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass
Tuesday	5:30 pm ~ Mass	
Thursday	5:30 pm ~ Mass	
<i>June 13 / 14, 2020 Solemnity of the Body and Blood of Christ</i>	8:30 am ~ Confession 9:00 am ~ Mass	5:00 pm ~ Mass

	<i>OLPH Mass 9:00 am</i>		<i>ST. BONIFACE Mass 5:00 pm</i>	
Date	June 7	June 14	June 6	June 13
Lector	Mandy Hall	Joseph Pearson	Mary Jo Leygraaf	Joe McMullen

Mass Intentions	OLPH	St. Boniface
June 6 / 7	† Libby Balenovich	† Barbara Johnson
June 13 / 14	† Charlotte Boggs	† Charlotte Fichter

Our Gifts	OLPH	St. Boniface
May 30/31	\$377.00	\$40.00
Catholic Communication Campaign	\$ 20.61	\$27.00
Rice Bowls		\$12.68

The Solemnity of the Most Holy Trinity

Reading 1

EX 34:4B-6, 8-9

Early in the morning Moses went up Mount Sinai as the LORD had commanded him, taking along the two stone tablets.

Having come down in a cloud, the LORD stood with Moses there and proclaimed his name, "LORD."

Thus the LORD passed before him and cried out, "The LORD, the LORD, a merciful and gracious God, slow to anger and rich in kindness and fidelity."

Moses at once bowed down to the ground in worship.

Then he said, "If I find favor with you, O Lord, do come along in our company.

This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."



Responsorial Psalm
DN 3:52, 53, 54, 55, 56

R. **Glory and praise for ever!**

Blessed are you, O Lord, the God of our fathers,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages.

R. **Glory and praise for ever!**

Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever.

R. **Glory and praise for ever!**

Blessed are you on the throne of your kingdom,
praiseworthy and exalted above all forever.

R. **Glory and praise for ever!**

Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever.

R. **Glory and praise for ever!**



Reading 2

2 COR 13:11-13

Brothers and sisters, rejoice.
Mend your ways, encourage one another,
agree with one another, live in peace,
and the God of love and peace will be with you.
Greet one another with a holy kiss.
All the holy ones greet you.

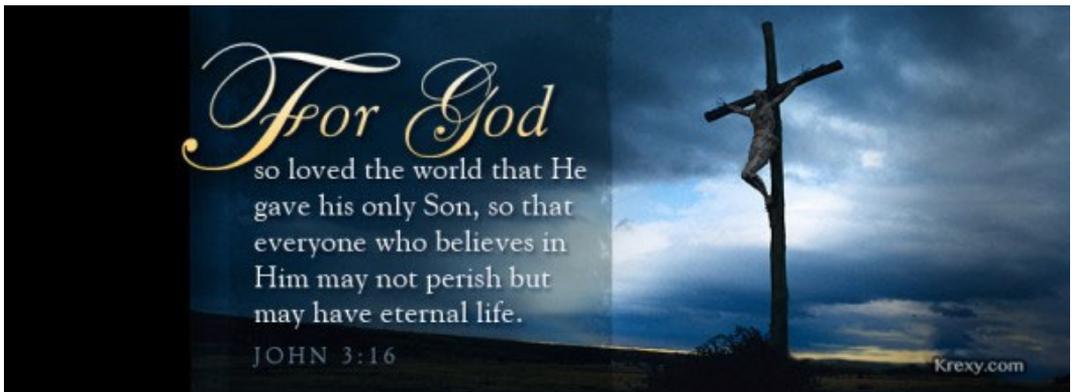
The grace of the Lord Jesus Christ
and the love of God
and the fellowship of the Holy Spirit be with all of you.

Alleluia

R. **Alleluia, alleluia.**

Glory to the Father, the Son, and the Holy Spirit;
to God who is, who was, and who is to come.

R. **Alleluia, alleluia.**



Gospel **JN 3:16-18**

God so loved the world that he gave his only Son,
so that everyone who believes in him might not perish
but might have eternal life.

For God did not send his Son into the world to condemn the world,
but that the world might be saved through him.

Whoever believes in him will not be condemned,
but whoever does not believe has already been condemned,
because he has not believed in the name of the only Son of God.

