

Trinity Sunday

Masses and Intentions for the Week

Sunday, June 7

White

Trinity Sunday, *I Class*

8:00 AM Special Intention

11:30 AM Pro populo

The Holy Trinity is the fundamental dogma on which everything in Christianity is based. The feast of the Trinity requires to be understood and celebrated as the prolongation of the mysteries of Christ and the solemn expression of our Faith in the life of the three Divine Persons, to which we have been given access by Baptism and the Redemption won by Christ.

Monday, June 8

Green

Feria, *IV Class*

7:30 PM Sigrid Cambon

Tuesday, June 9

Green

Feria, *IV Class*

12:10 PM Bill Purcell family

Wednesday, June 10

White

St. Margaret of Scotland, Widow, *III Class*

7:30 PM Patrick Kennedy family

Thursday, June 11

White

Corpus Christi, *I Class*

12:10 PM Scott Kennedy family

Friday, June 12

White

St. John of San Facundo, Confessor, *III Class*

12:10 PM Hans Steitweiser + (anniv.)

Born in 1430, he was a canon of the cathedral of Burgos (Spain) and then entered the hermits of St. Augustine. He was distinguished for his great devotion to the sacrifice of the Mass and his forceful preaching. His sermons dealt especially with peace-making and concord, for which he was favored by the Holy Spirit with the gift of reconciling disputes.

Saturday, June 13

White

St. Anthony of Padua, Confessor/Doctor, *III Class*

11:00 AM Patricia Magruder O'Mara +

Born in Lisbon, Portugal, in 1196, he eventually became a Franciscan and preached throughout Portugal and Italy. Both as a theologian and preacher he fought vigorously against heresy. His preaching was inspired by a love of God and of souls and had an extraordinary power of conviction; it was filled with the penetrating power of Sacred Scripture, so much so that Pope Gregory IX hailed him a "living repository of Sacred Scripture." He died in Padua in 1231 with a reputation of great sanctity.

Sunday, June 14

Second Sunday after Pentecost, *II Class* **Green**

8:00 AM Lydia May Timmons +

External Solemnity of Corpus Christi **White**

11:30 AM Pro Populo (*Mass and Procession*)

Easter Duty Reminder

Holy Mother Church attaches a *grave obligation* for all Catholics of age to make a confession of all mortal sins (since the last worthy confession) and receive Holy Communion at least once during the Easter season, which ends today, Trinity Sunday.

Feast of Corpus Christi – Next Sunday

Mark your calendars now for the feast of Corpus Christi on Sunday, June 14. Together with the solemn procession with the Blessed Sacrament and benedictions, the parish will be formally consecrated to the Sacred Heart of our Lord and the Immaculate Heart of our Lady. Past experience has shown innumerable benefits, spiritual and otherwise, from such a consecration, which will be renewed yearly on Corpus Christi. A festive potluck will follow. Plan to attend this most important event in the life of the parish!

Bishop's Annual Appeal

Envelopes for the annual bishop's appeal are available in the vestibule. These can be dropped in the collection basket or mailed directly to the Appeal office; all donations are tax deductible. Please be as generous as means allow so that the assigned goal is reached.

Expectant Mothers Blessing

Any woman expecting a child is encouraged to make herself known to the priest to receive the special blessing of the Church, if this has not been done already. The blessing can be repeated again as childbirth draws near or if complications are encountered.

Parish Registration

Registration forms are available in the vestibule for individuals or families wishing to register and make North American Martyrs their parish of affiliation.

Mass Intentions

Please note that Mass intentions are restricted to registered parishioners or families of North American Martyrs. Cooperation is kindly asked in this regard.

Contributions *May God reward your generosity.*

May 31 \$4146.06

Please Keep In Your Prayers:

Matthew Dole, Louis Leclizio, Anita Aylard, MaryLou Gamarra, Liz Rote, Damien Fogassy, Carolyn Barber, Christi Hockel, Stephanie Brusich, Mai-Trang Thi Huynh, Frank McVeigh, Tim Niggemeyer +, Lorena Fristchy +, Michelle Boyle +, Charles Barber, Sr. +, Marga Mondejo +

Calendar of Events

June 14	Corpus Christi (<i>Mass and Procession</i>)
June 14	Potluck
June 19	Feast of the Sacred Heart
June 28	Potluck

A Final Thought...

There are three false fears which keep us away from God. The first is that *We want to be saved, but not from our sins*. The great fear many souls have of our Divine Lord is for fear He will do just what His name, "Jesus," implies—be "He Who saves us from our sins." We are willing to be saved from poverty, from war, from ignorance, from disease, from economic insecurity; such types of salvation leave our individual whims and passions and concupiscences untouched. That is one of the reasons why social Christianity is so very popular, why there are many who contend that the business of Christianity is to do nothing but to help in slum clearance or the development of international amity. This kind of religion is, indeed, very comfortable, for it leaves the individual conscience alone. It is even possible that some persons are prompted to courageous reforms of social injustices by the very inquietude and uneasiness of their individual consciences: knowing that something is wrong on the inside, they attempt to compensate for it by righting the wrong on the outside. This is also the mechanism for those persons, who, having accumulated great fortunes, try to ease their consciences by subsidizing revolutionary movements. The first temptation of Satan on the Mount was to try to induce our Lord to give up the salvation of souls and concentrate upon social salvation by changing stones into bread—on the false assumption that it was hungry stomachs and not corrupted hearts that made an unhappy civilization. Because some people think that the primary purpose of Divinity is to relieve economic adversity, they go to God in the moment of trial and then rebel against God because He does not fill their purses. Sensing a broader need for religion, others are willing to join a Christian sect so long as it concentrates on social "uplift" or the elimination of pain but leaves untouched the individual need of atoning for sin. At the average dinner table people do not object to the subject of religion being introduced into the conversation—provided that religion has nothing to do with the purging of sin and guilt. Thus many frightened souls stand trembling at the gate of bliss and dare not venture in, *fearful lest having Him they have naught else besides*.

The second fear: *We want to be saved, but not at too great a cost*. The God who dungs his field with sacrifice to bring forth the Vine of Life always frightens the timid. The rich young man

went away sad from the Savior because he had very great possessions. Felix was only willing to hear Paul "at another time" when Paul spoke of judgment and the giving up of evil. Most souls are afraid of God precisely because of His Goodness, which makes Him dissatisfied with anything that is imperfect. Our greatest fear is not that God may love us enough but that God may love us too much. As the lover wants to see his beloved perfect in manners and deportment, so, too, God, in loving us, desires that we be perfect as His Heavenly Father is perfect. As the musician loves the violin and tightens the strings with sacrificial strain that they may give forth a better tone, so God submits us to sacrifice to make us saints. This fear that God's love will make exorbitant demands accounts for the many learned men and women who have come to the knowledge of God, yet have refused to venture into His sheepfold. The world is full of scholars who speak about extending the frontier of knowledge but who never use the knowledge that has already been acquired; who love to knock at the door of truth but would drop dead if that door ever opened to them. For truth implies responsibility. Every gift of God in the natural as well as the supernatural order demands a response on the part of the soul. In the natural order, people refuse to accept the gift of friendship because it creates an obligation. God's gift likewise involves a moment of decision. And because accepting Him demands a surrender of what it base, many become bargain hunters in religion and dilettantes in morality, refusing to tear false idols from their hearts. They want to be saved but not at the price of a cross; there echoes through their lives the challenge of old: *Come down from the Cross and we will believe*. (Continued.)

Archbishop Fulton Sheen, *Peace of Soul*, ch.4