



MASSES FOR THE WEEK
June 2—June 8
EACH MASS IS OFFERED FOR
THE INTENTIONS OF EVERYONE
PRESENT AND FOR THE FOLLOWING:

SATURDAY, JUNE 2

- 4:00 p.m. Boudreaux-Leson-Terrebonne-Trapp Families; Elizabeth Coleman; Richard D. Dolan; Bonnie T. Eastman; Marlene Morris; Father Anton Phan
- 5:30 p.m. Herbert Alfortish; Castrogiovanni-Prados Families; Father Van Constant; Markey-Burke-Knowles Family; Mr. & Mrs. Carol J. Ragas; Toni Ragas

SUNDAY, JUNE 3

- 8:00 a.m. Members of St. Patrick's Church (Propopulo)
- 9:30 a.m. Michael K. Abboud; Nellie Aguirre; Roberta Wynne Bruley; Anthony Canzoneri; Marlene Tessitore Cascio; Jane O'Brien Chatelain; John M. Coogan; Dennis Dale; Tim Dauterive; Stewart duQuesnay; Bryan Foley; Fabian G. Fromherz; Charles Gegg; Joseph & Louisa Grisaro; Stephanie Maria Grisaro; Wilbur & Mae Hollier; Mary T. Koenig; Laura M. Messina; Peter R. & Rose C. Messina; Simon G. Messina; Ludger M. Miller; Harold "Philip" Perkins; Frank Pistocchi; Dr. Alfred E. Ramirez, Jr.; John H. Schroder, Jr
- 11:00 a.m. Frank C. Hemelt; Nolan-Lambert Families; Leona O'Dwyer; Mrs. Joseph A. Rosato; Agatha Formusa Sunseri; Matthew & Kai Theriot

- 5:30 p.m. Bonnie T. Eastman; Father Stan Klores

MONDAY, JUNE 4

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Bonnie T. Eastman

TUESDAY, JUNE 5

- 11:30 a.m. Captain Birney A. Rousselle
- 12:00 p.m. Bonnie T. Eastman

WEDNESDAY, JUNE 6

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Bonnie T. Eastman

THURSDAY, JUNE 7

- 11:30 p.m. Reverend Stan Klores
- 12:00 p.m. Bonnie T. Eastman

FRIDAY, JUNE 8

- 11:30 a.m. Purgatorial List
- 12:00 p.m. Bonnie T. Eastman

TRIDENTINE LATIN MASS—Sunday at 9:30 a.m.
Trinity Sunday
Solemn High Mass—First Sunday of the month.
Benediction—Third Sunday after the 9:30 a.m. Mass.

ADORATION OF THE BLESSED SACRAMENT AND BENEDICTION—EVERY SUNDAY 3 P.M.— 5 P.M.

COFFEE AND DOUGHNUTS

In Reynolds Hall, behind the rectory; after the Sunday morning Masses.

SUNDAY OFFERING—May 27, 2007

- First Collection \$ 8,295
- Second Collection* \$ 3,471

* Peter's Pence Collection

GOD BLESS YOU ON YOUR SILVER JUBILEE
THE REVEREND STANLEY P. W. KLORES, S. T. D.
TRINITY SUNDAY, JUNE 3, 2007
WELL DONE, GOOD AND FAITHFUL SERVANT
MATTHEW 25:23

REMEMBRANCE CARDS

After all Masses this weekend, Father Klores will give everyone a remembrance card with the following inscription:

“Behold, O God our defender
and look upon the face of Thine anointed...”
Psalm 84:9

in grateful remembrance
of the 25th Anniversary of the
Ordination to the Sacred Priesthood
and
of the 40th Anniversary of the
Ordination to the Christian Ministry of
Father Stanley P. W. Klores, STD
Solemnity of the Most Holy Trinity
2007

“My grace is sufficient for thee for My
strength is made perfect in weakness.”
2 Corinthians 12:9

FLOWERS ON THE HIGH ALTAR—TRINITY SUNDAY

Flowers on the High Altar have been donated by *Perfect Presentations* to honor Father Stanley P. Klores as he celebrates the anniversaries of his Ordination to the Sacred Priesthood and to the Christian Ministry.