Gospel Reflection

We often begin Mass with the prayer from today's Epistle: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with all of you." We praise the God who has revealed Himself as a Trinity, a communion of persons.

Communion with the Trinity is the goal of our worship—and the purpose of the salvation history that begins in the Bible and continues in the Eucharist and sacraments of the Church.

We see the beginnings of God's self-revelation in today's First Reading, as He passes before Moses and cries out His holy name. Israel had sinned in worshipping the golden calf. But God does not condemn them to perish. Instead, He proclaims His mercy and faithfulness to His covenant.

God loved Israel as His firstborn son among the nations. Through Israel— heirs of His covenant with Abraham—God planned to reveal Himself as the Father of all nations.

The memory of God's covenant testing of Abraham—and Abraham's faithful obedience—lies behind today's Gospel. In commanding Abraham to offer his only beloved son, God was preparing us for the fullest possible revelation

of His love for the world. As Abraham was willing to offer Isaac, God did not spare His own Son but handed Him over for us all.

In this, He revealed what was only disclosed partially to Moses—that His kindness continues for a thousand generations, that He forgives our sin, and that He takes us back as His very own people.

Jesus humbled himself to die in obedience to God’s will. For this, the Spirit of God raised Him from the dead, and gave Him a name above every name. This is the name we glorify in today’s Responsorial—the name of our Lord, the God who is Love.



PRAYER REQUESTS

Pray to end Abortion, Russell Brooks, Cassie & Clifton Centers, Maere Tekanene, Bill Moses, Jerry Roberts, Donna Blevins, Norma Wilson, Dennis Parks & Family, Erica Davis, Chris & Amanda Decker, Marian Colette, Debbie Moses Haggins, Rose Grant, Sandy Hurts, Dominic Cureton, Todd Morris, Charles Pennington (Louann Lennon’s father), Alex Woods, Christopher Braden, Bonnie (Warfield) Bishop, Sister Alice, Curt and LeeAnn Hall, Jay Baird, Gary Hackler, Patricia Hernandez-Torres, Frances Christian, Stan, Nicole, Keelan and Malachi Lee, loved ones who are ill, all those of our families who are affected by Covid-19 and all families affected by the protests and riots across the United States.

UPCOMING SAINTS AND FEASTS

Saint Ephrem, Deacon and Doctor of the Church

June 9

A mere youth, he entered on the religious life at Nisibis, his native place. Long years of retirement taught him the science of the Saints, and then God called him to Edessa, there to teach what he had learned so well. He defended the Faith against heresies, in books which have made him known as the Prophet of the Syrians. Crowds hung upon his words. Tears used to stop his voice when he preached. He trembled and made his hearers tremble at the thought of God's judgments; but he found in compunction and humility the way to peace, and he rested with unshaken confidence in the mercy of our blessed Lord. "I am setting out," he says, speaking of his own death, "I am setting out on a journey hard and dangerous. Thee, O Son of God, I have taken for my Viaticum. When I am hungry, I will feed on Thee. The infernal fire will not venture near me, for it cannot bear the fragrance of Thy Body and Thy Blood." His hymns won the hearts of the people, drove out the hymns of the Gnostic heretics, and gained for him the title which he bears in the Syriac Liturgy to this day—"the Harp of the Holy Ghost." Passionate as he was by nature, from the time he entered religion no one ever saw him angry. Abounding in labors till the last, he toiled for the suffering poor at Edessa in the famine of 378, and there lay down to die in extreme old age. What was the secret of success so various and so complete? Humility, which made him distrust himself and trust God. Till his death, he wept for the slight sins committed in the thoughtlessness of boyhood. He refused the dignity of the priesthood. "I," he told St. Basil, whom he went to see at the bidding of the Holy Spirit, "I am that Ephrem who has wandered from the path of heaven." Then bursting into tears, he cried out, "O my father, have pity on a sinful wretch, and lead me on the narrow way."

Saint Barnabas, Apostle ~ Memorial

June 11

St. Barnabas, one of the original 72 disciples who worked to convert the Gentiles. He was a Levite Jew from the island of Cyprus. Although his original name was Joseph, the Apostles gave him the name Barnabas, meaning "son of exhortation," after his conversion.

