

THE SOLEMNITY OF THE MOST HOLY TRINITY

MAY 27, 2018

MASS READINGS

MONDAY: 1PT 1:3-9, PS 111, MK 10:17-27
TUESDAY: 1 PT 1:10-18, PS 98, MK 10:28-31
WEDNESDAY: 1PT 1:18-25, PS 147, MK 10:32-45
THURSDAY: ZEP 3:14-18A, or ROM 12:9-16, IS
12, LK 1:39-56
FRIDAY: 1PT 4:7-13, PS 96, MK 11:11-16
SATURDAY: JUDE 17:20B-25, PS 63, MK 11:27-
33
**NEXT SUNDAY: THE SOLEMNITY OF THE
MOST HOLY BODY AND BLOOD OF CHRIST**
-RDGS: EX 24:3-8, PS 116, HEB 9:11-15, MK
14:12-16,22-26

MASS INTENTIONS

MONDAY: DECEASED SERVICE MEN & WOMEN
TUESDAY: DEIDRE SARGENT
WEDNESDAY: MARY JO DANAHER
THURSDAY: BEVERLY FITZSIMONS
FRIDAY: POOR SOULS
VIGIL: SHARON STURGEON
7:30: DEIDRE SARGENT
10:00: JOHN SCOWDEN
NOON: FOR THE PARISH

MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious: (Norb
& Mark FitzSimons, Larry White). (Frank Tymoski, Deb-
bie Kennedy, Martha Chapman, Al Stanley). (Burnell,
Anna & Henry Totten, Robert Stump, Victor & Dorothy
Ringle). (Judy Buckles, Mary Salrin, Larry Johnston).
(deceased members of the Schlosser & Kanthack families).
Bob Bohan. Carl & Scott Waclawik. (Robert Bennett &
Dick Livingston). (Karen Fox, Mike & Rosemary
Cavanaugh).

The Solemnity of the Most Holy Trinity

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

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

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

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

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

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

Enjoy the Hospitality of the Trinity (with Rublev's Icon)

Bill Gaultiere

Welcome to the embrace of the Trinity! I invite you to enjoy with me this beautiful ancient painting by Rublev and experience the hospitality of the Trinity. Let's enjoy the love of the Father, Son, and Spirit. Let's open our hearts to the Lord as we meditate on Rublev's icon...

Yes, Lord, I want to sit at the table with you. I love to enjoy your company. I'm eager to hear what you want to say to me...

History of Rublev's Icon

St. Andrei Rublev painted *The Hospitality of Abraham* in 1411 for the abbot of the Trinity Monastery in Russia. Rublev portrayed what has become the quintessential icon of the Holy Trinity by depicting the three mysterious strangers who visited Abraham (Genesis 18:1-15).

Many in Rublev's culture were confused by the doctrine of the Trinity and others rejected it altogether. Rublev's Trinity showed them a lovely understanding of God as Three-in-One that is beyond trying to "figure out." Almost 600 years later Rublev's icon continues to draw people into the mysterious and wonderful presence of the Trinity.

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Abraham's Three Visitors

In the Genesis account the Lord visits Abraham in the form of three men who are apparently angels representing God.

Abraham bows low to the ground before his three visitors and they speak to Abraham in union and are alternatively referred to by the Genesis writer as "they" or "the Lord." Abraham offers them the hospitality of foot washing, rest under a shade tree, and a meal and they offered him the announcement that God was going to give he and his wife Sarah a son, though Sarah was far past the age of childbearing.

Symbolism in Rublev's Icon

In Rublev's icon painting he depicts the three heavenly visitors sitting at a table with a cup placed before them on the table. Most scholars understand the figures to be seated left to right in their doxological order of Father, Son, and Spirit.

Others had painted this Biblical story, but Rublev was the first to paint only the three angelic figures and to make them of equal size. Rublev depicts the three as One Lord. Each holds a rod in his left hand, symbolizing their equality. Each wears a cloak of blue, the color of divinity. And the face of each is exactly the same, depicting their oneness.

