

Our Lady of the Rosary Chapel

TRINITY SUNDAY

WHAT FAITH REVEALS TO US CONCERNING THE HOLY TRINITY

What does faith tell us? That there is in God, the Father, the Son, and the Holy Spirit: three distinct Persons in one and the same unity of nature.

As you know, the Father proceeds from none; He is the Principle without principle, the first Principle of all intimate life in God, the first origin of all the ineffable communications in the Trinity. The Father, knowing Himself, begets by an infinite Word, a Son only-begotten and perfect, to Whom He communicates all that He is, except the personal property of being the Father: *Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso*. The Son is equal in all things to the Father; He is the adequate expression, the perfect image of the Father; He possesses with the Father the same divine nature. The Father and the Son give Themselves the One to the Other with a perfect love, and it is from this gift of love from the Father to the Son, and from the Son to the Father, that proceeds, in a mysterious manner, the Holy Spirit, the Third Person. The Holy Spirit terminates the cycle of the intimate operations in God, He is the final term of the divine communications in the adorable Trinity.

Between these distinct Persons, as you know, there is neither superiority nor inferiority: it would be a grave error to believe that there is. These Divine Persons are equal in power, wisdom and goodness, because all Three equally possess, in an indivisible manner, one and the same Divine nature with all its infinite perfection. And therefore all our praise is addressed at the same time to the Father, the Son, and the Holy Spirit:

Gloria Patri et Filio et Spiritui Sancto.

However, if there is among them neither inequality nor dependence, there is an order of nature, of origin, marking these communications themselves. The "procession" of the Son presupposes, without there being, however, inequality of time, the Father, Who is the first principle; the "procession" of the Holy Spirit presupposes the Father and the Son, of Whom He is the mutual gift.

Jesus wills that all His disciples should be baptized "In the name of the Father, and of the Son, and of the Holy Ghost": that is the very language of the Incarnate Word; it contains a divine reality, the intimate comprehension of which baffles our understanding; but because it is the language of Jesus, we must inviolably respect the order between the Persons of the Trinity. And as we must hold intact, in our doctrine and our prayer, the unity of nature, so too we must confess the distinction of Persons, this distinction which is based upon the communications that They have between Themselves and Their mutual relations. There is, at the same time, equality and order; there is an identical perfection and distinction of properties.

These truths constitute an ineffable mystery concerning which we can but lisp. However Our Lord has revealed to us the existence of this mystery, and He made this revelation in His last discourse with His disciples on the eve of His death, that our "joy may be filled." He Himself tells us that if we are His friends, it is because He has made known to us these secrets of God's innermost life, while we await the enjoyment of them in eternal happiness. And why should He have revealed these secrets to us, if He, Infinite Wisdom, had

May 27, 2018

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Volume 6 Issue 21



Our Lady of the Rosary

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HOLY MASS

Sundays: 7:00 & 10:00 a.m.

Weekdays: 8:00 a.m.

CONFESSIONS

Sundays

6:40—6:55 a.m. 9:15—9:55 a.m.

Weekdays

7:40—7:55 a.m.

and by appointment

HOLY ROSARY

Sundays: After 7:00 a.m. Mass
and 9:40 a.m.

First Saturdays: after 7:00 a.m.
Mass

We will have our annual

SUMMER TAG SALE

on June 29 and 30. We
are asking for donations.

Please see Mrs. Juliana
Nesci or Theresa Kuster-
er for more details.

MASS INTENTIONS:

I have Mass intentions until JULY 17, 2018, and I've already sent the list for Bp. Morello.

CATHOLIC DOCTRINE

Q. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

"Fruits," the things that grow from the gifts of the Holy Ghost. "Charity," love of God and our neighbor, "Peace" with God and man and ourselves. With God, because we are His friends. With man, because we deal justly with all and are kind to all. With ourselves, because we have a good conscience, that does not accuse us of sin. "Benignity," disposition to do good and show kindness. "long-suffering" - same as patience. "Modesty, continency, and chastity" refer to purity in thoughts, words, looks, and actions.

not judged that this revelation would be profitable to us?

Such is the language of Revelation; we could not have attained to a knowledge of these things unless they had been unveiled for us; but Christ Jesus has willed, for the exercise of our faith and the joy of our souls, to give us this knowledge. When in eternity, we shall contemplate God, we shall see that it is essential to infinite life, that it is natural to the Divine Being, to be one in Three Persons. The true God Whom we must know so as to have eternal life, is He of Whom we adore the Trinity of Persons in the Unity of nature.