Barnabas is traditionally believed to have been one of Christ's 72 disciples, and lived among the Apostles as a successful preacher in the early Church. Luke describes him in the Acts of the Apostles as "a good man, full of the Holy Spirit and of faith" (Acts 11:24).

Barnabas acted as mediator between St. Paul and the Apostles after Paul's conversion, helping the early Church to see the authenticity of his conversion and accept him despite his past as a persecutor of Christians.

Later, Barnabas was sent to Antioch to investigate the conversions of the Gentiles there. He and Paul spent a year instructing the Church in Antioch. After this, he travelled with Paul to preach the Gospel in many cities including Iconium, Lystra, and Derbe. Although faced with opposition and even persecution, they succeeded in converting many more on this journey, and organized churches in these areas.

At the Council of Jerusalem, Barnabas and Paul testified on their work of converting Gentiles and the experience of the new converts, as the early Church debated whether it was necessary for Gentile converts to first become Jewish and be circumcised before being accepted as Christians. The Council ultimately agreed that such measures were not imperative.

When Paul and Barnabas decided to revisit their missions, they strongly disagreed on whether John Mark, another disciple and previous deserter, should be allowed to accompany them. As a result of their disagreement, Paul and Barnabas separated. Barnabas travelled with John Mark to preach in Cyprus.

Little is known about the later life of Barnabas. He is believed to have been stoned to death in Salamis in the year 61.

Saint Anthony of Padua, Priest and Doctor of the Church ~

Memorial

June 13

On June 13, we honor the memory of the Franciscan priest St. Anthony of Padua. Although he is popularly invoked today by those who have trouble finding

lost objects, he was known in his own day as the “Hammer of Heretics” due to the powerful witness of his life and preaching.

The saint known to the Church as Anthony of Padua was not born in the Italian city of Padua, nor was he originally named Anthony. He was born as Ferdinand in Lisbon, Portugal during 1195, the son of an army officer named Martin and a virtuous woman named Mary. They had Ferdinand educated by a group of priests, and the young man made his own decision to enter religious life at age 15.

Ferdinand initially lived in a monastery of the Augustinian order outside of Lisbon. But he disliked the distraction of constant visits from his friends, and moved to a more remote house of the same order. There, he concentrated on reading the Bible and the Church Fathers, while living a life of asceticism and heartfelt devotion to God.

Eight years later, in 1220, Ferdinand learned the news about five Franciscan friars who had recently died for their faith in Morocco. When their bodies were brought to Portugal for veneration, Ferdinand developed a passionate desire to imitate their commitment to the Gospel. When a group of Franciscans visited his monastery, Ferdinand told them he wanted to adopt their poor and humble way of life.

Some of the Augustinian monks criticized and mocked Ferdinand's interest in the Franciscans, which had been established only recently, in 1209. But prayer confirmed his desire to follow the example of St. Francis, who was still living at the time.

He eventually obtained permission to leave the Augustinians and join a small Franciscan monastery in 1221. At that time he took the name Anthony, after the fourth-century desert monk St. Anthony of Egypt.

Anthony wanted to imitate the Franciscan martyrs who had died trying to convert the Muslims of Morocco. He traveled on a ship to Africa for this purpose, but became seriously ill and could not carry out his intention. The ship that was supposed to take him to Spain for treatment was blown off course, and ended up in Italy.

Through this series of mishaps, Anthony ended up near Assisi, where St. Francis was holding a major meeting for the members of his order. Despite his poor health, Anthony resolved to stay in Italy in order to be closer to St. Francis himself. He deliberately concealed his deep knowledge of theology and Scripture, and offered to serve in the kitchen among the brothers.

At the time, no one realized that the future “Hammer of Heretics” was anything other than a kitchen assistant and obedient Franciscan priest. Around 1224, however, Anthony was forced to deliver an improvised speech before an assembly of Dominicans and Franciscans, none of whom had prepared any remarks.

His eloquence stunned the crowd, and St. Francis himself soon learned what kind of man the dishwashing priest really was. In 1224 he gave Anthony permission to teach theology in the Franciscan order – “provided, however, that as the Rule prescribes, the spirit of prayer and devotion may not be extinguished.”