The Father is like the figure on the left. His divinely blue tunic is cloaked in a color that is light and almost transparent because he is the hidden Creator. With his right he blesses the Son – he is pleased with the sacrifice he will make. His head is the only one that is lifted high and yet his gaze is turned to the other two figures.

The Son is portrayed in the middle figure. He wears both the blue of divinity and reddish purple of royal priesthood. He is the King who descends to serve as priest to the people he created and to become part of them. With his hand he blesses the cup he is to drink, accepting his readiness to sacrifice himself for humanity. His head is bowed in submission to the Father on the left.

The Spirit is indicated in the figure on the right. Over his divinely blue tunic he wears a cloak of green, symbolizing life and regeneration. His hand is resting on the table next to the cup, suggesting that he will be with the Son as he carries out his mission. His head is inclined toward the Father and the Son. His gaze is toward the open space at the table.

Did you notice the beautiful circular movement in the icon of Father, Son, and Spirit? The Son and the Spirit incline their heads toward the Father and he directs his gaze back at them. The Father blesses the Son, the Son accepts the cup of sacrifice, the Spirit comforts the Son in his mission, and the Father shows he is pleased with the Son. Love is initiated by the Father, embodied by the Son, and accomplished through the Spirit.

Henri Nouwen's Meditation on Rublev's Icon

What a joy it is for us to be drawn into this circle of divine love portrayed in Rublev's icon! In the words of Henri Nouwen:

The more we look at this holy image with the eyes of faith, the more we come to realize that it is painted not as a lovely decoration for a convent church, nor as a helpful explanation of a difficult doctrine, but as a holy place to enter and stay within.

As we place ourselves in front of the icon in prayer, we come to experience a gentle invitation to participate in the intimate conversation that is taking place among the three divine angels and to join them around the table. The movement from the Father toward the Son and the movement of both Son and Spirit toward the Father become a movement in which the one who prays is lifted up and held secure...

We come to see with our inner eyes that all engagements in this world can bear fruit only when they take place within this divine circle... the house of perfect love (*Behold the Beauty of the Lord: Praying with Icons*, p. 20-22).

Praying to the Lord before Rublev's icon painting can help us to join Abraham in hosting the Lord in our hearts. As we do we discover that the Father, Son, and Spirit were already inviting us to join in their circle of love! "We love because He first loved us" (1 John 4:19).

When we participate in "The Hospitality of Abraham" to the Lord we discover that really we are responding to "The Hospitality of the Trinity."

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“...the Spirit of truth...will glorify me.”

Outside of some obvious liturgical mentions and gestures some have gone so far as to suggest that if the Church stopped speaking about the Trinity no one would notice. There is some truth in this if we consider how we orchestrate our personal prayer life and how we often focus exclusively on a notion of God as a solitary figure somewhere off in the “somethingsphere”. One of the fundamental teachings of our faith involves looking at God in a rather unusual way. We believe that Jesus, as Son of God revealed a rather intimate detail about divine activity in that he came to bring us a closer look at his Father and subsequently through grace, our Father, and he unites us to himself and this Father through what we have come to call the Holy Spirit, namely the love which exists between Father and Son. This union constitutes a very important change in us, in that it allows us a share in the Divine Life. With this share comes some rather frightening revelations particularly in light of our thoughts about ourselves. We have always accepted the popular definition of “person” as synonymous with individual. This tends to isolate us from others and causes us to ignore a fundamental truth about ourselves in light of the revelation regarding God as Triune. We are persons in so far as we are united to one another. We are not isolated individuals having minimal contact and even then at our discretion. We are united in a variety of ways and the Scriptures give us some helpful direction in this matter. Truth be told our faith, flowing from this understanding of God as Triune then unites us even more closely within ourselves, among other persons and even within creation as a whole. In light of this sin is often spoken of in terms of “fragmentation”, a tearing apart. Our faith conquers this and provides a model for that kind of “wholeness” or holiness which allows us intimate union with the Father, through the Son, in the Holy Spirit. This may all seem very confusing but as one writer put it, “the Trinity is a mystery to be adored, not a problem to be solved.” In light of this we too become a mystery in union with a Father who so loves us that he sent his only Begotten Son and who, with that Son bestows upon us the gift of the Holy Spirit. This “*communio*”, this communion with the Blessed Trinity cements us ever more closely to a union of our persons in God, a union of persons one to another and a union with the entire created order. Our interior lives begin to reflect this transformation when we, taking our baptismal resolutions seriously, begin to model our lives after that of the Son, becoming by grace what he is by nature. Becoming so united we acquire a dignity greater than we had in the beginning and with this dignity we model this new life in what we think, say and do. Thus demonstrating the power of this union which as the Apostle reminds us, is progressing along as the Divine Plan unfolds and we with it for the greater honor and glory of Father, Son and Holy Spirit.