THE DOCTRINE OF APPROPRIATION

As you know, there is *in God*, only one intelligence, only one will, only one power, because there is only one Divine nature; but also there is distinction of persons. This distinction results from the mysterious *operations* that are accomplished *in the intimate life of God* and from the mutual relations derived from these operations. The Father begets the Son, and the Holy Ghost proceeds from the Father and the Son. "To beget, to be a Father" is the exclusive property of the First Person; "to be Son" is the personal property of the Son, as "to proceed from the Father and the Son by way of love" is the personal property of the Holy Ghost. These personal properties establish the mutual relations between the Father, the Son and the Holy Ghost, from whence the distinction arises. But setting apart these properties and these relations, all is common to the Three Persons and indivisible among them: the same intelligence, the same will, the same power, the same majesty, because the same indivisible Divine nature is common to the Three Persons. That is what we may know of the intimate operations in God.

As to what concerns the "exterior" works, the actions accomplished *outside God*, whether in the material world, as the action of directing every creature towards its end, or in the world of souls, such as

the action of producing grace, these are common to the three Divine Persons. Why so? Because the source of these operations, works and actions is the Divine nature and this Divine nature is, for the Three Persons, one and indivisible; the Holy Trinity acts in the world as one and the same Cause. But it is God's will that men should confess and honour not only the Divine Unity but also the Trinity of Persons. That is why the Church, for example in her liturgy, attributes to one or other of the Divine Persons certain actions which are produced in the world and, although common to the Three Persons, have a special relation or an intimate affinity with the place, if I may so speak, which this Person occupies in the Holy Trinity and with the attributes which are particularly and exclusively His own.

Thus, the Father being the source, origin and principle of the two other Persons—without this implying either hierarchical superiority or priority of time, the works produced in the world that especially manifest power or the character of origin are attributed to the Father. For example, the creation by which God drew the universe out of nothing. We sing in the *Credo*: "I believe in God the Father Almighty, Creator of Heaven and earth." Had therefore the Father a greater part, did He manifest more power in this work than the Son and Holy Ghost? No, it would be an error to suppose so; the Son and the Holy Ghost acted in this as much as the Father, for God works eternally by His almighty power, and almighty power is common to the Three Persons. Why then does Holy Church speak after this manner? Because in the Holy Trinity, the Father is the *First* Person, the Principle without principle, whence proceed the two other Persons. This is His exclusive personal property distinguishing Him from the Son and Holy Ghost, and it is in order that we may not forget this property that the "exterior" actions which, by affinity of nature, place it in relief, are attributed to the Father.

It is the same for the Person of the Son. He is, in the Holy Trinity, the Word

MASS SCHEDULE

SUNDAY May 27	TRINITY SUNDAY	W	7:00 am 10:00 am	Superior's Intentions Missa pro Populo
MONDAY May 28	St. Augustine of Canterbury, BC (Memorial Day)	W	7:00 am 7:00 pm	Special Intention, Requiem Mass, followed by Rosary and St. Joseph's Litany.
TUESDAY May 29	St. Mary Magdalene de Pazzi, V	W	8:00 am	Charles Mendes, R.I.P.
WEDNESDAY May 30	St. Felix I, PM (Joan of Arc, V)	R	8:00 am	Sean McGuire
THURSDAY May 31	CORPUS CHRISTI	W	8:00 am	Missa Pro Populo
FRIDAY June 1	FIRST FRIDAY Within Octave of Corpus Christi	W	8:00 am	Special Intention
SATURDAY June 2	FIRST SATURDAY Within Octave of Corpus Christi	W	7:00 am	Maurice Hayes, R.I.P.
SUNDAY June 3	SUNDAY WITHIN OCTAVE OF CORPUS CHRISTI	W	7:00 am 10:00 am	Superior's Intention Missa pro Populo

For those wishing to have Masses said, an expected stipend of at least \$20.00 must be paid at the time of the request. (more may be offered) If this is to be paid by check, make the check payable to Fr. Rodriguez or Company of Jesus and Mary



May 27th	NO MASS	
June 3rd	9:30 am	Fr. Bachtiger
June 10th	5:00 pm	Fr. Rodriguez
June 17th	5:00 pm	Fr. Rodriguez

MASS TIMES AT ST. MARY THE VIRGIN

1520 Delaware St, Paulsboro, New Jersey 08066

*Mass may be cancelled in the event of inclement weather.