Anthony taught theology in several French and Italian cities, while strictly following his Franciscan vows and preaching regularly to the people. Later, he dedicated himself entirely to the work of preaching as a missionary in France, Italy and Spain, teaching an authentic love for God to many people – whether peasants or princes – who had fallen away from Catholic faith and morality.

Known for his bold preaching and austere lifestyle, Anthony also had a reputation as a worker of miracles, which often came about in the course of his disputes with heretics.

His biographers mention a horse, which refused to eat for three days, and accepted food only after it had placed itself in adoration before the Eucharist that Anthony brought in his hands. Another miracle involved a poisoned meal, which Anthony ate without any harm after making the sign of the Cross over it. And a final often recounted miracle of St. Anthony’s involved a group of fish, who rose out of the sea to hear his preaching when heretical residents of a city refused to listen.

After Lent in 1231, Anthony's health was in decline. Following the example of his patron – the earlier St. Anthony, who had lived as a hermit – he retreated to a remote location, taking two companions to help him. When his worsening health forced him to be carried back to the Franciscan monastery in Padua, crowds of

people converged on the group in hopes of paying their homage to the holy priest.

The commotion surrounding his transport forced his attendants to stop short of their destination. After receiving the last rites, Anthony prayed the Church's seven traditional penitential psalms, sung a hymn to the Virgin Mary, and died on June 13 at the age of 36.

St. Anthony's well-established holiness, combined with the many miracles he had worked during his lifetime, moved Pope Gregory IX – who knew the saint personally – to canonize him one year after his death.

“St. Anthony, residing now in heaven, is honored on earth by many miracles daily seen at his tomb, of which we are certified by authentic writings,” proclaimed the 13th-century Pope.

Dear Padre,

Why was the confusing word *consubstantial* added to our Creed some years ago? What was wrong with the old “one in being with the Father”?

The Creed or Profession of Faith is said at Mass so that the assembly “may respond to the Word of God proclaimed in the readings...and explained in the Homily and that they may also honor and confess the great mysteries of the faith...before the celebration of these mysteries in the Eucharist begins” (*General Instruction of the Roman Missal*, 67). The Nicene Creed normally is used, although the Apostles’ Creed may replace it at Masses



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with children or on Sundays during the seasons of Lent and Easter.

In the Nicene Creed, “We believe” changed to “I believe” because a profession of faith is a profoundly personal act, even when it’s made in public while at Mass. Plus, the literal translation of the Latin word *credo* is “I believe,” not “we believe.”

The word *consubstantial* indicates that Christ isn’t simply united with the Father but that they share the same substance. In other words, Christ is not a different God, but he’s the same God with the Father, since our God is One. They’re coequal and coeternal. In St. John’s Gospel, Philip asks Jesus to “show us the Father, and that will be enough for us.” Jesus replies, “Whoever has seen me has seen the Father....Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves” (John 14:8–9, 11).

—Fr. Byron Miller, CSSR
Sundaybulletin@Liguori.org



A WORD FROM *Pope Francis*

With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity....His person is nothing but love, a love given gratuitously....The signs he works, especially in favor of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy.

—MISERICORDIAE VULTUS, APRIL 11, 2015

Calendar

Monday

JUNE 8
Weekday

1 Kgs 17:1–6
Mt 5:1–12

Tuesday

JUNE 9
Weekday

1 Kgs 17:7–16
Mt 5:13–16

Wednesday

JUNE 10
Weekday

1 Kgs 18:20–39
Mt 5:17–19

Thursday

JUNE 11
St. Barnabas,
Apostle

Acts 11:21b–26;
13:1–3
Mt 5:20–26

Friday

JUNE 12
Weekday

1 Kgs 19:9a, 11–16
Mt 5:27–32

Saturday

JUNE 13

St. Anthony of Padua,
Priest and
Doctor of the Church

1 Kgs 19:19–21
Mt 5:33–37

Sunday

JUNE 14

Body and Blood
of Christ

Dt 8:2–3, 14b–16a
1 Cor 10:16–17
Jn 6:51–58