Hymn to the Trinity

*Blessed angel spirits offer praise undying,
Ever crying Holy, Holy, Holy Lord God of Sabaoth.*

*Saints and Martyrs praise thy Name, Trinity
lifegiving,
Earthborne sorrow leaving before Thy throne,
Evercrying Holy, Holy, Holy, Lord God of Sabaoth.*

*Father omnipotent, mighty in glory, Christ,
Thy Son, our Saviour who died that we might
live,*

*Holy Spirit, mystic dove, dwelling with us ever
more,*

We praise Thee, Blessed Trinity.

With the Angels' sacred hymn,

All thy might proclaiming,

With the mystic cherubim

in songs of praise we join,

Holy, Holy, Holy,

Join we all in songs of praise for ever;

Hallelujah, Hallelujah, Hallelujah,

Lord God of Sabaoth.

(Pyotr Ilyich Tchaikovski-English translation)

St. Patrick went to Connaught where he met two of King Laoghaire's daughters, Ethne and Fedelm. St. Patrick had been unable to persuade the king to convert, but he convinced the king's daughters. During their time of instruction St. Patrick used a shamrock to visualize the mystery of the Trinity, how a single plant with three leaves is analogous to the one Triune God with three separate and distinct Persons.

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Announcements and Upcoming Events

JUNE SEMINARIAN FUND

Next week you will find a brochure and envelope in the pew. We are asking that you read the material and make your donation to the Seminarian Fund (a June event) and place the envelope in the collection. We will be doing this the entire month. Extra envelopes may be found in the pew. Our goal as a parish is \$6,833.85. I don't need to tell you how important it is for us to play an active role in the recruitment, support and prayerful offering of our young men as they consider their calling to serve you, the people of God. I hope you will be generous not only with this collection but in feeling comfortable to approach some of the young folks in our parish (beginning with you own children) and suggesting to them they consider whether God is calling them to serve Him and His Church in the priesthood or religious life. Thank you and God bless you all!



Make a difference in the life of a senior in need!
Come and make a meaningful difference in your community!
You are welcome and

needed here. Caregiver Companion simply needs you to visit homebound seniors who are lonely and in need of compassion. **Do you have one hour per week to come alongside the widow and the hurting as God calls us?** There are many ways that you can help based on your God-given gifts, interests, and time available. Here are some current volunteer opportunities!

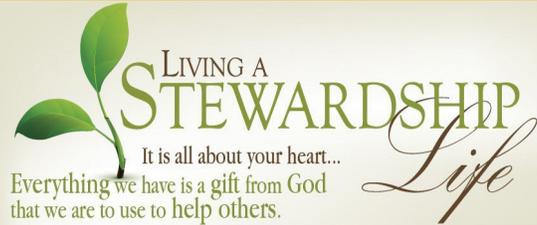
Visit an elderly widow who gets lonely during the day in West Lafayette once a week

Visit an elderly woman who lives with her son for a couple of hours in Lafayette once a week around lunch time.

