

CHRIST OUR SAVIOR CATHOLIC PARISH

JUNE/JUNIO 6 & 7, 2020 THE MOST HOLY TRINITY SANTÍSIMA TRINIDAD

Mass Times/Horario de Misas

Saturday/Sábado Vigilia

8:00 am English

5:00 pm English

7:00 pm Español

Sunday Masses:

8:30 am English

10:30 & 12:30 p.m. Español

2:30 PM Vietnamese

5:00 PM English

Weekday Masses (English)

8:00 AM - Mon., Tues., Wed. & Fri.

First Friday/Primer Viernes

7:00 pm Español

Baptisms/Bautismos

Call Office/Llame La Oficina

Confessions/Confesiones

Saturday/Sábado 9:00 a.m.—10:00 a.m.

English Only

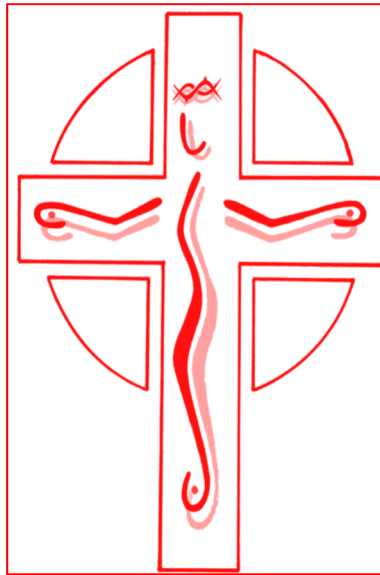
No appointment required—No Requiere Cita

Eucharistic Adoration

Exposición del Santísimo Sacramento

First Friday/ Primer viernes 8:00 a.m.

Despues de la misa de la 8:00 a.m.



REV. STEVEN CORREZ

PASTOR

REV. JOHN SHIMOTSU

INTERIM PAROCHIAL ADMINISTRATOR

REV. RUDY PRECIADO

IN RESIDENCE

DEACON THOMAS CONCITIS

DEACON LOUIS GALLARDO

DEACON JOE GARZA

DEACON JORGE SANCHEZ

LUIS A. RAMIREZ

PARISH DIRECTOR

ROSA RUIZ DE MAYORGA
COORDINATOR FAITH FORMATION

YAZMIM ABREU

CONFIRMATION/YOUTH MINISTER

DIEGO VELASCO

YOUTH MINISTRY COORDINATOR

SCOTT MELVIN

DAVID ESPINOSA

MUSIC MINISTRY

NANCY LOPEZ

DEAF MINISTRY

PARISH OFFICE STAFF

VICKIE COLON

CONSUELO SANCHEZ

SUSANA VENTURA

CHRIST OUR FOUNDATION + CHRIST OUR HOPE + CHRIST OUR SAVIOR



PARISH OFFICE HOURS — HORAS DE LA OFICINA

MON. TUES. WED. FRI. 9:00 A.M. — 12:00 P.M.; 12:30—2:30 P.M. & 5:00 P.M. — 8:30 P.M.

THURS. 5:00 P.M. — 8:30 P.M. SATURDAY 9:00 A.M. — 3:30 P.M. SUNDAY 11:00 — 2:00 P.M.

714-444-1500 WWW.COSCP.ORG 2000 W. ALTON AVE. SANTA ANA, CA. 92704-7169



Mass Intentions Please Call: 714-444-1500
 Para Intenciones de la Misa Llame: 714-444-1500

Saturday/sábado June 6, 2020

8:00 a.m.
 5:00 p.m. For the People of the Parish
 7:00 p.m. Lucio Contreras—Health
Sunday/domingo June 7, 2020
 8:30 a.m. †Richard Salvetta
 10:30 a.m. †Lolita Lee
 12:30 p.m. Teresa & Gustavo Cervantes-Anniv.