For information: Call Mary at 856-228-4450 or Miriam at 856-456-4232

www.stmarychapel.org

*There are three Creeds in Holy Church.
The Apostles' Creed, the Nicaea Creed, and the Athanasian Creed.
The Athanasian Creed was traditionally read by the Priest on Trinity Sunday.
We have a copy for you in the vestibule today.*

NOTICE TO NEWCOMERS

Founded in 1973 in the wake of the disastrous Second Vatican Council, the mission of Our Lady of the Rosary Chapel is to maintain and restore as far as possible the traditional faith, values and liturgical practice of the Roman Catholic Church, and to provide a haven of sanctity where men and women of good will may grow in love for God and their neighbor. Please don't hesitate to introduce yourself and ask questions. After Mass come to the Social Hall, and join us for coffee and refreshments. We hope your visit with us is a pleasant one, and we look forward to seeing you again and welcoming you as a member of Our Lady of the Rosary. **We welcome Spanish-speaking guests, and confessions are heard in Spanish and English every Sunday and by appointment with the pastor.**

ANNOUNCEMENTS

REPARATION TO THE HOLY FACE: First and second Sundays of the month will begin at 9:30 A.M. (before the Holy Rosary), and the other Sundays will begin immediately after 10:00 o'clock Mass.

REQUIEM EVENING MASS: For the Poor Souls Society— Monday at 7:00 P.M.

CATECHISM FOR ADULTS will begin a few minutes after the 10:00 A.M. Mass.

proceeding from the Father by way of intelligence; He is the Infinite expression of the Divine Thought; He is above all considered as Eternal Wisdom. That is why those works in which wisdom especially shines forth are attributed to Him.

It is again the same for the Holy Ghost. What is He in the Holy Trinity? He is the ultimate term of the Divine operations, of the life of God in Himself; He closes, so to speak, the cycle of the intimate Divine life: it is His personal property to proceed from both the Father and the Son by way of love. This is why all that is a work of achievement, of perfection, all that is a work of love, of union and consequently of holiness—for our holiness is measured by our degree of union with God—is attributed to the Holy Ghost. Is it because He sanctifies more than the Father and the Son? No, the work of our sanctification is common to the Three Divine Persons; but, once again, as the work of sanctification in the soul is a work of perfecting, of achievement and union, it is attributed to the Holy Ghost because in this way we more easily remember

what are His personal properties so as to honour and adore Him in that which distinguishes Him from the Father and the Son.

God wills that we should have it as much at heart to honour His Trinity of Persons as to adore His unity of Nature, and therefore He wills that the Church even in her language, should recall to the minds of her children not only that there is but one God but also that He is in Three Persons.

This is what is called *appropriation*. It is founded on Revelation; it is employed by the Church; it has for its aim to place in relief, the attributes proper to each Divine Person. In doing this, it makes these properties known to us and makes us love them more. St. Thomas says it is to help our faith that the Church, following Revelation in this, observes the law of appropriation. During all eternity, our life, our beatitude will be to contemplate God, to love and enjoy Him, as He truly is, that is to say, in the Unity of His nature and the Trinity of His Persons. What is there astonishing in the fact that God, Who predes-

tines us to this life and prepares this beatitude for us, should will that, even here below, we should remember His Divine perfections, as much those of His nature as the properties that distinguish the Persons? God is infinite and worthy of praise in His Unity, He is equally so in His Trinity; and the Divine Persons are as admirable in the unity of nature which they possess in an indivisible manner, as in the relations they have with each other and on which their distinction is founded.

"Almighty God, Eternal God, Blessed God, I rejoice in Thy Almighty Power, Thy Eternity and Thy Blessedness. When shall I behold Thee, O Principle without principle! When shall I behold Thy Son, equal to Thyself, coming forth from Thy bosom! When shall I behold Thy Holy Spirit proceeding from this union, being the term of Thy fruitfulness and consummating Thy Eternal action!"

[Bossuet, Preparation for Death]

Taken from: The Trinity in Our Spiritual Life

By Dom Columba Marmion, O.S.B.

VISIT US ON THE WEB

For up-to-date information, such as last-minute changes to the Mass schedule, special prayer requests, and other breaking news, refer to our website at: www.rosarychapel.net