Run the sweeper and visit with a single elderly woman in Lafayette every other week

Assist with yard work or small repair tasks

Each of these elderly neighbors are sweet ladies who are just in need of a little encouragement and companionship. You will be amazed at the blessings that come from being there for someone in their time of need. **Our next volunteer training session is on Saturday, June 16th, 10:00-12:00a.m.** Contact Lauren Weldy at (765) 423-1879 or caregiver95@gmail.com to schedule a volunteer interview soon.



On this Sunday, the week after Pentecost, we celebrate The Solemnity of the Most Holy Trinity in the Church. We have celebrated this particular weekend in the Church for more than 700 years. Depending on your age, you may recall St. Pope John XXIII who organized and oversaw Vatican II. Interestingly, it was Pope John XXII (1316-1364) who made this celebration official in the Church.

We consider the Holy Trinity to be one of the great mysteries in the Church. It is the mystery of the identity of God. Who is God? God is one God in three Divine Persons — the Father, the Son, and the Holy Spirit. Whether we are aware of this consciously or not, this is something each of us acknowledges in a number of ways, especially when we go to Mass. Every time we make the Sign of the Cross, we are making a statement about the Father, the Son, and the Holy Spirit.

That statement is made often. At minimum it is made when the celebrating priest opens Mass with a sign of the cross. Just prior to the Gospel Reading we do an older version of the sign of the cross by making a small cross on our forehead, our lips, and our chest. The priest concludes the Mass with a blessing, and we all make a Sign of the Cross.

There are so many other times before, during, and after Mass when we make the sign or the cross, and there may be other times in our daily lives when we do it. Pope Francis has said, "Every time we make the sign of the cross, we draw closer to God." Perhaps we should do it even more often.

SUNDAY OFFERING:

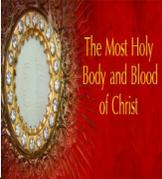
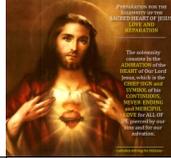
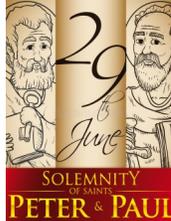
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"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE





Sun	Mon	Tue	Wed	Thu	Fri	Sat
CH:CHURCH BLH: BEHLER BT:BENNETT MH:MEMORIAL	GROUPS, CONTACTS AND ACTIVITIES: FINANCE COUNCIL, STEVE SCHILLING-steve_schilling@hotmail.com LEGION OF MARY,(LOM)PEGGY MARVIN pegmarv7@aol.com CHRIST RENEWS, RYAN DOUGLAS ryandouglass92377@yahoo.com PARISH COUNCIL, SANDRA MCMAHON ssmcmahon1@comcast.net RCIA, TOM MATTINGLY tp matt@gmail.com ACTION COMMUNITY, ROSE KILLIAN ALLENDUF killianrm54@gmail.com HOMEBOUND kshatke@yahoo.com RELIGIOUS EDUCATION, FR. DOMINIC dominic@stannli.comcastbiz.net				1 FIRST FRIDAY DEVOTION 5PM CH 	2 SEM APPEAL ORDINATIONS 11AM CATHEDRAL
3 	4 HOMEBOUND MTG 6PM BT	5 ACTION CMT MTG 6PM BT	6	7 LEGION OF MARY NOON BT	8 	9 SEM APPEAL
10	11	12	13	14 LEGION OF MARY NOON BT 	15	16 Caregiver Volunteer Mtg. 10:00-12:00a.m
17 PARISH BREAKFAST 	18	19	20 PARISH COUNCIL 6PM BT	21 LEGION OF MARY NOON BT 	22	23
Solemnity of the Birth of St. John the Baptist June 24 	25	26	27	28 LEGION OF MARY NOON BT	29 	30