2:30 p.m. Maria Garay—Health
 5:00 p.m. David Luna—Health

Monday/lunes June 8, 2020

8:00 a.m. Irene Gonzales—Intentions

Tuesday/martes June 9, 2020`

8:00 a.m. Bien Reyes

Wednesday/miércoles June 10, 2020

8:00 a.m. Lourdes Ruiz Herrera—Intentions

Friday/viernes June 12, 2020

8:00 a.m. †Teresa Van Duong

Father John will include all mass intentions in his daily private mass celebration.

PUBLIC MASSES TO BEGIN

The Diocese's has approved our return to celebrating public masses effective with the Vigil Mass of Corpus Christi on Saturday June 13th at 5:00 English and 7:00 p.m. Spanish. Sunday masses will also continue as previously scheduled, 8:30 a.m., English, 10:30 a.m. Spanish, 12:30 p.m. Spanish, 2:30 p.m. Vietnamese, and 5:00 p.m. English.

Daily mass will be celebrated at 8:00 a.m. on Monday, Tuesday, Wednesday and Friday. **Please note that the Tuesday mass has been moved to 8:00 a.m.**

Confessions will be heard on Saturdays in English and Spanish from 9-10:00 a.m. and by appointment only during the week in English. Please call the parish office at 714-444-1500.

Outside of mass times the church continues to be closed.

PLEASE SEE ACCOMPANYING ARTICLE ON PAGE 4 REGARDING NEW PROTOCOLS.



In order for us to maintain our services, meet our expenses, the parish needs an average of at least \$10,000.00 in it's weekly collection.

Para nosotros mantener nuestros servicios, pagar nuestros gastos, la parroquia necesita un promedio 10,000.00 dólares en nuestra colecta semanal.

May 31 2020

\$4,973.25

Maintenance

\$293.00

Thank you for sharing what God has given You, with our parish.

Gracias por compartir con su parroquia lo que Dios le ha dado a usted.

LAS MISAS PÚBLICAS COMENZARÁN

La Diócesis ha aprobado nuestro regreso a la celebración de misas públicas efectivas con la Misa de Vigilia del Corpus Christi el sábado 13 de junio a las 5:00 p.m. en inglés y a las 7:00 p.m. en español. Las misas dominicales también continuarán según lo programado previamente, 8:30 a.m. inglés, 10:30 a.m. español, 12:30 p.m. español, 2:30 p.m. vietnamita, y 5:00 p.m. inglés.

*La misa diaria se celebrará a las 8:00 a.m. los lunes, martes, miércoles y viernes. **Tenga en cuenta que la misa del martes se ha trasladado a las 8:00 a.m.***

Las confesiones se escucharán los sábados en inglés y español de 9:00 a 10:00 a.m. y con cita solo durante la semana en inglés. Por favor llame a la oficina parroquial al 714-444-1500.

Fuera de los horarios de misa, la iglesia continúa cerrada.

CONSULTE EL ARTÍCULO ADJUNTO EN LA PÁGINA 4 SOBRE NUEVOS PROTOCOLOS

ADMINISTRATOR'S MESSAGE

MENSAJE DEL ADMINISTRADOR

Our Journey Back to Church



In a recent online meeting, Bishop Kevin Vann spent some time reflecting on the challenges the Church has faced in dealing with the coronavirus. To safeguard public health in the face of a deadly pandemic, civil authorities took drastic measures, including closing churches. As he pointed out, these experiences have lessons that we should keep in mind as we begin our journey back to restoring church operations.

Frustrations came with closing churches for Mass and other Sacraments, meetings and faith formation classes, as well as private prayer. Long awaited celebrations were postponed, years of weekly if not daily participation in Mass were disrupted, and many furloughed staff joined the multitude who were newly unemployed. The frustration led not only to sadness and disappointment but also anger and accusations.

It is important for charity to guide us, especially when we disagree about matters of faith and other things that are important to us. Disagreements in the Church date back to its beginnings. Providentially, to those who are attentive, the Holy Spirit will guide us to healing wounds and moving forward in faith.

