

JUNE 2024
@ Christ the King Catholic Church, Sarasota, FL

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 Trinity Sunday [last day for 1st Holy Communion criteria] 7 am, 8:30 am, 10:30 am Masses; and last 12:30 pm Mass for the season <i>Ocala</i> 4:30 pm Mass (frv)	27 <i>Memorial Day</i> St Bede the Venerable, <i>Confessor & Doctor</i> [frv away to 6/1] 12 noon 4:30 pm Vespers <i>Ocala</i> – 7 am Mass	28 St Augustine of Canterbury, <i>Bishop & Confessor</i> 9 am Mass 10:15 am Holy Face devotions 6:30-8 pm Women’s Book Club (frh)	29 St Mary Magdalen de Pazzi, <i>Virgin</i> 9 am Mass	30 CORPUS CHRISTI 9 am Mass 10 am – 4 pm Adoration 4:30 pm Vespers	31 Queenship of Mary 9 am Mass (frh) 3:30 staff meeting 4:30 pm Vespers 5:30 Holy Hour 6:30 pm Mass (frh)	JUNE 1 Immaculate Heart of Mary 9 am Mass & devotions 4:30 pm Vespers 1 pm Wedding (Fr Van Zee) <i>Ocala</i> 10:30 am Mass (frv)
2 Ext. Solemnity of Corpus Christi / 2nd Sunday after Pentecost / 1st Holy Communion at 10:30 am Mass 7 am (frv), 8:30 am (frh), & 10:30 am (frv) Masses <i>Ocala</i> 4:30 pm Mass (frh)	3 Feria 12 noon Mass 1 pm St Theresa Guild 4:30 pm Vespers <i>Ocala</i> - 7 am Mass	4 St Francis Caracciolo, <i>Confessor</i> 7 am Mass 9 am Mass 10:15 am Holy Face devotions	5 St Boniface, <i>Bishop & Martyr</i> 7 am Mass 9 am Mass	6 St Norbert, <i>Bishop & Confessor</i> 7 am Mass 9 am Mass 4:30 pm Vespers 5-8 pm Adoration 5:30-6:30 pm Confession (frh)	7 1st Friday / Sacred Heart of Jesus 9 am Mass 3:30 pm staff meeting 4:30 pm Vespers 5:30 Holy Hour 6:30 pm Mass 7 pm Young Adults	8 Saturday of Our Lady 9 am Mass 10 am server practice 4:30 pm Vespers
9 Ext. Solemnity of the Sacred Heart / 3rd Sunday after Pentecost 7 am (frh), 8:30 am (frv), 10:30 am (frh) Masses <i>Ocala</i> 4:30 pm Mass (frv)	10 St Margaret, Queen of Scotland (frh away to 6/27) 12 noon Mass <i>Ocala</i> - 7 am Mass	11 St Barnabas, <i>Apostle</i> 9 am Mass 10:15 am Holy Face devotions 6:30-8 pm Women’s Book Club (frv)	12 St John of San Facundo, <i>Confessor</i> 9 am Mass	13 St Anthony of Padua, <i>Confessor & Doctor</i> 9 am Mass 5-6 pm Last Youth Catechism (frv) [Quiz Ball!!!]	14 St Basil the Great, <i>Bishop & Doctor</i> 9 am Mass 5:30 Holy Hour 6:30 pm Mass	15 St Vitus et Companions 9 am Mass 10 am Youth Group
16 <i>Father’s Day</i> 4th Sunday after Pentecost 8:30 am & 10:30 am low Masses only <i>Ocala</i> 4:30 pm Mass (frv)	17 St Gregory of Barbarigo, <i>Bishop</i> 12 noon Mass <i>Ocala</i> - 7 am Mass	18 St Ephraem Syrus, <i>Deacon & Doctor</i> 9 am Mass 10:15 am Holy Face devotions	19 St Juliana Falconieri, <i>Virgin</i> 9 am Mass 9-5 pm Ctk Day at PP	20 St Silverius, <i>Pope & Martyr</i> 9 am Mass 6:30 pm St Joseph Guild	21 St Aloysius Gonzaga, <i>Confessor</i> 9 am Mass 5:30 Holy Hour 6:30 pm Mass	22 St Paulinus of Nola, <i>Bishop & Confessor</i> 9 am Mass
23 5th Sunday after Pentecost 7 am (frv), 8:30 am (frv), & 10:30 am (frv) low Masses (Fr Rich Perozich covers) <i>Ocala</i> 4:30 pm Mass (frv)	24 Nativity of St John the Baptist 12 noon Mass <i>Ocala</i> - 7 am Mass	25 St William, <i>Abbot</i> 9 am Mass 10:15 am Holy Face devotions 6:30-8 pm Women’s Book Club (frv)	26 Ss John & Paul, <i>Martyrs</i> 9 am Mass	27 O.L. of Perpetual Help 9 am Mass [frh returns]	28 Vigil, Ss Peter & Paul, <i>Apostles</i> 9 am Mass 3:30 pm staff meeting 4:30 pm Vespers 5:30 Holy Hour 6:30 pm Mass	29 Ss Peter & Paul, <i>Apostles</i> 9 am Mass 4:30 pm Vespers
30 6th Sunday after Pentecost 7 am (frv), 8:30 am (frh), 10:30 am (frv) Masses <i>Ocala</i> 4:30 pm Mass (frh)						