ST. PATRICK'S CHOIR SCHEDULE

Trinity Sunday—June 3, 2007—9:15 a.m. Mass

The choir will sing Mozart's Mass in C (KV167), *The Mass in Honor of the Trinity*. Sarah Jane McMahon will be the guest soloist. The Mass will be accompanied by organ and orchestra; **prelude music will begin at 9:00 a.m.**

FEAST OF CORPUS CHRISTI—SUNDAY, JUNE 10, 2007

Second Annual Procession through the French Quarter

- 3:00 p.m. Immaculate Conception Church (Jesuit Church).
Holy Mass celebrated by Archbishop Alfred Hughes
- 4:00 p.m. Eucharistic Procession from Immaculate Conception to St. Louis Cathedral
- 5:00 p.m. Holy Hour at St. Louis Cathedral

PRAYERS FOR THE FAITHFUL

For the sick of our parish and those who have asked for our prayers especially: Ree Alario; D.J. Ales; Harold Berrigan, Jr.; Michael Brasset; Lillian Capozzi; Margie Case; Sarah Cashio; Michelle Catalanatto; Tony Clesi; Jim Clynch; John Copes; Jackie Dabdoub; Grace Daigle; Ralph DeBlanc; Raymond DeBlanc; Regina Dillon; Dunlap Family; Alfred Dyer; Joseph Ebberman; Donald Faust, Jr.; Mildred Flynn; Anette Folse; Joseph French; John Fulcher; Richard Hellenus; Marie Herty; Reverend Stan Klores; Marilyn Kitto; Zivana Kovacevich; Brenda Lawson; Carrie LeBoef; Albert Leonhard; Betty Leonard; Alton Lewis; Glenda Liuzza; Dorothy Luquet; Reverend Val McInnes, O.P.; Irene Mackenroth; Carol Mallette; Colin McInnis; James Leo Markey II; Joseph Morales; Gerald L. Moran, Jr.; Madeleine Nicoladis; Suzanne Nogues; Lucille Ogden; Beverly Orillion; Robert Plaskas; J. Van Provosty; Hugh Ramsey; Tom Roach; Charlene Taranto; Turkington Family; Eleanor Mary Wells

TRINITY SUNDAY

THE NEW TESTAMENT FULLY REVEALS THE TRINITY

After his resurrection, Jesus appeared to the eleven apostles and said to them: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mt 28:19). It is the apostle evangelist Matthew who tells us, at the end of his Gospel, about this order by which Jesus Christ sent his apostles into the whole world that they might be his witnesses and continue his work of salvation. Our Christian tradition, according to which Baptism is administered in the name of the Blessed Trinity, corresponds to these words. However, Matthew’s text contains something else which we can consider as the last word of the revelation of the truth about the Trinity, including the revelation of the Holy Spirit as a Person who is equal to the Father and the Son, of one substance with them in the unity of the divinity.

This revelation belongs to the New Testament. In the Old Testament the Spirit of God was the manifestation of God’s power, wisdom and holiness. In the New Testament we clearly make the transition to the revelation of the Holy Spirit as a Person.

The Gospel expression in Matthew 28:19 clearly reveals the Holy Spirit as a Person because it names him in the identical way as the other two Persons, without indicating any difference in this regard: “The Father and the Son and the Holy Spirit.” Matthew’s Gospel clearly shows that the Father and Son are two distinct Persons. “The Father” is the one whom Jesus calls “my heavenly Father” (Mt 15:13; 16:17; 18:35); “the Son” is Jesus himself, designated as such by a voice which came from heaven at the time of his baptism (Mt 3:17) and his transfiguration (Mt 17:5). Simon Peter acknowledged him as “the Christ, the Son of the living God” (Mt 16:16). Now a third Person, the “Holy Spirit,” is associated to these two divine Persons in an identical way. This association is made even closer by the fact that the expression speaks of the name of these three, prescribing that they baptize all nations “in the name of the Father and of the Son and of the Holy Spirit.” In the Bible the expression “in the name of” is not usually used to refer to anything other than persons. It is also note worthy that the Gospel’s expression uses the term “name” in the singular even though it mentions several persons. From all of this we have the undeniable result that the Holy Spirit is a third divine Person, closely associated to the Father and the Son in the unit of a single divine “name.”