A beautiful reminder is found in a Pauline letter in the Bible. It is worth noting that the exhortation was originally addressed not to a newly married husband and wife but the newly formed Church in Corinth that was being racked by internal strife.

"Love is patient, love is kind. It is not jealous, love is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails." (1 Cor 13:4-8a, New American Bible, Revised Edition).

Nuestro Viaje de Regreso a la Iglesia

En una reciente reunión en línea, el obispo Kevin Vann pasó algún tiempo reflexionando sobre los desafíos que la Iglesia ha enfrentado al tratar con el coronavirus. Para salvaguardar la salud pública frente a una pandemia mortal, las autoridades civiles adoptaron medidas drásticas, como el cierre de iglesias. Como señaló, estas experiencias tienen lecciones que debemos tener en cuenta al comenzar nuestro viaje de regreso a la restauración de las operaciones de la iglesia.

Llegaron frustraciones al cerrar iglesias para la misa y otros sacramentos, reuniones y clases de formación de fe, así como oración privada. Las celebraciones largamente esperadas fueron pospuestas, años de participación semanal si no diaria en la Misa se interrumpieron, y muchos empleados se unieron a la multitud que estaban recién desempleados. La frustración llevó no sólo a la tristeza y la decepción, sino también a la ira y las acusaciones.

Es importante que la caridad nos guíe, especialmente cuando no estamos de acuerdo sobre asuntos de fe y otras cosas que son importantes para nosotros. Los desacuerdos en la Iglesia se remontan a sus inicios. Providencialmente, para aquellos que están atentos, el Espíritu Santo nos guiará a sanar las heridas y avanzar en la fe.

Un hermoso recordatorio se encuentra en una carta paulina en la Biblia. Vale la pena señalar que la exhortación se dirigió originalmente no a un esposo y una esposa recién casados, sino a la Iglesia recién formada en Corinto que estaba siendo atacada por conflictos internos.

"El amor es paciente y muestra comprensión. El amor no tiene celos, no aparenta ni se infla. No actúa con baja ni busca su propio interés, no se deja llevar por la ira y olvida lo malo. No se alegra de lo injusto, sino se goza en la verdad. Perdura a pesar de todo, lo cree todo, lo espera todo y lo soporta todo. El amor nunca falla." (1 Cor. 13: 4-8a, New American Bible, Revised Edition).

Habrán muchos desafíos al abrir nuestro espacio de adoración para la misa. Con capacidad reducida solo podremos servir a una fracción de aquellos que normalmente adoran. Para ser justos y ordenados, comenzaremos con un proceso de registro que, con suerte, será accesible para todos los que quieran venir. Como tendrán máscaras puestas, no podrán ver las sonrisas de nuestros ministros de hospitalidad, quienes no solo los saludarán, sino que también les pedirán que se sienten en un lugar en particular. Que el Espíritu Santo nos ayude a ser pacientes y amables.

Cha Sở Nhấn Gửi (Pastor's Message)

Con Đường trở lại Nhà thờ

Trong một buổi họp mới đây trên mạng, Đức Giám mục Kevin Vann đã có dịp chia sẻ những suy tư của Ngài về những khó khăn mà Giáo phận phải đương đầu liên quan đến cơn bệnh dịch Corona. Để giữ an toàn cho mọi người, các giới chức dân sự đã đưa ra những biện pháp khẩn trương, trong đó có việc đóng cửa các nhà thờ. Và Ngài đưa ra nhận định rằng kinh nghiệm này đã cho ta những bài học, trong khi chúng ta khởi sự việc trở lại các sinh hoạt ở nhà thờ trong những ngày sắp tới.