THE MOST BLESSED TRINITY

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In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In his The Catholic Catechism, published 1981, Fr. John Hardon, SJ relates “a deep-down longing of the human race” for community to the Holy Trinity. He notes Vatican II’s statement, “Every day human interdependence grows more tightly drawn and is spreading by degrees over the world”; he posits developments in technology, easy transportation, social media, near instant communication among distant peoples... which vastly multiply new ties among people & cause the widest possible circulation of ideas & feelings. (If true then, how much more now.)

“At this juncture,” he writes, Christians must reevaluate the mystery of the Trinity which “for too long, they had taken for granted or had failed to apply to the pressing problems of the day.” He adds, “If it seems odd to introduce the Trinity into the discussion of the world’s growing sense of community, we should recall Christ’s discourse at the Last Supper. He simultaneously proclaimed his new commandment, *that you love one another as I have loved you*, and offered the model and motive for this difficult mandate in his revelation of the Trinity.”

This teaching of Christ, the night before He died, is now being seen anew. As the human family draws closer physically it must now be united spiritually “– at the risk of destroying itself because nearness breeds contempt unless animated by charity.”

Of all her doctrines, the Church has taught more often & preciously on the mystery of the Trinity. In the 1st century of the Church, St Peter opens his 1st letter, “to all those living among foreigners... who have been chosen by the provident purpose of God the Father, to be made holy by the Spirit, obedient to Jesus Christ and sprinkled with his blood.” Later, Council after Council clarified aspects of this Triune Mystery.

“Person” is an intelligent individual substance, that is single in itself and distinct from others. “Human person” implies that an individual has *this* body & *this* soul; they are his own and not another’s. In God, distinctions of persons arise from relations of origin: the Son is distinct from the Father because He originates from the Father, who is consequently not the Son; the Holy Spirit is distinct from the Father and the Son because He originates from them, who are consequently not the Holy Spirit.

Pope Paul VI’s Credo of the People of God states, “We believe in the Father who eternally begets the Son, in the Son, the Word of God, who is eternally begotten, in the Holy Spirit, the uncreated Person who proceeds from the Father and the Son as Their eternal love.”

The society of the Trinity is the pattern for unity among mankind who were made that way: “Let us make man to our own image, in the likeness of ourselves.” (Gn 1:26) We were created to live forever; we are meant to live in community; we were made to love. Practically speaking, the Trinity affords a sublime lesson for Christians on the meaning of selfless charity.

To end, we pose the question: Why is there misery in the world? In part, the answer is: Because men do not live as they were made. This does harm to our humanity at its deepest level. Knowing this is some beginning towards understanding God’s command “to love our neighbor” is not an alien imposition but man’s profoundest human need. (Trinity: Mystery and Meaning, p.63)