Christian Baptism puts us in close personal relationship with the three divine Persons, thus introducing us into the intimacy of the Godhead. every time we make the sign of the cross we repeat this Gospel expression in order to renew our relationship with the Father and the Son and the Holy Spirit. Acknowledging the Holy Spirit is an essential condition for the Christian life of faith and charity.

The risen Christ’s words about Baptism (Mt 28:19) do not occur without some preparation in Matthew’s Gospel. They have a relationship to the baptism of Jesus himself, in which there was a Trinitarian theophany. Matthew tells us that when Jesus came up out of the water, “the heavens were opened and they saw the Spirit of God descending like a dove and coming upon him. And a voice came from the heavens, saying, “This is my beloved Son, with whom I am well pleased” (Mt 3:16-17). The same scene is described similarly by the other two Synoptics (cf. Mk 1:9-11; Lk 3:21-22). In it we find a revelation of the three divine Persons. The person of Jesus is indicated with the designation of

Son; the person of the Father is manifested through the voice which says, “This is my ...Son”; and the person of the Spirit of God appears as distinct from the Father and the Son and in relationship to both of them. He is in relationship with the heavenly Father, because the Spirit comes from on high, and with the Son, because the Spirit came upon him. If at first glance this interpretation does not seem convincing, comparing it with the closing phrase of the Gospel (cf. Mt 28:19) assures its foundation.

The light which we are given by Matthew’s final phrase allows us to discover the personhood of the Holy Spirit in other texts. The revelation of the Spirit in his relationship with the Father and the Son can also be deduced in the account of the annunciation (Lk 1:26-38).

According to Luke’s narrative, the angel Gabriel, sent by God to a virgin named Mary, announced the will of the Eternal Father to her in the following words: “Behold, you will conceive in your womb and bear a Son, and you shall name him Jesus. He will be great and will be called Son of the Most High” (Lk 1:32-32). When Mary asked how this could happen in her virginal condition, the angel replied to her: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore, the child to be born will be called holy, the Son of God” (Lk 1:34-35).

Of itself, this text does not tell us that the Holy Spirit is a Person. It merely shows that he is a being in some way distinct from the Most High, that is from God the Father, and from the Son of the Most High. When it is read, however, as we spontaneously do in the light of faith, “in the name of the Father and of the Son and of the Holy Spirit” (Mt 28:19), it reveals to us the unity of the three divine Persons in the fulfillment of the mystery which is called the Incarnation of the Word. The Person of the Holy Spirit contributes to this fulfillment according to the Father’s plan, which is fully accepted by the Son. By the power of the Holy Spirit the Son of God, one in nature with the eternal Father, is conceived as a man and born of the Virgin Mary. In the preceding reflections we have already spoken of this mystery which is both Christological and pneumatological. Here we need only recall that in the annunciation the trinitarian mystery is revealed, especially the Person of the Holy Spirit.

At this point we can also point out a reflection of this mystery on Christian anthropology. There is a connection between the birth of the eternal Son of God in human nature and the “rebirth” of the sons and daughters of humanity by divine adoption through grace. This connection belongs to the economy of salvation. In view of this, Baptism was instituted in the sacramental economy.

Therefore the revelation of the Holy Spirit as a subsistent Person in the trinitarian unity of the Godhead is particularly highlighted both in the mystery of the Incarnation of the eternal Son of God and in the mystery of the divine adoption of the sons and daughters of humanity. In this mystery John’s proclamation about Christ at the Jordan is constantly fulfilled: “He will baptize with the Holy Spirit” (Mt 3:11). This supernatural adoption is brought about in the sacramental order precisely through baptism “with water and the Spirit” (Jn 3:5).