Việc đóng cửa các nhà thờ không cho cử hành Thánh lễ và các Bí tích, hội họp, và các chương trình Giáo lý, cũng như cầu nguyện riêng đã là một điều đáng buồn. Việc phải chờ đợi quá lâu cho các dịp mừng, việc tham dự Thánh lễ mỗi tuần hay mỗi ngày bị gián đoạn, và nhiều nhân viên tại các giáo xứ bị cho nghỉ việc cùng với nhiều người khác mới đây. Điều đáng buồn đã trở nên đau buồn và thất vọng, đôi khi lại là tức giận và tố cáo.

Điều cần nhớ là phải có lòng bác ái, nhất là khi chúng ta không đồng ý về những vấn đề liên hệ đến Đức tin và những gì chúng ta cho là quan trọng. Việc bất đồng ý kiến trong Giáo Hội cũng đã xảy ra vào thời gian đầu. Do Chúa quan phòng, đối với những người chú tâm, Chúa Thánh Linh sẽ giúp chúng ta hàn gắn và tiếp tục bước đi trong Đức tin.

Một điều đáng nhớ là thư của Thánh Phao lô trong Phúc âm. Điều cần ghi nhận là thư này không phải viết cho một cặp vợ chồng mới cưới, nhưng là cho một Giáo Hội sơ khai ở Cô-rin-tô đang bị chia rẽ vì tranh chấp nhau.

"Tình yêu thương hay nhịn nhục; tình yêu thương hay nhơn từ; tình yêu thương chẳng ghen tị, chẳng khoe mình, chẳng lên mình kiêu ngạo, chẳng làm điều trái phép, chẳng kiêu tự lợi, chẳng nóng giận, chẳng nghĩ ngờ sự dữ, chẳng vui về điều không công bình, nhưng vui trong lẽ thật. Tình yêu thương hay dung thứ mọi sự, tin mọi sự, trông cậy mọi sự, nín chịu mọi sự. Tình yêu thương chẳng hề hư mất bao giờ." (1 Cô-rin-tô 13: 4-8).

Rồi sẽ còn những khó khăn trong những ngày mở cửa lại Nhà thờ. Với việc giới hạn số người tham dự, chúng ta sẽ chỉ có một phần những người lâu nay tham dự. Để cho công bằng và trật tự, chúng ta sẽ có thủ tục ghi danh hy vọng rằng những người muốn đến sẽ đến được. Và vì những người phụ trách tiếp tân sẽ che mặt và miệng nên chẳng ai sẽ thấy được nụ cười của họ là những người sẽ tiếp đón và đưa người tham dự vào các hàng ghế.

Xin Chúa Thánh Thần cho chúng ta được nhẫn nại và bác ái.

REOPENING OUR PARISH

In order to reopen the parish safely, our parish team will follow guidelines approved by the Diocese and the City to keep our families safe and healthy.

Though we are happy to announce our opening, we all need to keep in mind specific guidelines while coming to the church to ensure everyone's safety. For now, there will be a limit of 100 people (including volunteers) inside the church without exceptions. Face coverings must be worn and all must practice social distancing.

We will continue to record Masses on our social media outlets during this time.

To help us assure a safe yet solemn conduct of Liturgical Rites we ask that you follow the following general practices:

All persons shall maintain physical distancing everywhere on the church property, including the parking lot.

Those over age 65 and/or with a co-morbidity are encouraged to consider not returning to Mass just yet, and anyone showing any symptoms of sickness, or anyone who has a household member who is sick or showing symptoms of sickness should not come to church.

The maximum occupancy of the worship space shall be 100 persons including liturgical and hospitality ministers.

All persons shall use a single entry point (southwest entry door). Ushers will direct persons to their assigned seats.

Seating will be reserved for liturgical ministers assigned to a particular liturgy and seating reserved for those in party celebrating particular sacraments (e.g. First Holy Communicant, parents, and sponsors).

The distance between one or more people who live together may be seated together however, they shall maintain a distance of 4 empty chairs and 2 empty rows from others.

Mass will be conducted in the usual fashion.

The offertory procession will be omitted. Offerings may be placed in a basket held by one of ushers as parishioners enter the worship space.

Person shall not hold hand during the "Our Father". The invitation to the faithful to exchange a sign of peace is omitted.

At the conclusion of Mass, persons will be dismissed by rows and sections.

Communion will be distributed after the concluding blessing. (The Precious Blood will not be distributed). When directed by ushers, parishioners will be dismissed by rows and sections to either the northwest exit or through the double doors where Holy Communion will be distributed.

The faithful before coming forward to receive Holy Communion shall remove any face covering and gloves.

The faithful will receive Holy Communion in the usual way. The preferred method is to receive Holy Communion in the hand, but communion by tongue is acceptable.

The faithful are encouraged to make a brief prayer of thanksgiving after receiving Holy Communion.

At the conclusion of receiving Holy Communion shall exit and return to their cars.

As we are able to return to normalcy, the aforementioned may be subject to change.

We ask that you help our parish by remembering us in your prayers as we prepare to enter this new chapter, and we thank you for your unending patience, understanding and open cooperation.

REAPERTURA NUESTRA IGLESIA

Para reabrir la parroquia de manera segura, nuestro equipo parroquial seguirá las pautas aprobadas por la Diócesis y la Ciudad para mantener a nuestras familias seguras y saludables.

Aunque nos complace anunciar nuestra apertura, todos debemos tener en cuenta pautas específicas al venir a la iglesia para garantizar la seguridad de todos. Por ahora, habrá un límite de 100 personas (incluyendo voluntarios) dentro de la iglesia sin excepciones. Deben usarse cubiertas faciales y todos deben practicar el distanciamiento social.

Continuaremos grabando misas en nuestras redes sociales durante este tiempo.

Para ayudarnos a asegurar una conducta segura pero solemne de los Ritos Litúrgicos, le pedimos que siga las siguientes prácticas generales:

- *Toda persona deberá mantener distancia física en todas partes de la propiedad de la Iglesia, incluido el estacionamiento.*
- *Se recomienda a las personas mayores de 65 años y / o con una comorbilidad que consideren no regresar a misa por el momento, y cualquier persona que muestre algún síntoma de enfermedad, o cualquier persona que tenga un miembro del hogar que sea hábil o que muestre síntomas de enfermedad no debe acudir a Iglesia.*
- *La ocupación máxima del espacio de adoración será de 100 personas, incluidos los ministros litúrgicos y de hospitalidad.*
- *Todas las personas deben usar un único punto de entrada (puerta de entrada suroeste). Los ujieres dirigirán a las personas a sus asientos asignados.*
- *Los asientos serán reservados para los ministros litúrgicos asignados a una liturgia particular. Además, los asientos se reservarán para aquellos en el grupo, celebrando sacramentos particulares (por ejemplo, Primera Comunión, padres y padrinos)*
- *La distancia entre una o más personas que **viven juntas pueden estar sentadas juntas**, sin embargo, deberán mantener una distancia de 4 sillas vacías y 2 filas vacías.*
- *La misa se llevará a cabo de la manera habitual.*
- *Se omitirá la procesión de ofrenda. Las ofrendas pueden ser colocadas en una canasta sostenida por uno de los ujieres cuando los feligreses entran en el espacio de adoración.*
- *Las personas no se tomarán de la mano durante el "Padre Nuestro"*
- *Se omite la invitación a los fieles a intercambiar un signo de paz.*
- *Al final de la misa, las personas serán despedidas por filas y secciones.*
- *La Comunión se distribuirá después de la bendición final. (La sangre preciosa no se distribuirá). Cuando lo indiquen los ujieres, los feligreses serán despedidos por filas y secciones a la salida noroeste o a través de las puertas dobles donde se distribuirá la Sagrada Comunión.*
- *Los fieles antes de presentarse para recibir la Sagrada Comunión se quitarán cualquier cubierta facial y guantes.*
- *Los fieles recibirán la Sagrada Comunión de la manera habitual. El método preferido es recibir la Sagrada Comunión en la mano, pero la comunión por lengua es aceptable.*
- *Se les anima a los fieles a hacer una breve oración de acción de gracias después de recibir la Sagrada Comunión.*
- *Al concluir la recepción de la Sagrada Comunión, la gente saldrá y regresará a sus autos.*

Como podemos volver a la normalidad, lo anterior puede estar sujeto a cambios.

Le pedimos que ayude a nuestra parroquia recordándonos sus oraciones mientras nos preparamos para entrar en este nuevo capítulo, y le agradecemos su infinita paciencia, comprensión y cooperación abierta.

REFLECTIONS ON THE READINGS

GRACE AND ETERNAL LIFE

Moses is a man after our own hearts, for haven't we all dealt with more than our share of stiff-necked people? Indeed, haven't we all gotten a little stiff-necked ourselves at times? Complaining . . . impatient . . . quick to anger. How lucky for Moses—how lucky for all of us—that God is exactly the opposite! And we don't even have to guess about it. The Lord tells us so directly. Accordingly, Moses does what we all need to do. Even with the tablets in hand, he bows down and asks for God's forgiveness and grace.

Encouraging us to live together in peace—and in God's favor—the Apostle Paul knows all about this grace, joyfully invoking Christ's grace on us along with God's love and the Holy Spirit's. "Rejoice," he says. And when it comes to rejoicing, John offers us the gladdest words of all: the assurance of eternal life through Jesus.

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REFLEXIONEMOS SOBRE LA LECTURAS

GRACIA Y VIDA ETERNA

Moisés es un hombre como nosotros, ¿acaso no hemos tratado también con cabezas duras? De hecho, ¿acaso no hemos sido nosotros mismos los cabezas duras? Quejumbrosos. . . impacientes. . . rápidos para enojarnos. ¡Qué suerte la de Moisés y qué suerte la nuestra que Dios es precisamente lo opuesto! Y ni siquiera tenemos que adivinarlo. El Señor nos lo dice directamente. Y en concordancia, Moisés hace lo que todos necesitamos hacer. Pese a tener las tablas en las manos, se postra y pide el perdón y la gracia de Dios.

Alentándonos a vivir juntos en paz y con el favor de Dios, el apóstol Pablo sabe de esta gracia, e invoca con alegría la gracia del amor de Dios y del Espíritu Santo sobre nosotros. "Estén alegres", dice. Y cuando se trata de alegrarnos, Juan nos ofrece las palabras más regocijantes: la seguridad de la vida eterna en Jesús.

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LIFE, JUSTICE AND PEACE
CATHOLIC TEACHING PUT INTO PRACTICE

Prayer in a Time of Anxiety

It seems that I return to you most easily when I need comfort, O God.

"Hello... here I am again, knowing that you are waiting for me with love and warming light. In the shadow of your wings I find respite and relief that feeds my innermost self and renews my soul. Day and night, you are my refuge".

These uncertain days of news conferences and quarantines tempt me to assume the worst for my loved ones, myself and my community. "Pandemic" is a frightening word, and I can easily feel confused or helpless to respond. Now I am relying on you to lead and guide me, to put my anxiety in its place. Help me see it as a human response that keeps me conscious of the seriousness of this moment, but do not let it overwhelm my spirit. Buoyed by your love, I choose each day to let peace reign in me. Breathing deeply of your calm, I repeat, again and again, "You are here."

Good and gracious Companion, my family and friends need tranquility and assurance. Help me to offer them your tenderness. Those in my community who are suffering need care. Help me to be generous and to keep contact with the forgotten. Our world calls for cooperation among national leaders, scientists, health care providers, and all who are instrumental in overcoming this crisis. May my prayers and support be with them all.

I have come back to you, and I will return, knowing that your open arms will never fail. God of hope, may your love blanket the earth, as you teach us to live more generously today than yesterday. May my anxiety be transformed into love.

- Author requested to remain anonymous

LA VIDA, JUSTICIA Y PAZ
LA ENSEÑANZA CATÓLICA PUESTA EN PRÁCTICA

Oración en Tiempo de Ansiedad

"Parece que vuelvo a ti más fácilmente cuando necesito consuelo, oh Dios. Hola... aquí estoy de nuevo, sabiendo que me estás esperando con amor y luz cálida. A la sombra de vuestras alas encuentro un respiro y un alivio que alimentan mi yo más íntimo y renuevan mi alma. Día y noche, eres mi refugio".

Estos días inciertos de conferencias y cuarentenas me incitan a asumir lo peor para mis seres queridos, para mí y para mi comunidad. "Pandemia" es una palabra aterradora, y fácilmente puedo sentirme confundido o indefenso para responder. En estos momentos confío en ti para guiarme y para poner mi ansiedad en su lugar. Ayúdame a verlo como una respuesta humana que me mantiene consciente de la seriedad de este momento, pero no dejes que abrume mi espíritu. Impulsado por tu amor, elijo cada día dejar que la paz reine en mí. Respiro profundamente tu calma y repito una y otra vez, "Estás aquí."

Bueno y benévolo compañero, mi familia y amigos necesitan tranquilidad y seguridad. Ayúdame a ofrecerles tu ternura a aquellos en mi comunidad que sufren y necesitan atención. Ayúdame a ser generoso y a mantener contacto con los olvidados. Nuestro mundo exige la cooperación entre los líderes nacionales, los científicos, los proveedores de atención de la salud y todos los que son fundamentales para superar esta crisis. Permita que mis oraciones y apoyo estén con todos ellos.

He vuelto a ti, y volveré sabiendo que tus brazos abiertos nunca fallarán. Dios de esperanza, que vuestro amor cobije la tierra, enséñanos a vivir más generosamente hoy que ayer. Que mi ansiedad se transforme en amor.

- Autor solicitó permanecer en el anonimato

THE MOST HOLY TRINITY



Why is the Trinity important to the Catholic faith?

The doctrine of the **Trinity** is one of the most difficult ideas in Christianity, but it's fundamental to Christians because it states: what Christians believe God is like and who he is. It plays a central part in Christians' worship of an "unobjectifiable and incomprehensible God"

In the Christian religion, the **Trinity** is an idea used to explain that three different persons are called God: God the Father, God the Son, and God the Holy Spirit (who is sometimes called the Holy Ghost). **Trinity** states that these three all form the same God.

The **Trinity** is an attempt to explain how the different roles of God the Father, Jesus Christ, and the Holy Ghost fit together. Some scriptures suggest the Father and Son are the same being by calling them both God and both the Father in some contexts. Other scriptures describe the Father and the Son as separate beings.

The doctrine of the Trinity is the Christian belief that: There is **One God**, who is Father, Son, and Holy Spirit.

So we must become a people of love. **Our lives reflect the Trinity**. ... And the Holy Spirit, the love between the Father and the Son, makes us holy. The Holy Spirit makes possible the wholeness or oneness in us to enable Christ to work through us.

HOLY TRINITY

*The Father is my trust, the Son is my refuge, the Holy Spirit is my protection.
O holy Trinity, glory to Thee.*

—Byzantine Horologion, Troparion at Nocturns, sixth century

LA SANTÍSIMA TRINIDAD



¿Por qué la Trinidad es importante para la fe Católica?

*La doctrina de la **Trinidad** es una de las ideas más difíciles del cristianismo, pero es fundamental para los cristianos porque: dice cómo creen los cristianos que Dios es y quién es. Desempeña un papel central en la adoración de los cristianos a un "Dios no objetable e incomprendible."*

*En la religión cristiana, la **Trinidad** es una idea utilizada para explicar que tres personas diferentes se llaman Dios: Dios Padre, Dios hijo y Dios el Espíritu Santo (que a veces se llama Espíritu Santo). La **Trinidad** afirma que estos tres forman el mismo Dios.*

*La **Trinidad** es un intento de explicar cómo encajan las diferentes funciones de Dios el Padre, Jesucristo y el Espíritu Santo. Algunas escrituras sugieren que el Padre y el Hijo son el mismo ser al llamarlos tanto Dios como Padre en algunos contextos. Otras escrituras describen al padre y al Hijo como separados.*

*La doctrina de la Trinidad es la creencia cristiana de que: hay **un Dios**, que es Padre, Hijo y Espíritu Santo. Otras formas de referirse a la Trinidad son el Dios Trino y el Tres en Uno.*

*Entonces debemos convertirnos en personas de amor. Nuestras **vidas reflejan la Trinidad** ... Y el Espíritu Santo, el amor entre el Padre y el Hijo, nos hace santos. El Espíritu Santo hace posible la totalidad o unidad en nosotros para permitir que Cristo trabaje a través de nosotros.*

SANTÍSIMA TRINIDAD

*El Padre es mi esperanza, el Hijo es mi refugio, el Espíritu Santo es mi protección.
O Santísima Trinidad, gloria a Ti.*

—Horologio bizantino, cántico de Vísperas, siglo VI

TREASURES FROM TRADITION

Even though the Easter season has drawn to a close, today's feast still basks in the glow of Easter's twilight. To believe that we are made in the image and likeness of God—a God whose inner life is described in terms of community—is to recognize that we are in relationship with one another. In the language of the liturgy, we do not each stand alone before God, but constantly affirm this truth in the very words of our prayers. "We believe, we offer, we ask you," we say, or "have mercy on us, hear us, listen to our prayer," and in preparation for Communion, we pray the perfect prayer to "Our Father."

To be baptized is to enter into the life of a community of faith. Nowhere is this sense of community more focused than at Sunday Mass, when we respond to the love of the Father by being together in Christ, embraced by the Spirit, for the sake of the world. Today has been called an "idea feast," and impossible to grasp fully. Yet, as the readings today explore, the Trinity is not a concept traced like a triangle on a blackboard. It is the air we breathe, the sign we trace on our bodies as a pledge and promise of God's love.

—James Field, Copyright © J. S. Paluch Co.

TRADICIONES DE NUESTRA FE

La mayoría de los cristianos fuimos bautizados en nuestra infancia o niñez en nombre de la Santísima Trinidad; es por eso que continuamente hay que recordar y aceptar nuestro bautismo y el reto de vivir según el Espíritu de Jesús como hijos e hijas de Dios. Esto se hace cada vez que nos persignamos o santiguamos con la señal de la santa cruz. Así mismo, nuestra fe y religión cristiana esta fundamentada en la Santísima Trinidad y cada persona que entra en nuestra familia tiene que pasar por la cruz y la resurrección.

La señal de la cruz la trazamos en nuestro cuerpo desde la frente hasta nuestro vientre; del hombro derecho al hombro izquierdo— poniendo nuestro corazón casi al centro de este misterio. Muchos latinos terminan la señal poniendo el pulgar sobre el índice en forma de cruz y besándola confirmando el amor que nosotros tenemos por la cruz de Jesús y el hecho que cargamos en nuestros cuerpos el efecto de esa cruz, la reconciliación con Dios. Recordamos con esta señal nuestro bautismo muriendo a una vida de pecado y renaciendo por el Espíritu a una vida nueva en Cristo, para la gloria de Dios Padre.

—Fray Gilberto Cavazos, OFM, Copyright © J. S. Paluch Co.

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The Little Ones *LOS MAS PEQUEÑOS*

Jim Burrows



For God did not send his Son into the world to condemn the world,
but that the world might be saved through him. Jn 3:17

Porque Dios no envió a su Hijo para condenar al mundo,
sino para que el mundo se salvara por él. Jn 3,17

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